

inferred from the fact that one district, at which we open the volume at random, contains 170 schools, and yet is not one of the most populous districts. This one item, however, is small in comparison to the labour entailed by preparing statistical tables covering nearly six hundred quarto pages, and embracing the following heads:

Table of Amount levied for Public Instruction in the Province of Quebec for the year 1869-70; Statistics of the Establishments for Superior Education; Grand Statistical Table, prepared from the reports of School Inspectors, Commissioners and Trustees, and from those of Superior Educational Institutions, with a Summary of the same, and to which is added full statistical reports of the schools of all kinds, Classical Colleges; Industrial Colleges; Academies for Boys; Academies for Girls; Model Schools; Normal Schools; Lists of Books sent to the Inspectors to be distributed as prizes; List of the names of the School Inspectors with the limits of their Districts; Table of the number of pupils attending the Christian Brothers' Schools; Table of the number of pupils attending the Schools of the Sisters of the Congregation of Notre-Dame in Montreal; Table of Statistics of Quebec and Montreal, and an Appendix.—*New York Tablet*, (March 22.)

### Trafalgar Institute for Young Ladies, Montreal.

The following is the statement which was made by Dr. Jenkins President of the Trafalgar Institute, at the conference held on the 25th ult., between the Trustees of the Institute and the leading members of the Protestant denominations of Montreal. It was at this conference that the resolutions which appeared in our issue of the 28th, signed by Bishop Oxenden, were communicated.

The Trafalgar Institute originated in the desire of a wealthy and benevolent citizen, a member of the Church of Scotland, to create and perpetuate within the city of Montreal, a Protestant Institution, in which the middle and higher ranks of females might obtain board and education, the latter of the highest class, at a cost so moderate as to be within reach of families of even limited means. The design embraced also, at least in the end, the reception into the Institution of a certain number of free pupils, special exemptions having been instituted in favor of the daughters of Protestant clergymen.

The original purpose of the donor was that the Institute should come into operation after his death. To this end, he named in his will certain trustees, who were to be governed in the execution of their trust, by the terms of a specific and elaborate plan or scheme drawn up by him in conjunction with experienced educationists. Legal difficulties which arose in conjunction with another literary bequest to the city, induced the founder of the Trafalgar Institute to make arrangements for setting the scheme afoot during his lifetime, as the surest way of securing the fulfilment of his benevolent intentions. So, an Act of the Legislature was obtained incorporating the Institute, the donor transferring, in the same Act, to the Corporation, for the purposes of the institution, that beautiful property known as "the Trafalgar property," and containing from seven to eight acres on the southern slope of the mountain, and near the present Cote des Neiges toll-gate. As was, perhaps, natural, the donor selected, as trustees, with two exceptions, prominent clergymen and laymen of the Church of Scotland; the exceptions being the Venerable Archdeacon Leach and Principal Dawson and their successors respectively. After the passing of the Act, subscriptions were secured from members of the Church of Scotland, to the extent of from four to five thousand dollars, with a view to the speedy commencement of the work. While this effort to secure subscriptions was being made, it was suggested to the Board, at one of its meetings, that it might be well to enlarge the basis of the Institution as to secure the suffrages of the leading Protestant denominations, and so to make it less distinctively a Church of Scotland institution. To this end the Board sought and obtained, from the Legislature, an Act amending their former Act; and now, under its provisions, members of other religious bodies can be associated with the original Board as Trustees of the Institute. This Act provides that subscribers to the extent of twenty thousand dollars shall have the right to nominate one Trustee, and so on for every additional twenty thousand.

