

The number of the clergy is greatly increased. It has grown with the growth of the flock. Instead of some ten or twelve priests, scattered over the whole country, in danger every day of being prosecuted under the cruel penal laws, there are now three hundred and forty-eight who minister without let or hindrance to the spiritual wants of their flocks, and celebrate publicly in goodly churches the holy offices of religion. There are among them some members of religious orders, in all sixty-one (61):—Benedictines, Oblates, Jesuits, Redemptorists, Premonstratensians, Vincentians, Passionists, Franciscans. Throughout the country, generally, there is no dislike shown to these worthy regulars any more than to the secular clergy. *Vetera transierunt.*

As regards education there is a very notable change. Instead of every obstacle being thrown in the way of educating children in the Catholic faith, the greatest possible facilities are afforded. The more wealthy classes require only freedom to educate their offspring as they think right, and freedom is enjoyed in its fullest extent. The children of the Catholic poor, the state authorities concern themselves in their training no less than the Catholic community. They take measures the most effective for preventing Catholic children from being educated in any other form of religion than that of their parents. The Board of Supervision thus speaks: "The Board desire to remind Parochial Boards that they are bound to take care that the education given by them as a part of the relief which they are required to afford to pauper children, shall not be so constructed as to counteract the religious instruction, which the parent or surviving parent may intimate a desire to give to any such child. In the case of children who have no surviving parent, the intention of the parents in this respect must be inferred: have been to bring up the children in the religious tenets which they themselves professed." The Board

requires that children sent to schools known as "industrial schools," shall be sent only to *such schools as are conducted in accordance with the child's religious persuasion.*

The number of purely Catholic schools in Scotland is far from being inconsiderable. "According to the last report of the committee of Council on education in Scotland, there were inspected in the year ending 30th September, 1888, 156 Catholic day schools, (with 219 departments having separate head teachers), under 355 pupil teachers, ten stipendiary monitors, 103 assistant teachers and 22 "female assistants;" and having accommodation for 36,268 scholars. There were 50,321 on school registers, 36,522 in average attendance, and 40,385 present at inspection. The amount paid out of the Parliamentary grant for that year was £31,521 3s. and 8d., being 17s. 3¼d. per scholar in average attendance.

"The income of these schools from all sources, was £62,311 14s. 1d., of which £10,430 18s. 11d. came from fees paid by scholars; £3,404 17s. 2d., from parochial boards for 5,480 scholars; £15,076 10s. 10d. from *voluntary contributions*; and the rest from Government grants, endowments (£342 1s. 7d.), and other sources. The *expenditure* was £61,365 0s. 8d.; viz: salaries £40,762 2s. 8d.; books and apparatus £4,400 3s. 10d.; miscellaneous £16,012 14s. 2d. The income was £1 13s. 6½d. per scholar in average attendance, (calculated on complete annual returns), and the expenditure £1 12s. 11¼d.

The percentage of passes in reading, writing and arithmetic, in Standards III.-VI. was 88.06. The report adds one school not actually inspected, having one department, accommodation for 219, and average attendance of 110.

Institutions for higher education—colleges, &c., are not wanting. A satisfactory account of them would require a separate paper.

