

nant-governor in council shall designate the officers of such department who shall be members of the board of examiners for the civil service.

Section 4 of the act of this province 31 Vict., chap. 8, is repealed.

II. OF THE COUNCIL OF PUBLIC INSTRUCTION.

11. After the coming into force of this act, the roman catholic portion of the council of public instruction, shall be composed of the bishops (ordinaries) or administrators of each of the roman catholic dioceses comprised in the province, either in whole or in part, who shall *ex-officio* form part thereof, and of an equal number of other roman catholics to be appointed by the lieutenant-governor in council.

Each such, bishop or administrator, if he is unable through illness or absence from the province, to be present at the meetings of the council, or at those of the committee of which he forms part, may appoint a delegate to represent him, and such delegate shall have all the rights of the person appointing him.

12. The protestant portion of the council of public instruction shall be composed as provided for by section 1, of chapter 16 of 32 Victoria.

13. Whenever the number of roman catholic members, nominated by the lieutenant-governor in council shall be augmented by more than seven, the number of the protestant members of the council shall be augmented, in the same proportion and in the same manner.

14. The superintendant shall be *ex-officio* president of the council of public instruction.

He shall be also *ex-officio* a member of each of the committees thereof, but he shall only be entitled to vote in the committee, of the religion to which he belongs.

15. The members of the protestant committee may add to their number five persons, to assist in the labors of their committee.

16. Everything which, within the scope of the functions of the council of public instruction, respects specially the schools, and public instruction generally, of roman catholics, shall be within the exclusive jurisdiction of the roman catholic committee of such council.

In the same manner, everything which within the scope of such functions respects specially the schools and public instruction generally, of protestants, shall be within the exclusive jurisdiction of the protestant committee.

17. Each of such committees may receive by donation, legacy, or otherwise *à titre gratuit*, money or other property, and may dispose of the same in its discretion, for the purposes of instruction.

Each such committees shall possess, in respect of property so acquired, all the powers of a body politic and corporate.

18. In the event of any person making a legacy to the council of public instruction, without stating the committee for which he designed the same, the legacy shall belong to the committee of the religion, to which the testator belonged, at the time of his death.

If the testator belonged neither to the roman catholic religion, nor to the protestant religion, the legacy shall be divided between the two committees, in the proportion of the roman catholic and protestant populations of this province.

19. The sums of money granted to roman catholics and protestants, for the purposes of public instruction, or any part thereof which have not been expended, shall remain at the credit and disposal of the committee which had the control thereof.

20. Each such committee shall have the sittings or

meetings thereof separate, and it may fix their period and number, establish its quorum, settle the mode of procedure and its meetings, appoint a chairman and secretary, and revoke such appointments at pleasure.

21. The chairman of each committee shall have, on all questions, in which the votes are equal, a second or casting vote.

22. Special meetings of each of such committees may be convened by the chairman, or by the superintendent of public instruction, by notice given at least eight days in advance.

If two or more members of either committee require in writing the superintendant or chairman of their respective committee, to convene a special meeting of such committee, it shall be the duty of the superintendent or of the chairman to convene it, in the manner prescribed by the provision preceding.

23. School inspectors, professors, directors and principals of normal schools, the secretaries, and the members of board of examiners, shall be appointed or removed by the lieutenant-governor in council, on the recommendation of the roman catholic or protestant committee of the council of public instruction, according as such appointments or removals respect roman catholic schools or protestant schools.

24. An appeal may be had to the committee of the council of public instruction, which it concerns, from any decision or action of the superintendent of public instruction, or of any person discharging his duties by delegation or otherwise.

25. All provisions in any act or law, inconsistent with this act, are repealed.

26. This act shall come into force on the first day of January next.

MISCELLANY.

Art and Aristocracy.—Some people may not agree with Mr. George Dawson's suggestion of a Beauty Club, mentioned the other day in his address to the Royal Society of Artist at Birmingham; yet the idea was in itself an excellent one. His ambition extended to educating the taste for beauty in the people, and drawing them up to a high standard by persuasion assistance, and advice. Mr. Dawson's intentions are laudable but we fear he would begin at the wrong end of the social scale. The lower classes are ignorant of what constitutes beauty, and pardonably so; the upper classes are equally ignorant, but this is inexcusable.....

Admirable sayings have been uttered about the education of poor children, or the necessity for improvement in female schools. Mr. Forster only lately, when he opened a high grade girl's grammar-school at Bradford, eloquently insisted on the right of every poor girl to acquire knowledge and the opportunity of developing her talents; but of the girls of the upper ten thousand no one seems to take account. Yet education does not spread upwards but down-wards; and without sharing Mr. Buckle's opinion that vice is less reprehensible than ignorance, yet we must allow that they are closely allied and firm friends; while idleness, if it is not culpable in itself, invariably tends to everything evil. Poor girls are brought up to earn a living, which is a natural, creditable aim; for what purpose are rich girls educated? Some sort of ultimate end must pervade the minds of their mothers and of those unhappy ladies whom we honour even while we disapprove of, and who are supposed to conduct their pupils' education by driving them more or less willingly in the cab-shafts of conventionality. We will not now enter upon the disputed question of what constitutes a sound education, but simply confine ourselves to what savours of art. Though our grandmothers, good simple souls, were not artistic in the modern sense of the word (for their accomplishments consisted only in playing moderately well on the harp, chiefly cultivated because it displayed a well-