I may state the purpose of the Board to be, as soon as we can secure money enough, to begin the work by building one of the wings merely of the College, and in it to educate and board from 80 to 100 pupils. With the wing built and furnished free of debt, we doubt not the Institute would be almost, if not altogether, self-sustaining. As to the class of education, the object of the Board will be to make it equal to any of the highest female educational institutions of Canada, or even of the United States. Nothing indeed will be wanting to make it, whether in a literary or in a religious sense,

a first-class educational institution. In taking this step if indeed the public enable us to take it, we feel that we are laying the foundation of what will at length become one of the largest and most influential institutions within the Dominion of Canada. I am trenching upon no man's private concerns and intentions when I state, as I am authorized to do, that the Trafalgar Institute will be munificently endowed if even its resources be limited to the gifts of its founder. This gentleman has given me permission to read to the meeting the following statement, published a year ago. It appeared in March of last year, in one of the most widely circulated Canadian periodicals, so that the information which it supplies is common property.

"Better than either of these is the announcement we have now to make; A member of our Church, well known in this city as a Christian philanthropist, a man of ample means and of a large heart, has announced his intention of devoting the whole of his fortune to establish an Institution for the higher education of Protestant females. It is therefore, with no ordinary gratification that we look forward to the speedy inauguration of an Educational Institution which we have every reason to believe will be established on a basis broad enough to commend itself to the whole Protestant community, and in a state of efficiency commensurate with the requirements of the age. In the meantime, an Act has been obtained from the Quebec Legislature to incorporate "The Trafalgar Institute for the Education and Training of the Middle and Higher Ranks of Females." A valuable emplacement of ground, consisting of ten acres, situate on the south-eastern slope of the mountain and commanding a magnificent view of the city, the River St. Lawrence, and the country adjacent, is in terms of the said Act, vested in a board of Trustees therein named, with power and authority to frame and make statutes and regulations for the management of the affairs of the Institution, for its good government, the performance of Divine Service therein, the studies, lectures and exercises, and all other matters which may be requisite or useful for the said Institute. The distinct aim and object of its benevolent founder is to furnish a first-class education for females at a cost that will come easily within the reach of families of moderate means, and, further, under certain restrictions and conditions, to supply this gratuitously to the children of persons in reduced circumstances. It is expected that the bequest for the foundation and support of the Institute will in course of time, reach the amount of \$400,000, of which it is contemplated to expend \$40,000 in the erection of the necessary buildings and equipments, and that the residue, along with the fees for instruction and the benefactions which may reasonably be expected to flow in from other sources, will prove ample for the maintenance of a complete staff of professors and teachers in all the various departments of Art, Literature and Science, that may be necessary for thorough efficiency in the mental and moral training of a large number of pupils.

It only now remains to be seen whether by the generous co-operation of the public, this much needed Institute shall at once go into operation, or, whether it shall become a reality only when effect shall have been given to the last will and testament of its founder. Every consideration seems to point to the desirability of immediate and earnest action. Precious time is fleeting fast away, and the evil it is thus proposed to remedy gains yearly an increased momentum. We do hope that this noble project will be supported by the wealthy citizens of Montreal, and not of Montreal only, but of other cities and districts in the Dominion, with an enthusiasm worthy of themselves and the country. It is proper, before leaving this topic, to mention that the foregoing statement has been made of our own motion and from little more data than is to be found in the printed Act of Parliament. When we become possessed of fuller details, we shall gladly return to the subject."

The Trustees of the Trafalgar Institute have sought this conference with the clergy of the different denominations, and with the friends of higher female education generally, for the purpose of ascertaining whether the Protestant churches of Montreal are ready to join in erecting and equipping this institution without further delay, at least so far as I have now indicated; and so to share the honour of its establishment as well as the privileges which it will afford. I regret to have to communicate to this Conference the following resolutions from the Bishop of Montreal as the answer of his Lordship, his clergy, and "several of the laity," to the circular which the trustees addressed to them inviting their attendance at this Conference:

"That having been invited to attend a public meeting in connection with the Trafalgar Institute, we greatly regret our inability to take part in its formation;

First, because we conceive that no Ladies' Boarding School can be efficiently carried on under the management of a mixed religious board, inasmuch as questions of Church organization, and of distinctive religious instruction, must be perpetually presenting themselves; and must either cause serious difficulties and dissension, or lead to the eventual exclusion of religious teaching altogether.

Secondly, because the trust deed of the proposed Institute provides for an enormous preponderance in favour of one religious body—there