

THE SCHOOL QUESTION.

Having at such length, and in terms as vigorous as we could command, declared the causes of discontent of the Catholic minority of Ontario with the School Law, it now remains for us to set forth what, in our estimation, are the changes to be made in the existing laws on education in force in this Province, to meet the just demands of the Catholics of Ontario. The Catholics of Ontario require nothing that will conflict with the just rights of the state, or interfere with the freedom of action in matters educational on the part of the Protestant majority. They demand, and will be contented with nothing less, than that equality and that freedom in the all-important matter of education, which their conscientious convictions require. They are as ready as any other class of their fellow-citizens to make sacrifices for the public weal, but can never submit without protest, to a system of education at variance with their just rights and with their conscientious convictions.

Our propositions, looking to the inauguration of the reign of justice in Ontario, would include:

(1.) The maintenance of a Department of Education, with a Minister responsible to Parliament, and to the people. We look upon the presence of a Minister of Education in our legislature as a desideratum. This Minister can at all times set forth and defend the policy of his department, besides receiving the benefit of honest advice and criticism from his colleagues in the legislature. We would have this Minister assisted by two Deputies, one having the superintendence of Public or Protestant, and the other of Catholic schools.

(2.) For the better security and guarantying of the rights of parents and the ensuring of the extension of the benefits of education to all classes in the Province, we would advocate the establishment of a Council of Public Instruction, to be divided into two sections, the one Catholic, the other non-Catholic. We would have this Council as representative in character as possible, and invested with powers similar to those enjoyed by like bodies in Quebec and Manitoba. The formation of such a Council, and its enlightened co-operation in the work of education, would greatly strengthen the hands of the Minister and serve to keep educational matters from the disturbing influence of political partisanship and the prejudices of faction.

(3.) The establishment and partial state endowment of a Catholic University. The Colleges of Ottawa and of Regiopolis, Kingston, were, by special acts passed in 1866, duly incorporated and invested with the rank, title and privileges of universities. The charter of Regiopolis, though yet legally existent, was soon after its creation rendered inoperative by the niggardly policy of the Sandfield Macdonald government of 1867, in withdrawing the government aid to which that worthy and historic institution was justly entitled. We trust and feel confident that when re-opened Regiopolis College will receive not only its due share of recognition at the hands of the government, but also its just portion of public support. The College of Ottawa was treated by Mr. Sandfield Macdonald in the same spirit of narrowness that characterized his dealings with the other Catholic institutions of the land. But thanks to the zeal of its enlightened President, the Rev. Dr. Tabaret, and the material encouragement and unceasing support of the late and present Bishop of Ottawa, it has survived the shock, and is to-day, one of the finest and most promising Catholic institutions of learning in the country. To refuse such an institution, doing a greater work than any of the non-Catholic places of higher learning in the Province, its share of public assistance, is to inflict a wrong upon the institution itself, and rob the Catholics of Ontario of the full benefit of University training.

At its last session the legislature of Ontario voted a total of \$512,183.28 for purposes of education. Of this large sum not one dollar went to assist the many Catholic institutions of higher education in the Province. What in our estimation should be done is—always of course presupposing the existence of a council of public instruction—that a portion of the educational grant, bearing the same proportion to the total that the Catholic population bears to the whole in this Province, should be placed at the disposal of the Catholic section of the council, to be distributed as that section should adjudge best among high and elementary schools.

(4.) We also claim it as a right that there should be a Catholic Normal school. The legislature at its last session voted \$44,415 for the Normal schools of Toronto and Ottawa. These are excellent institutions in their way, but do not satisfy the needs of Catholics. With a much smaller grant than that given to either of these institutions, there could, we feel assured, be established and maintained a very effective Catholic Normal school.

(5.) We further demand the establishment of Catholic high schools. Our conventual institutions would now largely, and in time fully, meet this want as far as girls are concerned and should therefore be subsidized by liberal legislative and municipal grants. For the establishment of

high schools for boys little difficulty need be experienced in counties with a large Catholic population. In other cases counties could be grouped and one good school established on a basis to meet this requirement of our people.

