

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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LITURGY.

The Tabernacle.

CONTINUED.

5. The Exterior Ornamentation.—When made of wood or bronze, the Tabernacle is richly gilt on the outside. The Cappuchins, however, in consideration of their vow of extreme poverty are privileged to use a Tabernacle of plain wood without gilding. The exterior is usually decorated with emblems of the Blessed Sacrament, such as bunches of wheat, grapes, or with figures of adoring angels. On some Tabernacles there are suitable inscriptions. Montault tells us that in the Church of the Holy Cross at Jerusalem, the words "Hic Domus Adora" were inscribed on the Tabernacle; and on that of the cathedral of Grenoble, the inscription on the frieze is the text from St. John, "Hic est panis vivus, qui de coelo descendit. Si quis ex hoc manducaverit, non morietur in aeternum." He mentions other similar inscriptions.

The door of the Tabernacle is especially rich in its material and ornamentation. In the Church of St. Cecilia at Rome, it is of silver gilt, and set with precious stones. It is usual to paint or work on the door some figures relating to the Blessed Sacrament, or to the mysteries of the Passion, such as the Good Shepherd, the Last Supper, a Chalice with a Host over it, a Pelican, a Cross, or any other appropriate emblem.

It is prescribed in the ritual and by the Congregation of Rites that the Tabernacle when containing the Blessed Sacrament should be covered with a veil. The rubrical name for it is the *conopeum*. It cannot be dispensed with, even though a veil hangs inside the Tabernacle door. The inside veil is not necessary, but the *conopeum* is. The *conopeum* or veil is supposed to cover the Tabernacle on all sides. It is divided at the middle in front, so as to allow of the opening of the Tabernacle door, and usually hangs from a little brass rod which is easily removed when necessary. It is manifestly very desirable that this veil, which is the liturgical cover and ornament of the Tabernacle when containing the Blessed Sacrament, should be elegant and rich.

It is sometimes made of the costly material used for vestments, and more commonly of silk ornamented with gold lace, or expensive colored fringe. St. Charles recommends the priest to have a special *conopeum* of real cloth of gold or silver, or some other material distinguished by its richness and appropriateness for the great feasts of the year. It is well, however, to understand that no special material is prescribed, and the Sacred Congregation decided that mere linen or even cotton fabric can be used for this veil.

A veil of one color will suffice for all seasons of the year, and where only one color is used, white is recommended as the most suitable, as it is the color appropriated to the Blessed Sacrament. In some poor but well-regulated churches, they use veils of two colors, namely, the violet for the penitential seasons, and white for the rest of the year. It is the Roman custom, recommended by the Congregation of Rites, to change the color of this veil, and of the antependium with the color of the day. It is the Mass that determines the color. Hence, if the color of the Mass is different from that of the Office, as happens on Rogation Days, the *conopeum* is to have the color of the Mass. Black, however, is never used for the *conopeum* or antependium, and its place is supplied by violet.

When the Blessed Sacrament is not in the Tabernacle, the *conopeum* is removed or drawn aside, and the Tabernacle door left open.

6. The Key of the Tabernacle.—The Tabernacle is to be protected with a good lock; and the parish priest, in the first place, and after him the chaplain or priest who has to administer Holy Communion, is responsible for the keeping of the key. The key should not be left in the Tabernacle door (except when required for a function), or in an exposed place, or open drawer in the sacristy. We are forbidden to entrust the keeping of it to lay persons, even though they are nuns. When not kept at home under lock and key by the priest, the sacristy safe is perhaps the best and fittest place for it.

From a feeling of respect for the Blessed Sacrament and also to distinguish it from other keys, the Tabernacle key is usually more elegant in form and ornamented with some token or emblem. St. Charles recommends that, where convenient, it should be made of silver, or of common metal washed with gold or silver, or at least distinguished from common keys by its elegance of form and suitable decoration. There is no church in which the practice of attaching to the end of the Tabernacle key an ornament of gold lace or richly embroidered ribbon may not be observed. It is recommended to have two keys, to provide against the necessity of breaking open the Tabernacle if one key is lost.

It is forbidden to place a vase of

flowers, or a picture, or reliquary, or any other similar object on the altar before the Tabernacle in such a way as to shut out from the view of adorers the little door with its Eucharistic emblems. These things may be placed on a lower level, but so as to avoid this inconvenience.

