

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONELL DAWSON, LL. D., F. R. S.

The Bishops now issued a pastoral letter acknowledging the eminent services of our public men and the better feeling of the people in passing the Relief Bill. Referring to the repealed laws as they once stood against Catholics, it is observed: "Those times, blessed be God! are now no more. Our human and generous legislators, after being fully satisfied as to the innocence of our tenets, the purity of our moral doctrine, our attachment to the Government, and our love to the happy constitution of our country, have, with the greatest unanimity and approbation of both houses of Parliament, repealed the penal laws that stood against us and extended to us, the Catholics of this country, the favour lately granted to those of England and Ireland, by which we may now enjoy the free and undisturbed exercise of our holy religion." The faithful were then called upon to return thanks to Almighty God for His recent goodness to them. To Him they owed the humane disposition of their rulers; to Him the acquiescence of the whole nation in what their rulers had done for them. To gratitude they were bound to join a sincere repentance for their own sins and the sins of their forefathers which had provoked the Divine anger against them. As to their earthly rulers Catholics were bound to pray for them, and to show, on all occasions, a high respect for, and a strict obedience to the laws, as faithful subjects of His Majesty, as good citizens and worthy members of society. The bishops, in conclusion, sought the Catholic body to use their recovered liberty with prudence and moderation, so as by their quiet and peaceable demeanor to convince the world that they were not unworthy of the favor lately bestowed on them. The pastoral letter presented an admirable model of temperate and chastened expression. It was dated July 12, 1793.

Bishop Hay now resumed the principal charge of the congregation at Edinburgh, with Mr. James Sharp for his assistant. He went to reside in the house underneath St. Margaret's chapel, where his name, Mr. Hay, in faded paint might have been seen, not long ago, and may still, perhaps, be seen, on the strong outer door of the house, opening on the third floor of the common stair. Mr. James Sharp, when on his way to Scotland, found Mr. Oiver at Ostend, on a mission of charity to some sick soldiers of the 27th Regiment. Some of them desired to become Catholics. "Spiritus ubi vult spirat."

Bishop Geidies on arriving at Scalan found the community there in good health, and under the temporary charge of Mr. Andrew Carruthers. The Duke of Gordon had paid a visit to the Seminary the week before, and had expressed himself satisfied with the condition of the place. Bishop Geidies availed himself of the Duke's visit to say that he hoped His Grace would give them a long lease, as a good deal of money had been laid out on the establishment. The Duke replied that they should not differ. The Douai students, recently placed in the Seminary were discontented, and gave trouble. They complained of the beds, of the food, of the untidiness of their companions, etc.

As has been seen, the court of Rome had expressed a desire for the protection of the British Government against the French. The request was now renewed through Bishop Douglas, as the states of the Church were seriously threatened by France. In compliance with the application presented by Bishop Douglas, Lord Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national superiors in charge of the British colleges. Bishop Douglas, if necessary, would induce Lord Grenville to support the measure.

The Rev. Paul McPherson was now taking leave of his friends and preparing for his journey to Rome. Bishop Hay provided him with letters of introduction to numerous influential parties in the Holy City. He addressed, in his favor, with special recommendations Cardinal Antonelli, Albani, Caraffa Trajetto and Borghese, who was recently created a cardinal. The bishop, still more particularly, solicited for the agent the good will of the Cardinal, Duke of York. In his letter of introduction he reminded the cardinal of their friendly relations in 1782, when His Eminence expressed the desire that the Bishop should write to him when the affairs of the nation required it, in Episcopum Episcopum. It was this expression of the cardinal's goodness which encouraged him to recommend Mr. McPherson, in a special manner, to his protection. The Bishop, moreover, prayed His Eminence to obtain for him from the Bataria, the pension enjoyed by the last two agents.