(6.) Provision should be made for a central Catholic Board of Examiners, and also for county or union of counties' boards wherever practicable.

(7.) There should be devised and put in force a regular system of inspection such as obtains *mutatis mutandis* in the present public school system of Ontario.

(8.) Instead of section boards of trustees, there should be township boards, and all schools supported by a Catholic majority be considered Catholic, and all supported by a Protestant majority Protestant, the minority in each case having the right to dissent, and in dissenting to claim its just share of the school property.

(9.) Legislative subsidies should be granted to poor schools in new and sparsely settled districts and to dissenting schools, whether Protestant or Catholic, wherever the minority experiences present difficulty in supporting them properly.

(10.) In the matter of text books none for Catholic schools should be approved by the department without the sanction of the Catholic portion of the proposed council of public instruction. There is no subject so replete with significance as the selection of text books. Our Holy Father the Pope, lately speaking of the modern perversion of historical truth, exposes the half-faith and criminal conduct of certain writers:

"This method of attack, meaning historical slander, was said the Holy Father, used three centuries before by, among others, the Centuriators of Magdeburg; who, inasmuch as the authors and partisans of the new opinions had been unable to overthrow the defences of Catholic doctrine, throwing themselves into a new species of battle-line, drove the Church into historical controversies. Nearly all the schools, which had revolted against the old teaching, renewed the example of the Centuriators, and what was far more distressing, some Catholics and Italians followed the same course. Accordingly, with that purpose which we have described, the smallest vestiges of antiquity were scrutinized; the books and corners of archives searched; silly fables were published; fictions, refuted a hundred times, yet reiterated a hundred times. Often mutilating, or throwing cunningly into the shade what are, as it were, the grander phases of history, they took a pleasure in passing over in silence glorious deeds and memorable deserts; their minds being eagerly set upon hunting after and exaggerating a rash, an imprudent act, to be free from which altogether is more difficult than comports with human nature. Nay, they seemed to suffer themselves to penetrate into the questionable secrets of domestic life with a perverse sagacity, gleaming therefrom and portraying what might seem most easily adapted to gratify the appetite of the people for show and ridicule. Among the very great Pontiffs, even those who were eminent for their virtues, were reflected upon and abused as avaricious, proud, domineering; the purposes of those whose actions could not be shorn of their glory were censured; and a thousand times the mad cry was heard that the Church was hostile to the progress of intelligence, the civilization of nations. Notably, the civil power of the Roman Pontiff, established by a Divine design to save their independence and majesty, founded upon the best title and memorable for countless benefits, was made the target of the sharpest arrows of falsehood and malignity.

The same artifices, continues the Holy Father, are resorted to in this day, so that if ever any time, surely now, it may be truly said that history seems to be a conspiracy of men against truth. And, indeed, these old fictions being circulated anew, we see falsehood boldly creeping through bulky volumes and their pamphlets, the ephemeral pages of journals and the seductive repertoires of theatres. Too many are willing that the memory of old times may be an auxiliary to outrage. There was a recent instance of this in Sicily, when, on the occasion of a certain anniversary commemoration, many rude, vulgar, invectives, and engraved even on permanent monuments, were launched against the name of our predecessors. The same appeared a little afterward, when honors were publicly paid to a man of Brescia, who, by his seditious disposition and mind hostile to the Apostolic See, became illustrious. They tried again then to stir up popular passions and wage the burning torches of calumny against the greatest Pontiffs. And if the Church must be credited with certain deeds which are very honorable and in which the manifest light of truth blunted all the thrusts of calumny, means are taken by extending and dissimulating, so that the least possible degree of praise and merit may redound, to the Pontiffs.

