

On Jan. 1, 1877, they had 27 colleges, with 9,132 pupils, viz.: 3,022 boarders and 6,100 day scholars. Here, contrary to the usual course, the increase is altogether among the day scholars.

In 1865 the Marists had 15 educational establishments, with 2,255 pupils, viz.: 1,490 boarders and 765 day scholars. In 1877 the number of their houses had risen to 22, with 4,476 pupils, of whom 3,349 were boarders and 1,127 day scholars.

The other orders and congregations, as the Dominicans, Lazarists, etc., had in 1865, 14 teaching establishments, which in 1877 had increased to 40. In 1865 they had 3,931 boarders, and 545 day scholars; altogether 4,476.

The religious bodies had altogether 43 educational institutions in 1867, and 89 in 1877. The number of pupils had risen from 9,465 in the former year to 19,951 in the latter. Thus, in the interval between 1865 and 1877 both the number of institutions and the number of pupils had been more than doubled.

To complete this summary view, we may take note of some other figures which are closely connected with the foregoing. In 1865 there were 165 educational institutions conducted either by Catholic secular priests or by clergymen of other persuasions; 152 of them belonged to Catholic clergymen, and 13 to clergymen of other religious beliefs. In 1877 there were 129 such institutions, 122 of them belonging to Catholic clergymen, and 7 to those of other forms of worship. Thus, during the eleven years the schools in the hands of the secular priests have been diminished by 30, or one-fifth. The above figures tell us that this decrease happened in order to swell the numbers of the establishments in the hands of the religious "congregations."

MIRACLES AND NATURAL LAW.

Two men were talking once in England.

"Well you may say what you please," said one; "I, for my part, cannot believe that God would first impose laws on nature and then go on to violate His own laws. What would be the use of making them if they were so easily set aside?"

"I dinna ken, sir, what God may or what he winna do," said the Scot very reverently. "But I don't regard a miracle as a violation o' the laws o' nature; there is nae violation o' the laws o' nature, or rather the laws o' God that I ken, save the wicked actions o' wicked men."

"And what, then," said he, "do you make a miracle to be?"

"I regard it merely to be such an interference wi' the established order o' things as infallibly shows us the presence and action o' supernatural power. What o'clock is wi' you sir, if you please?"

"It is half-past twelve, exactly, Green—which time," replied he.

"Weel, sir," said the Scot, pulling a huge old timepiece from his pocket, "It is one o'clock wi' me. I generally keep my watch a little forward, but I have a special reason this noon, for setting my watch by the railways, and so you see I'm turning the hands of it around. Noo, wad ye say that I had violated the laws o' the watch. True, I have done what watchdom wi' all its laws, could not hae done for itself, but I hae done violence to none of its laws. My action is only the interference o' a superior intelligence for a suitable end. But I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' the moving o' the hands, say God acting worthily o' Himself, and ye hae all I contended for in a miracle—that is, the unquestionable presence o' a mighty hand working the Divine Will. And if He sees fit to work miracles, who can hinder Him? He has done it oftener than once or twice already, and who dares say that He'll not get leave to do it again?"

Is there a better illustration of a miracle than this of the old Scotchman? Looked at rightly there need be no more difference about this matter of miracles which so many rationalizing people so coolly assert is so beyond belief as to be unworthy of a thought.

What did the ancients write for? Fame — *mouumentum cere perennius*? What do the moderns write for? 'Tis hard to say.