7. The Place of the Tabernacle.—The Blessed Sacrament is to be kept only in the Tabernacle, and the Tabernacle must be placed on the altar at its centre. It is forbidden to keep the Tabernacle, and consequently the Blessed Sacrament, in a safe in the wall of the church, either immediately behind or to the side of the altar.

The Tabernacle is placed on the high altar, except in cathedral churches, in which it is in one of the small chapels known as the Chapel of the Blessed Sacrament. This arrangement is rendered necessary by the Pontifical functions at the high altar of the cathedral, in which it is so often necessary to turn one's side to the altar—a posture which would not be respectful to the Blessed Sacrament in the Tabernacle.

It is not allowed to reserve the Blessed Sacrament in more than one place in the same church. Accordingly it is useless, though not expressly forbidden, to have a Tabernacle on more than one altar. It is, however, found to be prudent and convenient in some places to keep a second Tabernacle in the sacristy to which the Blessed Sacrament can be transferred, when it is necessary to use the church for some celebration, half-secular, half-religious, such as for a theological thesis, a distribution of catechetical prizes, &c., &c.

8. Blessing of the Tabernacle.—The Tabernacle is blessed by the bishop, and it is one of those functions to which he cannot deputate a priest in virtue of his ordinary faculties. For this he needs a Papal Indult. The form is given in the ritual.

According to St. Charles there ought not to be under the Tabernacle when it contains the Blessed Sacrament a drawer for the Holy Oils or relics, much less a chest for various articles of church furniture.

9. The Tabernacle Lamp.—Before the Tabernacle in the sanctuary there should be at least one lamp burning night and day. The ritual says, "Lampades coram eo pures, vel saltem una die nocturne perpetuo colucent." When more than one are used, it is recommended to have an odd number. The oil to be used in the sanctuary lamp is oil of olives, and if this cannot be had conveniently, vegetable is to be preferred to mineral oil.

Mass should be said daily where the Blessed Sacrament is reserved, unless a privilege has been received allowing a smaller number of Masses in the week to suffice.

The Blessed Sacrament can and ought to be reserved in 1. parochial churches; 2. in cathedrals; 3. in the churches of Regulars of both sexes whose vows are solemn, and whose monasteries have been erected by Apostolical authority. An Apostolical Indult is necessary to allow it to be reserved in other churches or oratories.

CARDINAL McCABE'S SUCCESSOR.

REPORTS, GUESSES, AND PROBABILITIES BY CABLE.

London, Feb. 19.
My prediction is that the English will be beaten in their effort to have a Loyalist appointed Archbishop of Dublin. In fact, I have information from both sides which seems to point without question to the fact that the next Archbishop will be an ardent Nationalist. The new man is practically certain to be Dr. Walsh, the well-known president of the Maynooth College. He is about 45 years of age. In 1822 he is small. His complexion is excessively dark and he has piercing eyes. He wears gold-rimmed spectacles. All his life has been spent in the college as student, professor, and president. For the past five years the great body of clerical alumni with whom he has come into personal contact have grown extremely fond of him. He has been one of the foremost writers of the Nationalist Propaganda. His pamphlets on the land question have been by far the best that the controversy has evoked. It was he who found the Duke of Leinster leases, which were cunning evasions of the reform regulations of 1870. During Cardinal McCabe's *regime* he has been recognized as the head of the opposition, which has tacitly embraced forty-nine-fiftieths of the Irish clergy.

Mr. Parnell, when once asked if he knew Mr. Walsh, replied:—"I should think I did know him. It was he who got me put into prison." He then laughingly explained that it was Dr. Walsh that he got the phrase "prairie valuation," which served as the pretext for his conviction. A significant straw in this matter was seen a few days ago when the Cathedral Chapter met to select a Vicar Capitular to serve during the interim. Assistant Archbishop Donnelly, who as a matter of etiquette, has expected to get the place, although he had no formal right to the succession, insisted on opening the proceedings by reading Lord Spencer's letter of condolence, against the protest of some of the canons. When a ballot for Vicar Capitular was taken Dr. Donnelly got four votes and Dr. Walsh twenty.

Out of the fifty priests who vote on the names to be sent to Rome it is believed that all but six have put Dr. Walsh's name first.