The Supreme Pontiff then significantly adds: But it is a more serious point that this false system of treating history has crept into the very schools. Very often text-books, sprinkled with falsehoods, are put into the hands of children, growing accustomed to which, especially if either the malice or frivolity of teachers be added, they easily imbibe a disgust for venerable antiquity, and an insolent contempt for the holiest things or persons. Having passed through the elements of literature, they are often borne into graver danger; for in the highest studies the recital of the facts leads to the causes of things; from causes they proceed to build up theories founded on rash prejudices, which are openly in disagreement with divine tradition, and the sole purpose of which it is to falsify and cover up the great benefits Christian institutions have been able to procure for society, and their great influence on the course of events. This is the conduct of the majority who disregard their inconsequent conclusions and absurd statements, and the darkness they shed upon what is called the philosophy of history."

In Mr. Dallas' pamphlet, already cited, we find a Protestant writer adduced to give testimony to this important subject.

"The subject of the selection of text books to be used in the public schools, is one of increasing importance and difficulty. The number of persons competent to examine them is so few—the labor of examining numerous series of books, on all the branches taught in the schools, is so great,—the sensitiveness of the people to frequent changes, is so keen,—and the complicated machinery of book agents and publishers is worked with such amazing power, that Committees stand aghast, and the whole Commonwealth, from one end to the other, is ringing with complaint. Abuses and impositions of the most flagrant character are of daily occurrence. A more efficient power needs to be erected; and men who thoroughly understand the subject, and who shall be independent of authors, publishing houses, and agents, need to be appointed for this special work.—Rev. Barnas Sears, Secretary of the Board of Education, Massachusetts—From 14th Annual Report, 1850.

The history of text-books in Upper Canada is one of really sad interest. Some of the books authorized in the days of Ryersonian despotism were really a disgrace to any system of education. Even the Globe in the days of its anti-papistical fury could find no words too strong to condemn certain of these books. There was one—a geography—that came in for the loudest denunciations of the then no-Popery and pro-public school organ.

After pointing out the general ungrammatical character of the book, the writer in the Globe proceeds:

"On page 15, for area of Lake Erie, read 9000 square miles for 6000. On the same page is an error in calculating the amount of water passing over the Falls of Niagara, which is stated to be 40,000,000 tons per hour, or 600,000 per minute; while the amount discharged by the St. Lawrence into the ocean is put down at a much smaller figure. On page 18, for Georgia read Georgian. On page 20, red and moose deer are placed amongst the game of Upper Canada; while on page 21, the moose deer is said to be peculiar to Lower Canada. It would be an improvement if in sections 59 to 63, either the singular or plural noun were used throughout. On page 27, Stratford is included both in the London and Hamilton districts. On page 29, section 5 is not intelligible—no reason being given why the names of several places are repeated. On page 41, the Rideau Canal has an elevation of 437 feet. Can this be so, if from Kingston to Lake Rideau be an ascent, and from Lake Rideau to Ottawa a descent? On page 46, section 6, it is said 'forty or sometimes six Indians constituted a war party.' Surely war parties were not confined to these numbers. On page 54, France is said to have ruled Canada for 300 years prior to the fall of Quebec. This would bring us back to a period anterior to the arrival of either Cabot or Columbus. Fort Niagara is said, on page 60, to be Canadian. In the biographical sketches, Lord Sydenham and Rev. Peter Jones are placed amongst distinguished men now living, while the biography of each closes with 'he died and was buried.' The Hon. M. B. Bidwell is said to have been born before the American revolution.

Corrections were indeed subsequently made in the book, but after the subsequent additions and emendations it was still full of errors.

There are to-day text books in the hands of Catholic children in Ontario teeming with insult and vilification of their religion. There are histories which give unjust, one-sided and distorted views of great events, bearing on the life and action of the Church. These and similar works were, under a system such as we propose, taken from the hands of Catholic children and books teaching history from the standpoint of truth, employed in their stead.

