

ground. His breast heaved convulsively; and he really had been in great danger only for the watchfulness of Mr. Moldon and Mr. Seymour, which was incessant.

"There she is!" he cried; "there she is!" but the cry was a smothered one. "They are coming down!" said Mr. Seymour. "Upon my honor, Count," he said, "the lady's eyes are fixed upon you. Look! look how she glides! Why, the priest cannot keep up with her!"

And Mr. Seymour was quite correct. Straight—straight towards the group the fair girl made; turning hither and thither for a moment, as she might, and Father Hayes followed her amazed, and not much minded. She succeeded, having got down the gangway to the landing-stage; the direction she took showed Father John Hayes his sister Ally, and his best friends. The "Indian queen" made straight for the Count. She stood before him, and kneeling at his feet, she pronounced in her low, sweet, loving tones, "My sader, my sader! here is your Noemi," and she embraced Count D'Alton's knees.

Nor was the meeting between Father Hayes and his sister and friends less warm and affectionate, though differing in some of the emotions it evoked. And when, that evening, the whole party returned to London, the joy of all was as unalloyed as can be hoped for in this uncertain world.

We may feel sure that now the "great day of Mr. Seymour's reception into the Church came as soon as practicable, the day of a new life and new hopes to him, and, indeed, we may say to all.

The officiating clergyman awaited the large and happy circle of worshippers, and met them so early as eight o'clock a.m. The church in which the ceremony took place was much frequented; and hence a private chapel was selected for the ceremonial. Thither they were led from the gate by the sexton, and the seven—that is Mr. Seymour, Mr. Moldon the Count, Amy, Clara, Noemi, and Ally Hayes—were conveniently seated on priedieus around the altar. The Sacrament of Baptism so impressive in the case of a convert—was so unconferred; and the joyous party returned to their hotel. *(Concluded in our next.)*

## CANADIAN ESSAYS.

## EDUCATION.—(Continued.)

BY JOSEPH K. FORAN.

UNDER the title of *Education* we have a wide field before us—and owing to the existing state of affairs in certain of the European countries and owing to the influence, more or less, such state may have upon our country—in this essay we will, apparently, leave aside the question of education in Canada, and speak of it from a certain stand-point in its application to the world at large. We know already what education is,—we have seen the distinction between *education* and *instruction*,—we have referred to it in the home circle, in speaking of home influence,—we have referred to it in colleges, both mental and physical education,—we have spoken of divers sources of education, for example of libraries and of lectures,—now we desire to speak of a certain political fact which, at this moment is taking place in Europe, and we wish to treat of it from the Education point of view. Truly, it does not directly refer to Canada; but certainly it does refer to the world, to Christianity at large, and Canada, being a Christian country, it necessarily is applicable here.

Without further preface—we refer to the expulsion of the Jesuits from France. And before beginning we would have it understood that we are not asked or authorized by that Order or any member of it to speak of them, or to defend them. Neither do we do so because they are Jesuits, but because they form an Order—portion of whose duties is—to educate and to instruct. Upon the principle we laid down in our first Essay on Education—that every one in Canada is free to express his own ideas and sentiments upon any subject of such a nature—we now proceed to the developement of the argument which we desire to lay before the public.

As is generally known, the Jesuits are expelled by the French Government from France,—they are obliged to close their houses of education, consequently forced to seek elsewhere for a source of livelihood. Our proposi-