

THE CHRISTIAN GUARDIAN AND THE SEE OF PETER.

The Christian Guardian (Methodist) indulges in some pious blackguardism about the Archbishop's letter to Protestants, a document prompted by Christian zeal, conceived in kindness of heart, and couched in language to which the most fastidious advocate of civic harmony could not object. The Guardian takes up some long-ago exploded calumnies concerning certain of the Popes, as if any man's mode of living, no matter what his position, can be alleged as proof against the soundness of sound principles or a testimony against truth. Human nature, will accompany men to the highest positions and most exalted offices. But the Papal dynasty, viewed as one whole from its inception at the installation by Christ Himself of Peter in the primacy and supremacy over His church, till the very present moment, offers the impartial mind a spectacle of continuous holiness, of unbroken stainlessness of life, of unexampled fidelity to duty in prosperity and in adversity, nay, of an unparalleled heroism in every circumstance, vicissitude and trial of its long and varied history, that must convince the believer in the supernatural, and in the efficacy of Christ's promises, that this dynasty is the work of God and not of man. No royal or imperial line of ancient or modern times can for a moment be compared to the Papacy, in its enduring nobleness of character. Macaulay himself, who affected to look on the Church as a mere human institution, the work of man's own hands, is forced to say of the post reformation Popes:

"The Roman Pontiffs exhibited in their own persons all the austerity of the early anchorites of Syria. Paul the Fourth brought to the Papal throne the same fervent zeal which had carried him into the Theatine convent. Pius V., under his gorgeous vestments, wore day and night the hair shirt of a simple friar, walked barefoot at the head of processions, fount, even in the midst of his most pressing avocations, time for private prayer, often regretted that the public duties of his station were unfavorable to growth in holiness, and edified his flock by innumerable instances of humility, charity, and forgiveness of personal injuries, while at the same time he upheld the authority of his See, and the undiluted doctrines of his church with all the stubbornness and vehemence of Hildebrand. Gregory the Thirteenth exerted himself not only to imitate, but to surpass, Pius, in the seven virtues of his sacred profession."

Catholics are, of course, ever grieved to notice infidelity in high places. "Such grief," says Father Weld, in his "Suppression of the Society of Jesus," "such grief must fill all those who feel for the Church the love that children owe to their mother, but there is nothing here that ought to surprise them. Priests and religious faithful to their calling have at all times been one of the scourges by which God has allowed His church to be afflicted. We have only to remember that Arius was a priest, Nestorius a patriarch, and Judas an apostle. The miserable sin of one disciple did not make the eleven less dear to the Divine Heart, or the institutions of Jesus Christ less holy. The abandonment of duty of a few does not diminish the purity of the Church, which does not depend on them for its holiness, but would have imparted sanctity to them if they had not refused its influence." Unfaithful ecclesiastics, of whom we read in history, were not always robbers who came to steal and destroy the flock, nor even hirelings who sought to enrich themselves, but shepherds who had not weighed well the charge they had taken in hand, whose hearts sank in fear when they were brought face to face with dangers and with trials of which they had never thought. Often, too, they were men forced on the Church, whose wisdom would reject them as unworthy of the sanctuary.

Of the Popes of the Primitive Church, nearly all of whom sealed their faith, their self-sacrifice, and their piety with their own life's blood, we need not here speak. No man, however satanic in spirit or purpose, has dared assail their memories, impugn their motives, or belittle their characters. In reference to the medieval Pontiffs we desire to say a word or two by way of caution, if not of enlightenment, to our readers. One of the curses of the feudal system was its fruitful production of political factions, each imbued with an animosity and unscrupulousness against its rival that can only be described as murderous and diabolical. These factions were in many cases very powerful in numbers and influence, enlisting the most active agencies and potent interests in their behalf. To better defeat or circumvent their enemies, they frequently sought the countenance, approval, or even assistance of the Holy See. This countenance, approval and assistance was ever denied any faction or party that had not clearly for end the defence or exaltation of Holy Church and the propagation of Holy Faith. Hence, in the minds of many of their party leaders, and of course in the minds of their followers, were sown the seeds of hatred to the sovereign Pontiffs that has found expression in multitudinous libels of their characters, lives and motives, forming the basis for calumny after calumny upon men as true

to their trust as ever breathed the breath of life.