(11.) As schools have in a great measure to depend on the amount of municipal aid they receive, and as all municipal aid must depend upon taxation, there should be an equitable mode of assessment and of distribution of taxes devised. The property owned or occupied, as the case may be, by Catholics, should be invariably assessed for Catholic Schools, and no Catholic permitted to apply his taxes to other than Catholic, just as no Protestant is now permitted to apply his taxes to other than Common Schools. Taxes of corporations, whether railway, insurance, banking or other associations, should be divided according to population, between Catholic and Protestant Schools.

(12.) Power should be given to minorities in any municipality to apply their taxes to Catholic or Protestant schools, as the case might be, in adjacent municipalities, but only upon due notice given.

These are in the main the changes in the School Law required by the Catholics of Ontario to place them on a footing of equality with their non-Catholic fellow-citizens. We know we shall be told that in formulating these demands on the part of the Catholic minority we ask too much. If asking for justice be asking too much, then we cheerfully plead guilty to the charge. But asking and striving for justice is not only not seeking too much, it is a duty imposed upon every citizen. We are here in a free country. Catholics are like others invested with the franchise. They can speak through the ballot boxes, and if they so speak in unity and determination, there is no power in Ontario that can resist them. Let no man say that they ask too much when they seek to disenfranchise themselves and their children from a debasing inequality. Let no man accuse them of bigotry and intolerance because they seek to wipe from their own and their children's brows the stigma of

inferiority inherited from days of by-gone tyranny. The Catholics of Ontario ask for justice, and justice they will have.

ALL SAINTS DAY.

LONDON.

The feast of All Saints was in the city observed with becoming solemnity. High Mass was sung at 10.30 in St. Peter's Cathedral by Rev. Father Walsh. His Lordship the Bishop preached an effective sermon. He stated the object of the Church in the institution of the festival of All Saints to be (1) the veneration of God in his Saints, (2) to beg of the Saints the benefits of their intercession, (3) to urge her children to imitate their virtues. On this point His Lordship dwelt with earnestness and impressiveness. The Saints, he said, were men and women like unto us, subject to the same dangers and temptations. But these dangers they surmounted, these temptations they overcame. Their souls they preserved from sin, knowing that nothing defiled can enter the kingdom of God. His Lordship then touched on the commemoration of All Souls made on the 2nd of November, and implored his hearers to fulfil a noble duty of charity by praying for the faithful departed, but specially by having the Holy Sacrifice of the Mass offered for them.

On All Souls' Day High Mass was sung at 9.30 by Rev. Mr. Bruyere, and Father Tiernan preached the sermon of the day.

OTTAWA.

In Ottawa the festival of All Saints was observed by a general suspension of business and a very large attendance at all the Churches. At the Basilica His Lordship Bishop Duhamel celebrated Pontifical High Mass, assisted by the Very Rev. Vicar-general Routhier and Fathers Brucher and Campan. The Very Rev. Father Sears, Prefect Apostolic of Western Newfoundland, preached the sermon of the day.

On All Souls day, His Lordship Bishop Duhamel again pontificated at 9 o'clock in the presence of a large congregation.

At St. Joseph's Church Rev. Father Paillet at High Mass preached an able and stirring discourse on the feast of the day.

QUEBEC.

This festival was to-day marked with usual religious services in the various Catholic Churches in Quebec city, large and devout congregations attending. The Government departments, the courts, banks and public offices generally were closed, as were also the bulk of the wholesale and retail stores and shops. The Custom House, however, as usual during the season of navigation, remained open until two o'clock.

At the Basilica His Excellency Dom Henri Smeulders, the Commissary Apostolic, officiated pontifically this morning, and was assisted by Vicar General Legare, with Revs. Messrs. Simard and Marois as deacon and subdeacon. The sermon was preached by Rev. Mr. Belanger, vicar, at the Basilica. The decorations at the altar were splendid. The Archbishop was present on the throne. His Grace being attended by the Secretaries of the Commissary Apostolic. The church was crowded to excess. Mr. Moreau, Bishop of St. Hyacinthe, was present in the chancel.

BOOK NOTICES.