In July the Romans were anxiously looking for the arrival on their coast of the British Fleet. Spanish ships of war were cruising in considerable force, between Genoa and Corsica, in order to prevent the landing of French troops on the island. General Paoli was in the field at the head of a considerable force. He had declared his independence, and was only waiting, it was understood, for the arrival of the British Fleet to make himself master of the whole island. The students who had come from Douai were now on occasion of some difficulty. They could not remain at Scalan. After some discussion it was decided that they should be sent to prosecute their studies at Valladolid with the exception of two, Alexander Badenoch, who retired to his family until his health should be confirmed, and Andrew Scott, for whom, as he was truly pious and could be depended on it was appointed that he should stay with Bishop Hay at Edinburgh. It would appear that the boy, Andrew Scott, was in delicate health, it being mentioned that his stay at Edinburgh would prove beneficial, as it gave him the opportu-

nity of drinking the water St. Bernard's well. The Catholics of Scotland appear to have been in high favor with their brethren in England. Mr. McPherson when in London on his way to Rome dined one day together with Bishop Douglas, with two hundred members and benefactors of a charitable institution who drank to the health of Bishops Hay and Geidies, not forgetting to honor the national toast "the land of cakes." Mr. McPherson met with much civility and kindness on the part of Bishop Douglas, whose goodness and piety he admired more than his abilities. Some among the clergy and the Catholic laity caused the good bishop a great deal of trouble. "In comparison with these," writes Mr. McPherson, "the most refractory subjects in Scotland were lambs."

Mr. George Chalmer, also, having received Bishop Geidies' letter of introduction, gave a cordial welcome to Mr. McPherson, who wrote about him afterwards, as an accomplished scholar and, in the full sense of the word, a gentleman. Mr. Chalmer was a true friend to the Scotch Catholics, and as, from his acquaintance with many leading statesmen, he possessed great influence, he proposed recommending the matter of placing national superiors over the colleges at Rome, to Mr. Dundas and through him to Lord Grenville. The distinguished author of "Caledonia" could not have more effectively shown his good will. Bishop Douglas, on the contrary, when consulted, showed himself jealous of Bishop Hay or any one else but himself, interfering with the question of national superiors. The Bishop of Rhodes being in London, on his way to Scotland, honored Mr. McPherson with several letters of introduction; among the rest, one to Cardinal Bernis.

Mr. Alexander Paterson, the priest of Glenlivet, in giving a full account to the Douai students at Scalan, that objects for the great change in their food and studies, but thinks that if the bishop had remained there would have been no complaint. He lays all the blame on the youth in whose charge they were left. "A young man," he writes, "in entering on a new charge, ought to be extremely cautious and circumspect in showing his authority. In precaution, I believe, Mr. Carruthers was not careful enough to take. He had to deal with his former companion, his own schoolfellow, his most intimate friends. Too overbearing a disposition with regard to some, gained him the disaffection of all. One thing brought on another, and Scalan became disgustful. To be sure, they ought to have behaved otherwise than they did. But methods must be sometimes contrived to make them do from inclination what they are obliged to do from duty. I know Mr. Carruthers to be a lad of solid piety, much good sense, and not ordinary abilities; but, whilst in other things I commend him, in this (the college matter) I do not commend him." The worthy farmer at Scalan was resolved to leave it. On Mr. Paterson asking him his reason, he replied that Mr. Carruthers had found fault with his work, and did not seem to care that he should go back after being ill some time, but engaged another man, whom he shortly dismissed without paying his wages, because he had been absent for a day or two on his own farm. If Wm. Carruthers went on in that way, he was not a lad in the country world known near Scalan. Mr. Paterson, who knew the worth of the good servant, advised him to consider only Bishop Hay's interest. He acknowledged the Bishop's kindness, and said there was not one in the world whom he would like better to serve, but he could not and would not be "bullied" while he was able to earn his bread more peaceably and advantageously elsewhere. The good housekeeper, whose services the venerable Bishop highly appreciated, was thinking of leaving on account of Mr. Carruthers' treatment of her. Mr. Alexander Paterson's conclusion was that Mr. Carruthers should be immediately superseded, and Mr. James Peterson put in his place. The young man, indeed, was only a student, but happily he understood the art of teaching others; and he was feared and loved, at the same time, by the younger boys under his charge. All this Mr. Peterson could bear witness to from his former knowledge of him.