How would the Guardian like it, if we filled our columns, as fill them we easily could, with the record of Methodist ministerial fallings from graces during the past year?—with elopements of holy men, the very pillars of Israel—with the covetings and the stealings of other men's wives, by men whose voices awakened the echoes of many a camp meeting grove? Why, our celestial friend would turn his eyes in horror to heaven and bitterly denounce our course. But we may with sincerity say that we would scorn to have recourse to any such mode of attack on Methodism, which in its own inherent monstrosities and contradictions carries its own refutation. Methodism needs no assaults on its preachers or their lives to convince the fair-minded of its fallacy. It is a modernized Pantheistic paganism covered with a very thin and quite transparent veneering of Christianity, but bearing not the slightest substantial resemblance to the Church of the Living God, founded by Christ Himself on the everlasting rock of Peter. It is sensuous emotionalism, with its divisions, its discords, its rebellion against God and conscience, its degradation, its spiritual aridity and ruin of souls. The Guardian singles out St. Pius V. for special vituperation and emphasised misrepresentation. Yet of him Macaulay, the Protestant historian, in the review of whose "Lives of the Popes" Macaulay expresses himself in the terms above cited, says of St. Pius:

"When Pope," he says, "he lived in all the austerity of his monastic life, fasted with the utmost rigor and punctuality; would wear no finer garments than before, . . . arose at an early hour in the morning, and took no *siesta*. If we doubted the depth of his religious earnestness, we may find a proof of it in his declaration, that the Papacy was unfavorable to his advance in piety; that it did not contribute to his salvation, and to his attainment of Paradise; and that, but for prayer, the burden had become too heavy for him. The happiness of a fervent devotion, which often moved him to tears, was granted him to the end of his life. The people were incited to enthusiasm when they saw him walking in procession, bare-footed and bare-headed, with the expression of unaffected piety in his countenance, and with his long snow-white beard falling on his breast. They thought there had never been so pious a Pope. They told each other how his very look had converted heretics. Pius was kind, too, and affable; his intercourse with his old servants was of the most confidential kind. At a former period, before he was Pope, the Count Della Trinita had threatened to have him thrown into a well; and he had replied that it must be as God pleased. How beautiful was his greeting to this same Count, who was now sent as ambassador to his Court! 'See,' said he, when he recognised him, 'how God preserves the innocent.' This was the only way in which he made him feel that he recollected his enmity. He had ever been most charitable and bounteous; he kept a list of the poor of Rome, whom he regularly assisted according to their station and their wants." The writer, after proceeding to condemn what he considers his severity, ends thus: "It is certain that his department and mode of thinking exercised an incalculable influence on his contemporaries, and on the general development of the Church, of which he was the head. After so many circumstances had concurred to excite and foster a religious spirit, after so many resolutions and measures had been taken to exalt it to universal dominion, a Pope like this was needed, not only to proclaim it to the world, but also to reduce it to practice. His zeal and his example combined produced the most powerful effect."

The Guardian may assail bishops, belittle popes, and revile the teachings of Christ, but it can never shake the unalterable faith in and devotion of Catholics to the See of Peter. That faith, that devotion, that implicit confidence borne by Catholics towards the Roman Pontiffs, is so well expressed by Cardinal Newman, that we cannot refrain from giving his *ipsissima verba*. "In the midst," says this illustrious man, "of all our difficulties, I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism, which supports me, if I begin to despond, and to which I ever come round, when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See; St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doting upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversities, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the chair of the Apostles, as the Vicar of Christ and the Doctor of his Church. . . . He came first upon an age of refinement and luxury like our own, and in spite of the persecutor, fertile in the resources of his cruelty, he

soon gathered out of all classes of society, the slave, the soldier and the high born lady, and the sophist, material enough to form a people to his Master's honor. The savage hordes came down in torrents from the north, and Peter went out to meet them, and by his very eye he sobered them, and backed them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children than the older populations which they had overwhelmed. Lawless kings arose, as sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered and he lived on. The gates of earth were opened to the east and west, and men poured out to take possession, but he went with them by his missionaries to China, and Mexico, carried along by zeal and charity, as far as those children of men were led by enterprise, covetousness or ambition. Has he failed in his successes up to this hour? Did he in our fathers' day fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater man, and his dependent kings, that, though in another kind of fight, he should fail in ours? 'What gray hairs are on the head of the Hun, whose feet are like the feet of harts, and underneath the Everlasting Arms?' (Idea of a University, p. 13).

