

Oceania, a modern history in english and they translate Caesar into english. They write french, latin, english and greek composition. They practice arithmetic and book keeping. They also learn latin prosody and begin to compose latin verses.

In the third class they review latin prosody and review and continue greek grammar. The latin authors are Virgil and Cicero: the greek, the Acts of the Apostles and the dialogues of Lucian. They learn the geography of America; they begin mensuration, the elements of geometry, and french composition.

The next class is called indifferently the second class or *Belles-Lettres*. A course of literature is gone through with numerous examples from the best authors; french, latin and english composition are specially attended to. The latin authors are Virgil, Cicero and Horace, the greek Xenophon and Homer.

Rhetoric is the name of the next class. The principles of eloquence are expounded and illustrated by numerous examples. Elocution is attended to; french, latin, english and greek composition are the subject of much attention. Latin verses in this as in the three preceding classes are composed by the pupils. As in the preceding classes some of the latin and greek authors are translated into english. Algebra is introduced. The latin authors are Cicero, Horace and *Conciones latine*; the greek: Homer and Demosthenes.

This completes the classical course, the two remaining years are given to moral and intellectual philosophy, mathematics and physical sciences.

The junior class of philosophy is taught logic, and metaphysics, from the *Institutiones philosophicæ*, written by Mr. Demers which is the text book developed and explained by the lectures of the professor. They review and continue algebra and geometry, they learn rectilinear and spherical trigonometry, the application of algebra to geometry, conical sections, curves in general, the elements of differential and integral calculus and the application of all these to land surveying, drawing, astronomy and navigation. They review book keeping and are taught some notions of military architecture and engineering.

The senior class of philosophy learns ethics, natural philosophy, natural history, astronomy, chemistry and its application to agriculture and the arts, and the elements of civil architecture and civil engineering.

Lessons of vocal music are given twice a week to all the pupils. Instrumental music and drawing are facultative. The study of hebrew is also facultative with the higher classes.

The pupils are divided into five classes as to religious instruction; they receive it from professors in the *Grand Séminaire* or school of theology. Two hours every week are allowed to each class: protestants, who number between ten and twenty as an average, are not allowed to attend unless at the express requests of their parents.

As it may be seen this is a vast and comprehensive programme, although several matters are left out of it, which are introduced in other schools. The whole course is nevertheless a long one and is made so by the kind of persistence

with which the latin and greek languages are taught, the pupils having to review during the first part of the year what they have seen in the preceding one. A great many clever boys however go through the course in less than nine years; they pass over the sixth or the fourth class and sometimes over both.

This course of studies is not without a few anomalies. One for instance cannot understand why the geography of America and the history of Canada are not introduced at an earlier stage; but upon the whole the *curriculum* as above expounded is one of the most complete and rational that can be found, it combines modern progress with steadfastness to the old sound classical education in favour of which a universal reaction is now visible both in the old and in the new-world and it has above all things one quality which is worth a host of others, it is *bona fide* and strictly carried out as laid down, and nothing appears on the face of the programme, which is not substantially and really within the reach of the pupils.

The laboratory, the cabinet of philosophical apparatus and the collections of mineralogy and geology have cost more than £3000, they are the most complete and the most beautiful that can be seen in Canada. There are three libraries one for the professors, containing about 1300 volumes, another for the students of the grand seminary or school of theology, about 3,000 volumes all on theology, and the third, a general and well selected library for the pupils of the college consisting of over 4,000 volumes. This is exclusive of the collections and libraries which are now preparing for the several faculties of the University and of which we shall speak hereafter.

In the chapels of the seminary as well as in the cathedral and in the chapel of the Ursulines' convent there are very excellent paintings from which the students can imbibe through the eye, a taste for the fine arts, and which the late Mr. Demers, used not infrequently to visit with the pupils of the two classes of philosophy, in whose presence he used to dilate on the beauty of each of the pictures. His favorite paintings in the chapel of the seminary were, the terror of Saint Jérôme at the vision of the day of judgment, by d'Hullin; the crucifixion, by Monet; and the Virgin ministered unto by the angels, by Dieu. The latter is indeed a most charming and graceful painting, presenting a great contrast with the others and is a relief to the mind previously so painfully impressed by the contemplation of the crucifixion. (*)

(*) As there are but few paintings of that undoubted worth in Canada our readers will not be sorry to find here a list of those contained in the three churches above named. They are given for each church in the order in which they are met from the entrance going round by the right. CHAPEL OF THE SEMINARY, 10. The Saviour and the Woman of Samaria at Jacobs Well near Sychar (St. John IV) by Lagrenée, 2d The Virgin ministered unto by the Angels by Dieu, 3d The Crucifixion at the precise moment described by St. John XIX 30 by Monet, 4th The Egyptian Hermits by Guillot, 5th The terror of St. Jerome by d'Hullin (the original has been removed on account of its being daily impaired by the dampness of the wall. The painting now seen in its place is a good copy by Mr. Plamondon). 6th The Ascension of Our Lord Jesus Christ by P. Champagne, 7th The Saviour's sepulchre and interment by Hutin, 8th The flight of the Holy family to Egypt by Carlo Vanloo, 9th (immediately above) A small oval delineating two angels by Lebrun, 9th The trace of St. Anthony beholding the child Jesus by Parrocel d'Avignon. 10th The day of Pentecost by P. Champagne, 11th St. Peter's deliverance from prison by