Mr. McPherson on reaching Bruges wrote to Bishop Geidies informing him of some additional incidents of his journey. He expressed great surprise at the attention shown to the Scotch emigrant clergy in London. There were about 15,000 of them there. The same was the case at Dover. So many of them were met in the streets there that one might conclude the town was half filled with French priests. Every one paid them the greatest respect; whilst, on the other hand, at Bruges, where he was writing, they could hardly appear in the streets without being hissed. "Generous Britain!" exclaimed the agent, "Heaven must reward such eminent charity." Not a farthing was exacted from the French priests passing between Dover and Ostend. The British Government provided for their fare; and English passengers, when there were any, paid for their food. If there were none, the brave tars would say—and what they said is best given in their own language—"D—n their eyes, would they allow a poor French priest to pay for a meal or two?" This homely utterance shows how widespread, wherever there were Englishmen, on land or at sea, was the sympathy of the British people with the victims of a revolution unparalleled in its atrocity. The agent then gives an account of the escape of the principal and some students from the Scotch college at Douai. He concludes his letter by remarking that the majority of the French people were friendly to the English; but that revolutionary emissaries with the malignity of demons, were doing everything in their power to expatriate them against British subjects.

Bishop Hay found it to be necessary to write to Mr. Andrew Carruthers, plainly telling him his mind as regarded the trouble at Scalan. But it was no easy matter to make the young man sensible of his error. The Bishop had ascribed to his "harshness and severity" the misconduct of some at the seminary and the

discontent of all the rest. Mr. Carruthers defended himself ingeniously, but in that fashionably affected and pompous style which was then habitual to him. The bishop, moreover, had condemned him for giving his opinion so freely about the servants. In regard to this matter he wisely promised to do better for the future. But his tone is full of consequence, as if he were waiting a right for the public good. This affair and others he discussed with the bishop, with the aid of a man who was debating with an equal, and who was, in fact, the aggrieved and nobly-forgetting opponent of the bishop of every one at Scalan. All this is written with the utmost reluctance, as it would please the writer more to dwell, and dwell only, on Mr. Carruthers' devoted and unremitting attention to the invalid bishop; but inexorable history requires, above all things, that the truth be told.

It is desirable, considering the alienation of the college in France, that objects for the mission should be obtained from the Scotch monastery at Reiboun. But such was the state of that House that anything of the kind was out of the question. Mr. Macpherson, on arriving at Reiboun, found that the two Scotch convents in Bavaria maintained very dangerous principles. Ignorance, he stated, was the cause. One of the Scotch monks seriously assured him that St. Augustine wrote all his works in Greek. Another, a few minutes afterwards, said that throughout all the saint's writings, the Manichee heresy was clear, and that certainly he never knew a word of Greek. They conversed only about gambling, hunting, and a kind of politics. He would be sorry to hear of one of them being in the missions. Notwithstanding he was kindly entertained in both the monasteries. It was quite different at the English academy of Siege. There the good old maxims prevailed. There, also, he was hospitably entertained. The remedy, Bishop Hay conceived, for a subject state of matters at Reiboun was to have the monastery converted into a college; and an excellent ground for proceeding on was the impossibility of finding subjects for the monastery. The monks must all be natives of Scotland; and how could Scotland supply such persons now that it was so generally Protestantized? Now that the national medical knowledge and practice, that would be an irreparable loss to religion in a subject like Reiboun and Wurzburg were nullified for want of subjects.

TO BE CONTINUED.

A QUERY.

WHAT "SUBSCRIBER" WOULD LIKE TO KNOW.