Thus of Peter hath spoken the greatest living writer of the English tongue, and thus feel the Christian millions that listen to, reverence and obey the voice of the Roman Pontiff. Never, we may safely say, was the heart of the Catholic world bound so tenderly to the teaching, nor its every affection so closely intertwined with the fortunes of the Holy See, as in this last quarter of a so-called enlightened, but really scoffing and unhappy age.

THE IRISH QUESTION.

Mr. Justin McCarthy, in his letter of last week to the American press, says that it was amusing to hear the burst of ironical cheering with which Lord Randolph Churchill was received by the Irish members in his first speech since his return from Ireland. The noble but untruthful firebrand looked around as if astonished or abashed at this singular demonstration. Only the other day an outspoken advocate of Home Rule, nay, more, a close ally of the Nationalists, he fell prostrate during his late visit to Belfast before the Orange Moloch, and invited his hearers not only to participate in, but to provoke civil war. He no doubt did his utmost to get the late government to go in for Home Rule, but, having failed, resolved to drop all advocacy of the principle. His speech was to the Orangemen of Belfast, accustomed as they are to the blood and thunder of local spitfires, dull, tame and moderate. The member for Longford declares that Mr. Gladstone is working hard on his Home Rule scheme. He will not proceed by mere resolution, but will at once introduce a full and comprehensive scheme. Mr. Morley has thus far given satisfaction to the Irish party. He has shown a determination to see things for himself, and will suffer none of the rule or ruin dictation of the Catholic officials. Mr. McCarthy states that the event of the week in Parliamentary circles was the speech of Sir Thomas Henry Gratton Esmonde. "He is a descendant of Henry Gratton, is very young and handsome, an aristocrat and landlord, who throws in his lot with the National party. His speech was singularly quiet and modest, almost monotonous in its subdued accents. The language was remarkably clear and good, and it contained several bright hits. The house listened with much interest. It always likes a young aristocrat, whose father and grandfathers were members in their day—especially if he begins modestly. Sometimes Sir Thomas Esmonde will astonish the House by his resolute outspoken Nationalism; then the House will groan at him and try to put him down. The House will not succeed in this. The firm lines in his handsome face tell anyone at a glance he is not a man to be put down."

The member for Longford also transmits the pleasing intelligence that the Irish party has formed a committee to take special charge of the question of national education in the schools and universities. On the committee, among others, are Messrs. Parnell, Dillon, Sexton, Sir Thomas Esmonde, Mr. Gray, and the two McCarthys. Mr. Gladstone's hands will be greatly strengthened by the result of the Cardiff election, wherein Sir Edward James Reed, Lord of the Treasury, was bitterly opposed, but succeeded in defeating Mr. Llewellyn, his Conservative opponent, by a majority of 5,708 to 4,845.

The people of Ireland are hopeful of justice from Mr. Gladstone. Mr. Morley's speeches to the electors of Newcastle bespeak a statesmanlike treatment of the Irish problem by the new government. The right hon. gentleman, in one of his election addresses, said:

"Concession, gentlemen, is either right or wrong. If concession is right we need no thanks, and if it is wrong we deserve no credit. You are asked why we should

have a different system of government in Ireland from that which we have in England? Why should we shrink from a different system of Government in Ireland? Why, you have had a different system in Ireland ever since the Union. You have a Lord-Lieutenant, which is a difference; you have a different local franchise; you have had a different system of local government; above all, your 60 or 600 coercion acts made a difference which you would do well not to leave out of sight. Therefore, why should you be shocked by proposals which recognize the fact of this difference, and only insist that we should begin by facing the facts as they are, by not contenting ourselves with the old slovenly, shilly-shally policy of half measures, but at last grapple with the problem in all its difficulties, facing every fact that is to be met, and making whatever sacrifice may be necessary, either of our time, our energies or our thought, in order to put an end to a state of things which has brought so much wrong and sorrow to Ireland, that has brought so much humiliation and danger to England? I do not conceal that I approach the Irish question, as I do all others in politics, from the point of view of a citizen of a great state. It is not merely because we wish to bring peace to Ireland, but because we see need of giving strength to England."

