

nies are superintended by professors who have been educated in the same holy seclusion, and who have never mixed in worldly society. On certain days in the week they are allowed to walk out, but never out of town alone; always one companion or two with them, and they must frequently change their companions, they may not go out often with the same. Their time is well filled up with study, which is varied so as not to weary. Their food is chosen so as to contribute to health, and sufficient time given to each meal, to render it agreeable. They wear the clerical dress, as a means of accustoming them to the sanctity of conduct required of a priest. They come home to their families twice every year, their long vacation being in August and September. It is at these times that we see them, and are able to judge of the excellence of their education, by their holy though cheerful manners: our cure's brother was one of these. No dinner party is merrier than where two or three young collegiates are present, with their college stories, and songs, and comic anecdotes. Yet all so discreet, and modest, and well chosen, that were their bishop present he would see nothing to blame. When the time comes for them to become priests, they have seen sufficient of the holy life they must henceforth lead, to know whether they find it suitable to them. They have also the judgment of their superiors, their confessors, their tutors, and bishops, to appeal to, who, if they have remarked any thing during their long sojourn with them, to render it doubtful whether they are suitable to the priesthood, never fail to advise them to choose some other occupation, and such advice is a law with them. But if they find themselves ap- all hands, and by their own conscience proved on also, they offer themselves as candidates for the sacred profession, and are ordained.

Another of a bishop's duties is to become acquainted, as far as possible, with all the parishes of his diocese; and with their situations in regard to each other. The general customs and occupations of the inhabitants, &c., so that when he has a young priest to place, he may choose for him a parish suitable to him. The first thing he attends to, is the spiritual good of the parish to which he sends him; the second, the comfort and happiness of the individual. The first he endeavours to attain by sending him to a parish, in which by natural disposition, temper, health, &c., he is likely to do most good. If it is a parish which, by local circumstances, such as being a sea-port, &c., the inhabitants are much tempted to great sins, he chooses a man of a strong mind and body, and one of a courageous enterprising spirit. If it be a quiet village sheltered from temptation, and long accustomed to see and know its holy customs, the bishop sends a man of a retired mind, gentle and

meek; who will daily live among his holy villagers, himself their example and companion in their still heavenly life. When he comes into his office he is surrounded by his neighbouring clergymen, who guide and watch over him, and report his conduct to the bishop. If he is found in all respects suitable to the parish chosen for him, he generally remains for life; unless he wish himself to make a change, which is rarely found to be the case, as obedience to the will of God in selecting for them by their superiors, is generally considered by Roman Catholic priests a sufficient reason for being content. If any reason exists for changing them, however, they hold themselves ever ready to go at a moment's notice: "For God and the Church" is a priest's motto, and he stands ever ready to act up to it.

The second thing attended to by the bishops, is the temporal comfort of the individual. This he consults by sending him, if other things render convenient, near his native town or village, that he may have the comfort of being near his family. The bishops are most tender-hearted towards their clergy in all such things as do not oppose the good of the church. I know a vicar whom he has just sent into a parish where a favourite old aunt lived. They are at liberty to consult him on the most trivial occasions, and all call him their good father.

Every year they are called to the examination, as it is called. This is a strict inquiry as to their studies, which they are never allowed to lay aside; they must ever keep up their college studies; and to aid them in doing this, monthly conferences are held, consisting of little bands of neighbouring clergymen, six or eight or so, who meet at each other's houses on a fixed day, and confer together on certain points given at the previous meeting. They meet at ten in the morning and remain together till three or four; the strictest rules are observed; no conversation allowed except on the subject of the meeting, and while they take refreshment, each reads the bible or some spiritual book to the others: the bishop has a report made to him of these studies.

Thus the working clergy are constantly in communication with their bishop, and he is able to judge exactly whether each and every one of them is doing his duty. Besides their bishop, the clergy of every diocese has a certain number of deans, to each of whom is given the superintendence of several parishes; his charge is, among other duties, to visit every parish in his deanery at stated times; at these visitations he is to examine the children, poor and rich; none are excused from attending in their parish church. Here they are strictly examined to see whether their pastor has duly taught them in the catechism, which he is bound to do twice a week in the smallest parishes, and