We have recently received a letter from one of our well known subscribers upon a subject upon which we prefer to publish for the personal of our subscribers, and in that in so doing some one will relieve us of the responsibility of answering "Subscriber's" question. Here is the letter:

"My Dear Editor:—For several years past I have been the recipient of several pamphlets issued from time to time by Messrs. H. E. Warner & Co. of Rochester N. Y., which, in addition to containing an extensive treatise upon kidney disease, its origin, local symptoms and growth, also includes numerous testimonials from parties whose fac-simile signatures are attached thereto, attesting the statement that they have been individually relieved by the use of Warner's Safe Cure, which is prepared by the above firm, for the use of persons so afflicted. Now, Mr. Editor, I would like to know if the statements made by those parties who testify to the great good which Warner's Safe Cure has done them, can be relied upon. They seem honest enough from the way they read. "Warner's Safe Cure saved my life after the doctors had given me up," says John Doherty, 133 N. Main street, Concord, N. H. I was given up to St. Joseph's Hospital, N. Y., for Bright's Disease of the Kidneys. The doctors said they could do nothing for me. A friend advised me to take Warner's Safe Cure, and my family consider me as given back from the grave," says Mrs. Carrie A. Fry of Wethers, Kas. Dr. L. B. Rice, of Hanover C. H., Va., says that Warner's Safe Cure cured him of Bright's Disease. It strikes me that there is a good deal of sense in the claim which these parties make that the doctors are treating too many persons for wrong cause, and that oftentimes, people are treated for consumption, brain, heart and nervous disorders, when they are suffering from kidney disease which should be treated, as they say, by the use of Warner's Safe Cure, and as a result, when diseases is first removed therefrom, that which is supposed to be disease in the lungs or other organs, will disappear. Many of my neighbors tell me that this remedy has done much good for them—more good than their doctors. If kidney disease is the real cause of so many other diseases why, Mr. Editor, don't the people who are afflicted with ailments, insist upon a more careful inquiry being made, in order that the true cause may be ascertained, and the proper treatment given?" SUBSCRIBER.

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THE MAIL AND THE FRENCH REVOLUTION.

Now that the Jesuit question has been thrashed out almost beyond recognition, and that all that could be said against the priests and people of Lower Canada to excite contempt for both has been exhausted, the Mail commences to write up apologies for the terrible French Revolution. What its aims are in exalting the direct calamity that ever afflicted a Christian nation it is very difficult to imagine. We can only explain its hatred by the well-known fact of its hatred of the Jesuits, its opposition to all order, and its determination to make war upon the God-fearing populations of the Quebec Province. "The principles of the French Revolution were all correct," says the Mail. "The only thing about them objectionable is the afterglow." But those afterglows were but the necessary consequences of the principles by which the revolution was inaugurated. "Liberty, Equality, Fraternity," are very high sounding words, and take with the masses, but what horrors were committed in their name! Religion was left out of the question altogether. Faith was abolished and human reason defied. With the revolutionists, license meant liberty, and the upsetting of thrones and of altars meant equality. No king or monarch, no priest or bishop, should cumber the earth. Here, indeed, was equality with a vengeance. There should be no authority to restrain the passions or punish crimes. No liberty for any one but a revolutionist, and he had the liberty to persecute for conscience sake. All property should be equally divided amongst the sovereign people. What right had King Louis to his crown? What right had Lord Montmorency to his estates? Why should priests or bishops be permitted to threaten people with future punishments and the vengeance of God? The consequences that flowed from these principles were universal pillage, the assassination on the scaffold of the best, the most humane and most pious king that ever ruled over the destinies of Catholic France. Other results no less horrifying immediately followed. A constitution was drawn up in which the existence of God was ignored. Sunday was abolished; every tenth day or decade was to be observed as a day of rest for all men and beasts of burden alike. The names of the months were changed. Christianity was declared extinct, and the year 1789 was officially named the year 1 (one) of the great Republic. Then came what the Toronto Mail calls the afterglow. The Parisian mobs, armed to the teeth and headed by one Camille Du Moulin, burst open the doors of the famed Bastille and every other place of detention and allowed the criminals to have their liberty and plunder at will. King Louis XVI. was then seized and manacled and after a mock trial, was hurried to the guillotine, where he was beheaded in the presence of a blasphemous rabble, while the sound of 200 drums, beaten at the same time, drowned the exclamations of those who pitied the king and deplored his sad fate. All priests who refused to sign the constitution or take the oath of allegiance to the new state of things, were massacred or took refuge in foreign countries. All places of worship were changed into city halls or converted into stables for the cavalry. It has been computed that during the reign of terror which then lasted 4,000,000 of the most upright men and women in France were butchered, for neither age, nor sex, nor condition was spared. It is no wonder the British Government refused to take part in the Parisian exhibition, which will be held this coming summer, in commemoration of the bloody events that accompanied and followed the proclamation of the first Great Republic of France in 1789. It would be out of consistency with all notions of Christian order and of stable Government to help celebrating the apotheosis of infidelity. The Canadian Government as such has determined to keep aloof from the impious celebration, and will send no contributions of her mineral or agricultural products to enhance the appearance, or swell the magnitude of the exhibits at the Exhibition Universelle. We should not be surprised at the action of the Toronto Mail in devoting whole columns of praise to the principles of the French Revolution. It maintained all last summer that prayer to God is not only useless but ridiculous. It has been employed all this winter in calumniating the Rev. Fathers of the Jesuit order, who devote the greater part of their time to prayer and meditation. It never tires hounding down the French Canadian Catholics for being loyal to their Church and submissive to their Bishops. In fact, it would be no stretch of imagination to forecast that if the writers in the Mail had the power and the means, they would stir up a revolution in this country that would equal in atrocity the French Revolution which they so much admire.