This is language becoming a statesman and a minister. It is language calculated to banish ill-feeling on the one hand, and lack of confidence on the other. The government, if it bring in a comprehensive scheme of Home Rule, may not indeed succeed, but it will, at all events, have demonstrated an honest desire to heal a festering sore and remove the greatest weakness of the Empire. The perpetuation of the existing arrangement being an impossibility, either concession, such as Mr. Morley seems to advocate, or the Cromwellian policy, supported by our own Mr. G. Smith, must be adopted. If the latter be chosen, we betide Britain.

WASHINGTON'S BIRTHDAY.

We are pleased to notice that Americans never fail to do honor, on this glad anniversary, to the memory of the patriot first president, who won for them independence, and for liberty a glorious inheritance. In Catholic institutions throughout the country, the day, Feb. 22nd, was this year celebrated with enthusiasm. From the Irish World of the 27th we learn that the commemoration of Washington's natal day in Manhattan College was altogether worthy the standing and merit of that great metropolitan institute of learning, and in every respect calculated to keep green in the hearts of America's youth the recollections of patriotic self-sacrifice and ennobling love of country, associated with the name and the flag of Washington:

The College Hall of Manhattan College, Manhattanville, New York City, could not, says our N. Y. contemporary, hold more than half of those who sought admission to the exercises on Washington's Birthday. Brother Justin, that most zealous of educational workers, acting principal, had his hands full, as did his large corps of assistants, in endeavoring to make things pleasant. "We will have to have an addition to the College next year," was the unanimous verdict that bespoke the popularity of the institution. American flags hung all over the stage and hall. A programme of oratory and music was in the hands of all.

All interest centred in the oratorical contest, and when Brother Justin announced the names of the judges the excitement was intense. The judges were as follows:—Hon. Zachariah Montgomery, Assistant Attorney General of the United States; Judge Ellis, of Yonkers; Commissioner Edward C. Donnelly, of the Emigrant Industrial Savings Bank; Gen. Michael Kerwin, of the *Tablet*; and Patrick Ford, of *The Irish World*. While the audience and competitors were awaiting the verdict, Brother Justin called upon one of the old college boys, Rev. Father Lavelle, of St. Patrick's Cathedral, who made a witty speech, in which he told of other days in that hall, and how the utterance of those addresses that day had touched the patriotic emotions of his heart and brought tears to his eyes. The judges awarded the prizes in order to Messrs. Garland, Elliot and Murray amid applause.

In the Buffalo Courier of February 23rd, we read a very interesting report of the celebration at St. Joseph's College in that city, an institution, like Manhattan, under the control and management of the Christian Brothers, and consequently occupying a foremost place among the many famed seats of learning of which our republican neighbors are so justly proud.

Washington's birthday, says the Courier, was a gala day at St. Joseph's college. The American flag waved its bright folds from the cupola of the building, and bade cheery defiance to the wintry sky. All the morning the young men were in high spirits, which even the destruction at night of that ill-fated fowl, vulgarly known as the gobbler, could not dampen. But this was not the only feat of the day; there was one of the intellect, too, one that had been eagerly awaited. It was the oratorical contest for the gold medal donated by the Rt. Rev. S. V. Ryan, Bishop of Buffalo. A happy feature was that all who wished might speak, and thus no hidden Demosthenes was "left to bloom unseen." As a natural result of the privilege thus accorded to all, the number of applicants was so great that only the members of the commercial department appeared at this entertainment, those of the collegiate awaiting for a future day. Moreover, exclusive attention was not bestowed on those of natural ability to the detriment of others whose industry merited no little praise.

The parents and friends of the students, both lay and clerical, attended in such large numbers that they filled the college hall before the time appointed for the speaking to begin.