Dr. Walsh, if created Primate—and of his selection there seems to be no longer

any doubt—will be a figure in Irish affairs second only to Mr. Parnell. The immediate local effect of his accession will be an enormous change in Dublin politics and the completion of the social eclipse of the Castle already begun by the present Lord Mayor's abstention. The general effect will be more sweeping, perhaps, than even the Nationalists dare to hope.

DIOCESE OF HAMILTON.

Lenten Pastoral Letter.

James Joseph—by the Grace of God and favor of the Apostolic See, Bishop of Hamilton.

To the Clergy and Faithful of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS.—Our Holy Mother, the Church, proclaims at this season the great annual Fast of Lent, which begins on Wednesday, the 13th, and will continue for forty days, as a preparation for our worthy celebrating the great mysteries of the Death and Resurrection of our Lord and Saviour, Jesus Christ. It is a special season of prayer, penance and mortification, and that we may be mindful to pass these days of grace and mercy in a truly penitential spirit she stresses blessed ashes on our heads, and in doing so addresses words of solemn warning, saying to each of us: "Remember man that thou art dust, and into dust thou shalt return." The sentence has been pronounced and there is no hope of commutation. As her Divine Spouse and Founder will not the death of the sinner, but rather that he be converted and live, so she would have us prepare for that awful day which is hidden from us, and known only to God. This can be done only by a sincere conversion and true repentance, turning away from sin, and turning to God with all our heart. "For behold now is the acceptable time, now is the day of salvation." And we helping are called upon to exert that you receive not the Grace of God in vain; but in all things exhibit yourselves as servants of God, in much patience, in watchings, in fasting, in charity, in knowledge, in long suffering, in sweetness." The present time is specially set aside for such preparation, even from the earliest days of Christianity.

There can be no doubt but the Fast of Lent is of the highest antiquity in the Church, and that the Disciples of our blessed Saviour observed with due solemnity and veneration the great Fast of forty days which preceded the Festival of Easter. The writings of all the Fathers are unanimous in testifying that it comes down to us by Apostolic tradition, and that it was instituted by the Apostles.

The Martyr St. Ignatius, the disciple and associate of St. John the Evangelist, in his letter to the Philipianus, says: "Despise not the fast of Lent, for it contains an exhibition of the conversation of our Lord." St. Jerome in his epistle to Marcellus, says: "We, according to the tradition of the Apostles, observe every year one Lent, and fast at its proper time." Origen, who lived in the second century, writes: "We keep the days of Lent consecrated to fasting." St. Basil, who lived in the fourth century, says in his homily on fasting: "All equally hear the precept and receive it with joy—there are angels who take account of those who fast, throughout the various Churches. Wherefore let no one separate himself from those who fast." St. Epiphanius says in his *Exp. Fid. Cath.*: "It is the practice of the Church to fast forty days before Easter." And St. Leo, who flourished in the fifth century, calls the Lent the greatest and holiest fast, which all the faithful, without exception, are bound to observe.

It would indeed be an endless task to bring before you all the testimonies of the ancient Fathers and writers of the Church, proving the antiquity and Apostolic origin of the Lenten Fast, as also the exactness with which it was observed. What I wish to impress upon you is, that being convinced of its sanctity and antiquity, you would take to hearts a deep veneration for the holy ordinance of the Lenten Fast and enter on it with the heroic sentiments that animated the early Christians when it came to be published to them. Far, indeed, from entering on it with sorrow and regret, as we find many do in this our own day, who view the Lent as a time to be dreaded, because of the restraint it places on their animal appetites, the early Christians, as St. Basil assures us, embraced it with holy joy. He says: "There is no island, no nation, no region, no province, no city, no place, however remote or difficult of access, to which the proclamation of the fast has not reached; nay, the very soldiers, sailors, merchants and who journey, all, in fine, of whatsoever description they are, hear this edict of the fast, and embrace it with a joyful mind." And this, because they considered it as a salutary means, placed by God at their disposal, to appease His anger, atone for the punishment due to their sins, and to bring down His graces and mercies upon them.

In this spirit, and obedient to the same discipline, and anxious to bring you near God, we implore you, dear Brethren, through the charity of Christ, and for the love you bear your own souls, to enter on this holy time, that it may be for you a season of salutary correction—that you may be chastened and fortified by a sincere penance—"that you may walk manfully in following Christ, strengthened by His spirit with might into the inward man, that Christ may dwell by faith in

your hearts, being rooted and founded in charity."—Eph. 3, 16.