THE AMERICAN EDUCATIONIST AND DRAMATIC READER. For the use of Colleges, Academies, and Schools. By Joseph A. Lyons, A. M., LL. D., Prof. of English and Latin in the University of Notre Dame, Ind. Author of "The Silver Jubilee," "Questions in Grammar," and Editor of "Household Library," "Scholastic Annual," etc. With an elaborate introduction on Education and Vocal Culture by the Rev. M. B. Brown, A. M., late Prof. of Theology and Moral Philosophy in the University of Notre Dame. 6th Edition—Revised and Enlarged. Philadelphia: E. H. Butler & Co. 1883. 468 pp. Price \$1.60.

We are happy to perceive that this excellent work has reached its sixth edition. It deserves a very wide circulation. We should be happy to see it in use in all our colleges and academies.

THE CATHOLIC WORLD for November offers its readers an unusually fine selection of valuable papers:

I. Luther and the Diet of Worms. The Very Rev. I. T. Hecker.
II. Ancient Celtic Art. Bryan J. Clinche.
III. Our Grandmother's Clock.
IV. The Early Fruits of the "Reformation" in England. S. Hubert Burke.
V. The Franco-Annamese Conflict. Alfred M. Cotte.
VI. Armine. Chapters xxv., xvi. Christian Reid.
VII. Skepticism and its Relations to Modern Thought. Conde B. Pallen.
VIII. Bancroft's History of the United States. III. Maryland Toleration. Richard Clarke, LL. D.
IX. The Returning Comet of 1812. The Rev. Geo. M. Searle.
X. New Publications.

To historical students we specially commend Father Hecker's and Dr. Clarke's very able and scholarly articles.

THE AMERICAN CATHOLIC QUARTERLY for October is one of the very best numbers of that inestimable periodical that has yet appeared. We have perused with deepest interest the articles on the Church in Spain, Bancroft's History of the United States, and Martin Luther. The latter is, especially at the present moment, a very useful, because lucid, exposition of the life and career of the great innovator. Archbishop Gibbons contributes a paper on the Law of Prayer. Prof. Faust discusses Thackeray, Father Ming, S. J., deals with the Origin of Civil Authority, and John Boyle O'Reilly contributes his views on the gain made by Ireland through agitation, conducted by Mr. Parnell.

THE AMERICAN TREASURY OF FACTS FOR 1883, edited by Ainsworth R. Shofford,

Librarian of Congress, and published by H. H. Warner & Co., Rochester, N. Y., contains a vast amount of statistical, financial and political information not elsewhere to be found.

THE CATHOLIC HOME ALMANAC for 1884 is a very neat, and interesting Catholic Annual, issued by Benziger Bros. It has a very fine frontispiece, "The Blessed Virgin and the Infant Jesus." Among its wood cut portraits are a well-executed, and, we think, a true picture of Leo XIII., Cardinal McCloskey, St. Clare of Monte Falco, St. Laurence of Brindisi, Benedict Joseph Labre, John Baptist De Rossi, John Gilmary Shea, Archbishop Purcell, Archbishop Wood, and Abbe Jean Bosco. It has also many other illustrations and the reading matter is well selected. It may be obtained at the RECORD office. Price 25c.

AN APPEAL AND A DEFENCE. By His Eminence Cardinal Deschamps, Archbishop of Malines. Translated from the French by a Redemptorist Father, New York, Cincinnati and St. Louis: Benziger Brothers, Printers to the Holy Apostolic See.

This little work, written by the late Cardinal Deschamps, bears in its every line the stamp of his clearness of mind and power of reason. It is divided into three chapters, in the first of which the writer makes an appeal to the good faith of a Protestant by birth, in the second he bids defiance to the reason of rationalists, and in the third points out why many people do not see what is evident, and how what is clear for the wise is also clear for the simple.

SHORT MEDITATIONS ON THE HOLY ROSARY, translated from the French, by a member of the Order of St. Dominic, and published by Fr. Pustet & Co., New York and Cincinnati, is one of the most beautiful manuals of devotion it has ever been our lot to peruse. It should be in the hands of all persons who practice devotion to the Holy Rosary. It is a work well calculated to promote the growth of this most holy and salutary form of prayer.