A glance at the programme shows the character of the pieces chosen to be serious, and a little reflection on the time and care necessary on the part of each student for the due preparation of his speech, will convince the readers that an exhibition of this kind is a powerful agent in moulding a habit, too, from whom the selections were taken, are among the most eminent minds of church and state. Although the contest was not intended as a celebration of Washington's birthday, yet such names as Henry, Adams, Franklin, Webster and Everett form a noble guard to the "Father of His Country." However, the opening number, "The Day we Celebrate," was a beautiful tribute in flowing verse to the first president of the United States. The music, both vocal and instrumental, under the direction of Professor Fleck, was a pleasant relief to the speaking. The efforts of the young contestants were warmly applauded, and evoked a lively interest in the approach of the decision of the judges, who are the Rev. James J. Quigley, D. D., '70; the Rev. Christopher O'Byrne, A. M., '75; Edward C. W. O'Brien, M. D.; John A. Hoffmeyer, M. D., '68; John W. Sonnick, Ph. G., '69, and Martin A. Laux, LL. B., '71.

While these were weighing the merits of the speaker, the president of the college introduced Father Angelus O'Connor, O. S. F., pastor of St. Patrick's. He dwelt at length upon the pleasure he felt in the work of the students, upon the benefits of a Christian education, and upon the wide-spread labor of the brothers. Then turning to the young men he expressed his high appreciation of their efforts and reminded them that, while this contest was worthy of them, loftier aspirations that make the life and warmth of every noble soul. Dr. O'Brien, chairman of the judges, announced that, though the task was no easy one, they had decided the following the most worthy: Joseph H. Boyle, John F. Murphy, William C. Murphy, James A. McGovern, Alexis C. Deutner, John H. O'Brien and John F. Bertles.

OPENING OF PARLIAMENT.

The long looked for session of the Dominion Parliament was opened on the 25th inst., at Ottawa, with the usual speech from the throne. Unlike other speeches from the throne, this one was awaited with great interest by both political parties, and by the impartial public. On North-West affairs His Excellency was very guarded:

"Since the suppression of the insurrection in the North-West territories, peace and order have been restored and now prevails. After so serious an outbreak some disquiet and apprehension of the recurrence of those disorders may naturally be expected to linger, and it will be the duty of my Government to make such precautionary arrangements as will secure the present inhabitants, as well as intending settlers, of efficient protection against all disturbance."

He then, with good reason, we think, congratulates the country on the completion of the Canadian Pacific Railway—but is evidently devoid of any well-grounded hope of an early and satisfactory settlement of the fishery question. His Excellency promises the North West an improved judiciary and representation in Parliament, but wisely says nothing of Dewdney. Among the measures promised by government this session are Bills for providing for a better mode of trial of claims against the Crown; for regulating Post Office Savings Banks in British Columbia and the North West Territories; for expediting the issue of patents for Indian lands; for the administration of the rights of the Crown in the foreshores of the Dominion; for the establishment of an experimental farm; and for the amendment of the Chinese Immigration Act.

The address in reply to the Queen's speech was in the Senate moved by Mr. Bolduc, and seconded by Mr. Clewlow. We look upon the choice of the latter for this honor as another insult deliberately flung by Sir A. Campbell, leader of the Senate, in the teeth of the Catholic body. The Catholic place hunters and boneless sycophants, of whom there is legion at Ottawa, may not subscribe to our view of Sir A. Campbell and Mr. F. Clewlow, but their disapprobation we covet, and their good opinion and applause hold in dread. We speak the honest sentiment of the Catholic masses, of every Catholic of standing in the land, who thinks for himself and loves his creed and country, when we say that we want to see the Senate of Canada placed on reputable footing, not made a hangman's cave or a den of perjured thieves, as it must become if made subservient to Orange influence. In the Commons, the mover of the address was Mr. Everett, the new member for the City and County of St. John, and the second Mr. Ward, who has succeeded Col. Williams in the representation of East Durham. Both of these gentlemen acquitted themselves of their difficult task with much tact and success. Mr. Blake made a lengthy review of the speech, and dealt in much sarcasm and banter at the expense of the ministry. His declaration in regard of the Northwest difficulty was received with approval on both sides of the House.