The fast, in its general signification, implies an abstinence from food; but we must consider it in a two-fold light—as the spiritual and moral fast, both of which we should practice. The moral fast is a parsimony of food and drink. The spiritual fast is to fast and abstain from sin and vices; "this," says St. Augustine, "is the great and necessary fast, to abstain from all iniquity and unlawful pleasures of the world." All the laws of God, and the ordinances of the Church to her children are directed to the one great end, that their souls may be washed in the blood of the Lamb, and that they may live sinless in the sight of God. While then we exhort you to show a willing obedience to the Ordinances of the Church, regarding the observance of the Lent, we have to remind you that it is of far greater importance that you abstain from those vices which are of their own nature, and at all times opposed to right reason and to God's law; without this your fast will be of no avail. For the neglect of this great essential condition the fasts of the Jews of old were not accepted. "Why have we fasted," said they to the Lord, "and thou hast not regarded?" "Behold," said He, "in the day of your fast your own will is found. I loose the bonds of wickedness. Deal thy bread to the hungry, and bring the needy and harbourless into thy house, and when thou shalt find one naked cover him; then shall thy light break forth as the morning; then shall thou call, and the Lord shall hear."—Isa. 58.

See then, Brethren, you are not to put the whole merit of your fast in abstaining from food, but principally in repentance and avoiding sin. Loose all the bonds of iniquity, forgive your neighbour all he may have committed against you in the way of injury or insult, guard against all sensual indulgence, and by holy watchfulness put a bridle on all your passions. It is in vain that we keep food from the body, unless we keep the soul from iniquity, and the tongue from evil speech against our neighbour. This is the true fast, and that your abstinence from food, and other good works may be pleasing to God, and profitable to your soul, see that you be in a state of grace, always bearing in mind that God accepts no gifts from his enemies. All who are in a state of mortal sin, or have an affection for it, are at enmity with Him. What then are we to do?

We must do penance, not only by going through the austerities of this holy season in the spirit of the Church, and so mortifying the body, but, in doing so, prepare our souls for sincere repentance. This is the principal object of the Lenten Fast. If, then, your soul be stained by mortal sin it is incumbent on you to seek reconciliation with God by means of worthily approaching the Sacrament of Penance, and thus restored to His friendship you may hope that your fast and prayer will be meritorious for eternal life. Let not the enemy deceive you by suggesting that you have time enough yet to repent. Remember the warning God gives us in Ecclesiasticus: "My son, defer not the conversion to thy day, and do not put off from day to day; for His wrath will come on a sudden, and will destroy thee in the day of His vengeance." Hence the Church now sounds the trumpet of repentance, telling you that this is the acceptable time, now is the day of salvation. These are days of grace and mercy, and she calls on you to seek the Lord while He may be found, and call on Him while He is nigh. If today you hear His voice harden not your hearts. Let us then, Brethren, rise without delay, and press forward to the sacrament of reconciliation. Too often hitherto we may have rejected the Divine call. Let us not to our former provocations, but let us be wise unto justice, zealous for our welfare, and corresponding with the call of the Church, and the graces God gives us, may we be active to salvation.

That we may not delay through sloth or inadvertence, the Church commands us under severe penalties to approach that adorable sacrament which none but the purified soul can receive. That proof of self which St. Paul demands from the communicants makes it needful for all to approach the tribunal of confession, which we are commanded to do at least once a year. This duty of annual confession and communion is enforced on all the faithful who have attained the years of discretion, under threat of excommunication, which would cut them off from the sacraments of the Church while living, and in death deprive them of the right of resurrection. This is not an infliction of punishment arising from vengeful hatred—it is a wholesome severity to show the importance of the duty she urges; it is an evidence of her affectionate solicitude for your welfare; it is an effort of her love. By her command she only reduces to special distinct practice the Divine precept which the Lord Himself gave:—"Except you eat," says He, "the flesh of the Son of Man, and drink of His blood, you cannot have life in you." And most assuredly, dear Brethren, we cannot secure eternal life by any other means but that pointed out by the Son of God.

With much reason do we render grateful thanks to our Heavenly Father, that the number of those who refuse to comply with the Divine Ecclesiastical precept is small. Even these few fill us, ourselves weighed with the awful responsibility of rendering an account of all of you in the bar of God's unerring justice. In the visitation of the Diocese, which we made during the past year,

your Pastors bear testimony to the fidelity and exactness with which the great majority of the people comply with the command of the Church at the Easter time, as also to the increased frequency of the sacraments. This is the surest warrant we can have of your piety in private life.