MY VISIT TO DISTRESSED IRELAND, by Rev. Richard F. Clarke, S. J., published by Benzigers, has attracted a great deal of notice. Father Clarke's views on Ireland, though not new, are well presented and repay perusal. It is a book that on the whole must prove of real service to the Irish cause.

A COURSE OF PHILOSOPHY, embracing Logic, Metaphysics and Ethics, by the Very Rev. A. Louage, C. S. C., Provincial of Canada, published by John Piet & Co., Baltimore, re-appears in a second edition. It is a very useful manual, and though not as full as we think desirable, must go a very long way in supplying a great want. Its definitions are especially clear.

THE CATHOLIC FAMILY ANNUAL for 1884, published by the Catholic Publication Society Co., New York, contains a great deal of very interesting reading. The illustrations are of good quality, and add greatly to the value of the Annual.

DONAHOE'S MAGAZINE for November is a true repository of choice reading and valued information, as may be seen from the table of contents:

The Effects of the Lost Cause. Rev. A. J. Ryan.
Obligations of Protestant writers to Catholics. Rev. P. A. Tracy.
The Murderer's Friend. H. P. McElronne.
How Lawyers Received a Patron Saint. W. J. O.

Brownson's Works. W. J. Dennehy.
More Miracles; Louise Lateau. Her Death.
A Nutshell History of Ireland. A. M. Sullivan.

The Personality of Satan.
Earthquakes, Cyclones and other Casualties.
Pleasantries of the late Father Burke.

The D'Altons of Crag. A Story of '48 and '49.
Two Hundredth Anniversary of the Death of the Turks.

A Plucky English Girl.
Ireland a Nation.
The Abode of the Blessed; or This World and the Next.

A Visit to Cork and What Came of it.
Dog Show in Dublin.
Encyclical Letter of Our Most Holy Father the Pope.

Huge Canadian Dominion.
Dress; Some Reflections for Young and Old.
Our Young Folks.

Four Little Mischief; The Gertrude Bird.
Useful Knowledge.
The Humorist.

Notes on Current Topics.
Personal.
Notices on Recent Publications.
Obituary.

The Very Rev. Canon Madden, who has labored zealously for over sixteen years as parish priest at Chetzetock, is now stationed at St. Mary's, Halifax. Last Sunday his former parishioners, desiring to show their love and esteem for him, presented him with an address accompanied by a purse of \$140. In the address reference was made to his self-sacrificing work during the time of cholera in 1871. At that time his reverence exposed himself in the midst of the fever-stricken people and administered to their wants, and even had to bury the dead, when the nearest and dearest friends fled terror-stricken. A very eloquent and feeling reply was made by his reverence.—Antigonish, N. S. "Aurora."

THE POVERTY OF OUR BRETHREN IN THE FAITH.

Report of the Prefect-Apostolic of the Gulf of St. Lawrence to the Archbishop and Bishops of the Province of Quebec on the Progress and Organization of the Prefecture Apostolic.

My Lords—You have erected the Prefecture of the Gulf of St. Lawrence and entrusted me with its organization. Already you have been of great help to me, and I am in justice bound to give you an account of the progress of the work.

Last fall I took under my care the parish of the *Point aux Esquimaux* (600 communicants) and the missions of Betchouan (60 communicants), eighteen miles distant, with a priest who acted at the same time as Vice-Prefect and Vicar. At Natasbuan a priest was stationed to attend 240 miles of the inhabited coast. At Maypie another missioner had to attend 120 miles and the coast and Anticosti. At St. Elise de Betsiamines was stationed a priest to visit M. Girouard's timber-yard and 120 miles of the coast, besides two venerable Oblate Fathers, most experienced in the great North missions. A few missions of the western part were under the care of a priest from the Chicoutimi Diocese. These stations had been attended since 1867 by missionaries from Rimouski, true heroes of devotedness and martyr to their duty. Chapels were numerous enough, but in a very poor state; schools were kept up with the greatest of difficulty, and notwithstanding the efforts of Bishop Langevin and the personal sacrifices of his Missioners, need had closed the greater part of them.