"He trusted that respecting the execution and the sentences following the North-west rebellion, the Government would lay before the House full informa-

tion. He believed that Parliament was entitled, in the exceptional circumstances of the case, to receive that information and to engage in the discussion of questions growing out of that execution and those sentences. The circumstances justified, if they did not demand, that course. A fair opportunity should be given to the Administration to produce those papers and give that information. It had been rumoured that some of those who had supported the Government, but who differed from them on the single question arising out of this execution, proposed to introduce that subject by an amendment to the Address. On this subject, as hon. gentlemen might perhaps know, he did not, even amongst his friends, assume to speak with the authority of a party leader, and he had no right certainly to advise the supporters of gentlemen opposite. But as a humble member of this House, interested in a regular, proper and convenient method of conducting its proceedings, he took the leave to deprecate such a proceeding. Let the Minister produce the papers, and then the subject could be fully and fairly discussed."

Sir John Macdonald condemned the speech of the leader of the Opposition as calculated to set section against section, individual against individual, and man against man. Sir Richard Cartwright and Hon. Messrs. Davies and Mitchell criticised the course and policy of the government, and the debate ended, without the turmoil and excitement by so many expected. Is this peaceful beginning the prelude to stormy days in the near future?

BALLYKILBEG AND THE BISHOPS.

The impudence of some men is really amusing. They give it out not in alternate blocks, but in continuous township measure every time. Witness the following from the Ottawa Citizen of Feb. 23rd:

"In the Jesuits' Church, Montreal, on Sunday, the Rev. Father Reuben, in strong terms, denounced the so-called National Society, organized by the Riel agitators. The reverend gentleman's position is similar to that taken by the bishops and other clergymen. The 'movement' is almost dead. Any sparks of life that are in it are kept alive by the Rouge leaders and the few Blues who do not see their way clear to backing out of the position they took after the execution. In a few months it will have died a natural death."

The Jesuit Church is an institution, and the Jesuit Society a body, in which our friend is evidently deeply interested. Now we venture to demur to his statement of Father Reuben's discourse, not that we would find the least fault with the good father if he did so express himself, feeling certain that he would do so only through profound conscientious conviction. But the very summit of the ludicrous, the acme of the farcical is reached, when our little Ballykilbeg assumes the right of telling us what the Bishops say. He has, we know, such regard for them, and for the Roman See, from which they derive all authority and jurisdiction, that they may have taken him into confidence. Who knows that he may aspire to the position of canonist in the Seventh Provincial Council of Quebec, whose convocation, for the 30th of May next, we announced in our last issue? Wonders will, of a truth, never cease.

SOLDIERLY GRATITUDE.

It affords us much pleasure to give publicity to an act of kindness on the part of the officers and men of the Governor-General's Foot Guards' Company, which served in the late troubles in the North-West, that does more real honor to that gentleman and his brave brothers in arms, than could any achievement, however brilliant, on the field of battle. The following letter addressed by Major Todd to the Rev. Father Cochran, O. M. I., of Battleford, we gladly publish:

Ottawa, 2nd Feb., 1896.  
DEAR SIR,—By this mail I send you, in the name of my Company, a souvenir in the form of a Missal, to mark the appreciation the Company entertain of your kind services rendered in connection with the recovery of the body of Osgoode, from Cut Knife.

Father Fillard, of the Ottawa College, informed us that a Missal would be the most useful and acceptable present that we could send you. The Company then desired me to purchase the same and forward it to you by post.

Trusting that it will reach you safely, and that you may have health and prosperity in your work amongst the Indians, Believe me, Dear Sir, yours very faithfully,  
S. HAMLEY TODD.

THE amounts to be paid for liquor licenses over and above the duties heretofore imposed by license acts, duties imposed by municipal laws will be as follows:

Wholesale license—In cities over 20,000, \$150; in other places \$100.  
Tavern and shop license—In cities of over 20,000, \$150; in cities of less than 20,000, \$100; in towns, \$70; in incorporated villages, \$50; in townships, \$30.  
Saloons—In cities \$200 and in towns \$170.

One fourth of the above additions are to be imposed in case of beer and wine licenses.

Vessel licenses—On the great lakes, \$75; vessel licenses for beer and wine \$25; on inland waters, vessel licenses are to be \$30 less.

The following scale is imposed for fees payable under the Scott Act—Druggist or shop license, in cities \$100; in towns \$60; elsewhere \$40; wholesale license, in cities \$150; in towns \$100; elsewhere \$60.