Now, with regard to the few who absent themselves from the Easter duty, and walk not with their brethren in the ways of God, and for whom our ministry is unprofitable, who heed neither entreaties nor warnings, we will say to them: their absence from the tribunal of penance, and from the Holy Communion in open violation of the Church's solemn injunction, is a proof, not presumptive, but conclusive that they are not in the grace of God. They may observe some of the practices of Religion, they may be present with the rest of the faithful at the Holy Sacrifice, the sentence of the Church may not be pronounced against them, yet they are spiritually dead. They belong to the Body, but not to the Soul of the Church. And whatever may be the cause which keeps them out of the way of salvation, whether it be the predominance of some tyrannical passion, or the indulgence of some criminal pleasure, we beseech them for Christ's sake to be reconciled at this acceptable time. We do not threaten, but we entreat, we supplicate them as did the Prophet of the Lord of old: "Why will you die, O house of Israel? We implore of them through the tender mercies of Jesus Christ no longer to defer the fulfilment of this duty. This Lent is theirs, they cannot answer for, or promise themselves another. May the God of Mercy fill their hearts with His love, with sorrow for their offences, with true repentance for their sins and perseverance in His holy service. May they be filled with peace upon earth, and crowned with glory in Heaven.

The time for complying with the paschal duty begins in this Diocese on Ash Wednesday and ends on Trinity Sunday. The Holy Communion must be received in your own Church, or if elsewhere, with the sanction of the pastor. As he is bound to feed the flock committed to his care, he should know that they have been refreshed with the indispensable food of the life-giving body of the Lord. As the neglect may arise from ignorance or inadvertence, you, Venerable Brethren, fill from the beginning of the Paschal time to its close, frequently publish at the Mass on Sundays the obligation of receiving the Holy Communion in each one's own Church. At the same time you will announce the Plenary Indulgence, with the usual conditions granted to all who comply with the Paschal Precept.

It is to be feared that some of those who neglect the Easter duty are brought to their state of indifference by being addicted to habits of intemperance; God be thanked we have not many such. Yet we are bound in the interest of these souls, to raise our voice and denounce that degrading vice of drunkenness; that vice which is most directly opposed to the dignity of rational beings and to the spirit of Christian mortification. It brings man down from his high estate of a being little less than the angels, and degrades him beneath the brute creation. It brings a blight on the health; ruin on domestic happiness; it is a bar to the improvement of the social position; and worse than all, it draws its miserable victim into sin and outrage against God and His Holy Law, by the indulgence of unmanly passions, so that we can no longer expect from the drunkard piety, chastity, and justice, but on the contrary, uncleanness, contentions, quarrels, of the which I foretell you, as I have before said, that they who do such things shall not obtain the Kingdom of God. (Galat. 5, 21.) It is our duty, Venerable Brethren, to do all in our power to protect our people from this vice. Hence we earnestly exhort all our pastors to establish in their missions branches of the Sodality of the "League of the Cross, for the suppression of drunkenness." In this pious organization the members aid each other by the union of prayer, frequentation of the Holy Sacraments, and mutual good advice and example. The Archdiocese for the Dominion of Canada has been recently blessed and erected by our Holy Father, Leo XIII., in our Lady's Church at Guelph, and enriched with many graces and indulgences. It was our privilege and happiness, as representative of the Holy See, to canonically inaugurate the good work, on Sunday the 25th January. Letters of aggregation can be had from the very Rev. Father Rector of our Lady's Church in Guelph. In order that we may obtain from God a good will and strength to pass this Holy Lent in a true Christian spirit and manner, as also all other graces we stand in need of, we must pray. This is the golden key that opens the treasures of God's bounty. And indeed we have a well-grounded hope, that praying with the proper dispositions our petitions will be heard. Does not our Blessed God tell us so? "Whatsoever you ask the Father in my name, that will He give you. Ask and you shall receive, that your joy may be full." That we may have spiritual joy in all its fullness, let us constantly implore of Him to touch our hearts with true contrition for our past sins, and grant us a sincere conversion, that greatest gift the sinner can ask from God. Oh! He will not refuse those who ask him in humility of heart, with firm faith and terror of spirit. And does He not furthermore tell us: "where two or more are assembled in my name, there am I in their midst." Bearing this in mind, we strongly recommend that in every family, live mysteries of the Rosary