I visited last winter the 300 miles that separate me from Blanc-Sablon to the east, and this summer all the inhabited coast of Anticosti, as well as most of the missions to the west. It was then I became acquainted with the heroism of my predecessors: sighing at the same time over the astonishing distances to be gone over, distances that very soon wear the missioner and prevent him from reaping very abundant fruits from his labor. A scattered population in extreme poverty has been likewise an insurmountable obstacle to evangelism and schooling. Of my missioners, so few in number, only one belongs to the Prefecture; the others have been lent me. It was promised that the Propagation of the Faith would come to my help, and I am of opinion, my Lords, if it were decided among you, I should get a sufficient amount to meet the most pressing wants. To continue the mission among the Nascapis and Esquimaux would have cost me \$600. This was quite above my means; therefore this summer no missioner has been sent to the 50 Nascapis families nor to the 250 Esquimaux families.

Quebec, always so generous and even inexhaustible, furnishes me this year with two priests, thus allowing me to place one on Anticosti, while another will attend 150 miles of the inhabited coast in the eastern part of the Prefecture. Another priest is sent to me from Chicoutimi to learn the Montagnais language with the Fathers at Betsiamines. Father Arnaud, O. M. I., gave the yearly mission this summer to the Montagnais from Maskouaro to Betsiamines.

Fishing is the only and insufficient resource of the population. There is no hope for improvement in this respect. Last year was a year of dreadful sufferings; several schools had necessarily to be closed. This year I made an appeal to the religious and patriotic devotedness of Canadian schoolteachers. I have been understood and listened to. I can now open three schools, closed through poverty, and establish three new ones. These schoolteachers come for a merely nominal salary. Books and school requisites are wanting. A great part of what is on hand has been purchased with the former missioners' money. I have likewise to complete the teachers' salaries, or, at least, to be responsible for them; besides, see that each missioner has what is strictly necessary, and their expenses are very great. Thus, it cost \$60 to go round Anticosti, \$73 for the mission in the eastern part, and \$120 for my trip last winter.

That I might have priests belonging to the Prefecture, I took to my own house last fall two pupils well endowed and giving marks of a clerical vocation. I had to board them, clothe them, and give them all they required. They entered, this fall, Quebec Seminary, where one of them got his board gratis. I had also to board and pay a Vice-Prefect. This fall I am taking two more pupils. Finally, I had to buy a large quantity of church requisites absolutely necessary, besides what was given me. Also, a large quantity of books and classical necessities.

This fall I will have seven secular priests and two religious attending the missions of the Prefecture, and four pupils in the seminary. Twelve schools are open. Next year four Sisters of Charity from Quebec will take charge of our school number one. I shall have to buy and prepare a building for them. I rely upon God, first of all, and then upon powerful and generous protectors to build, without much expense of our own, an Institute and a Convent at Point aux Esquimaux. This short report shows your Lordships to what we put the alms you gave us last year. Religion and education, and consequently true civilization, helped on the progress obtained through incredible sacrifices on our predecessors' part.

It is evident, from these facts, that we are more than ever in want of your protection and your effective concourse. My Lords, thanks be to you, we were able to organize something last year, but the most arduous task has yet to be performed. You can not, therefore, abandon us. Is there a generous and patriotic heart but must palpitate with ours?

I remain of Your Lordships the most humble and grateful son in Jesus Christ, F. X. BOSSE, Prefect Apostolic.

Quebec, October 1, 1883.

The venerable Father Beaudry, S. J., has just preached a retreat for women in the church of the Congregation of our Lady, Dauphin street, Quebec. It is satisfactory to know that the good Father, although well advanced in years, still possesses the vigor for which his preaching has always been remarkable.