of the Blessed Virgin, with the Litany of the B. Virgin, should be recited every night as a form of family prayer, and at a convenient hour, so that all belonging to the family can be present. And on you, Venerable Brethren, we enjoin, that in all towns and villages where you have the people around you, to give them an opportunity of daily assisting at the Holy Mass. And that in the event of Tuesdays, Thursdays, and Fridays, you would assemble the faithful in the Church, to join in publicly reciting the Rosary and Litany, and to receive some instruction, either orally or by reading some pious book; we recommend the "Sinner's Guide." We also recommend the devotion of "Stations of the Cross," for the Fridays of Lent. As an additional incentive to the piety of our people, we grant permission to have Benediction of the Most Holy Sacrament on these evenings, where a choral service can be procured. It is advisable to devote your Sunday sermons during the Lent, to a full and complete explanation of the Sacraments of Penance and the Holy Eucharist. Having much confidence in the power of prayer, we earnestly crave the charity of a remembrance from you and our people, particularly during the Lenten time, that God may aid us in our many spiritual needs, and guide us in leading you into the ways of His love and service.

The following are regulations for the Fast of Lent in this Diocese of Hamilton:—

- 1.—All days in Lent, Sundays excepted, are fasting days, one meal and a collation.
- 2.—All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.
- 3.—By virtue of powers granted us by Apostolic Indult, we permit the use of flesh meat on all Sundays at discretion; also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, 25th February, and Holy Saturday.
- 4.—Fish and flesh are not allowed at the same meal.
- 5.—The use of milk, butter, cheese and eggs, is allowed on all days.
- 6.—The use of dripping or lard (not suet), is allowed as a condiment in preparing food on all days except Good Friday.
- 7.—Those exempted from fasting are: all persons under twenty-one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labour.
- 8.—All who cannot fast should give more abundant alms, be more assiduous in prayer and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

N. B.—Further dispensations, when occasion requires, can be obtained from the respective Pastors, who are hereby empowered to grant them.

This Pastoral is to be read in all the Churches and Chapels of the Diocese at the earliest convenience of the Clergy; if possible before Ash Wednesday.

"And may the God of Peace Himself sanctify you in all things, that your whole spirit and soul and body may be kept blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you." Amen. (1. Thes. C. 5.)

Given at our Episcopal Residence, Hamilton, on this 3th day of February, being the Feast of St. Agatha V.M., 1885.

JAMES JOSEPH,
Bishop of Hamilton.

JOHN KEOUGH, Chancellor.

N. B.—Durante tempore Paschali concolitarius facultas semel absolventi, a casibus reservatis, omnes qui se disponant pro Communione Paschali.

HIGH SCHOOL ENTRANCE EXAMINATION.

Grill's News Letter.

From the returns it will be seen that Miss Orendorf with one assistant has half as many passed pupils from the Separate School into the High School as have passed in from the Public School with its staff of eight teachers. The school census just taken gives the number of children attending the Public School for 1884, 647, and the number of children attending the Separate School, 107. The Public School has therefore over six times as many pupils as the Separate School and half as many passed pupils into the High School. The Separate School has 21 passed pupils per teacher, the Public School 11 per teacher, notwithstanding its long standing. The number of passed pupils in the Separate School is nearly five per cent. of the year's attendance, in the Public School it is one and a third per cent. Seven years ago, in December, Mr. Teskey, with a smaller staff of assistants and a much smaller attendance of pupils, passed fifteen into the High School. Verily, it is time to thoroughly overhaul Public School matters.

ST. MARY'S.

A short time ago I had occasion to visit St. Mary's and called on my old friend P. Whelihan, Esq., Registrar, South Perth, at his residence, Thornhill Place. Although not brought up on a farm Mr. Whelihan takes great pride in farming, but his hobby is horses and of these animals he has some very fine specimens in his stables. I noticed the "Prince of Normandy," "Duke of Normandy" and "Napoleon I." Mr. Whelihan has also a fine mare "Lily" and her foal, sired in France by "Votocq," a French government stallion, and foaled here. These horses are all pure Norman Percheron and were selected by Mr. Whelihan himself. He carried off a number of prizes at the London fair last fall. He deserves credit for his enterprise and we wish him every success.