NEW BOOKS.

"Logic," by Rev. Richard F. Clarke, S. J. This is the third series of manuals of Catholic Philosophy, (Stronghurst series.) New York: Benziger Bros., 36 and 38 Barclay St. Price, by mail, \$1.25.

THE LIBERAL POSITION.

Under this heading the Toronto Mail berates Mr. Laurier, the Reform leader in the House of Commons, because of his noble and statesman-like pronouncement, viz: "It is useless for the Mail to appeal to us Liberals against the Church. We are not Liberals of irreligion." The Mail maintains that if Mr. Laurier does not oppose the teachings of the Catholic Church, he ought to imitate the example of so-called Catholics in the past, who rose up in rebellion against her decisions in matters of Church discipline and education and support of her clergy. Papineau, Droure and Eric Dorion are quoted as shining examples for Mr. Laurier to follow. If those men could have controlled the French vote there would have been a revolution in Lower Canada similar to what had desolated France in the past, and what is just now disorganizing her and making her the laughing stock of Europe. We can all remember how Mr. Droure opposed Church discipline in the Guibord case and set at defiance the authority and rules of the Catholic Church in Montreal. Notwithstanding that Guibord had died refusing the sacraments and under excommunication, Mr. Droure insisted on his receiving a Christian burial, and when in the courts of law he was defeated he appealed to the Privy Council in England and obtained a verdict from a Protestant government, that compelled the Bishop of Montreal to pay enormous costs, and allow the body of the excommunicated Guibord to be interred in a Christian cemetery, contrary to all the instincts of the Catholic people of Montreal and to all the laws and discipline of the Catholic Church. This Droure, who was an apostate from the religion of his fathers, is one of the shining examples whom the Mail recommends for imitation by Mr. Laurier. All Canadians ought to enjoy a feeling of pride and thankfulness to Mr. Laurier, who so loyally a Catholic enjoys the proud distinction of being the leader of one of the great parties who make laws for this Dominion. Mr. Arthur Byles is quoted by the Mail as another example to be followed by Mr. Laurier. This man has written a work in which it is maintained that this Dominion can make no progress while Catholicity holds sway in Quebec. "It is a monstrous anachronism," says Mr. Byles, "that the Catholic Church should be as powerful just now as it was two hundred years ago, that it should be still able to direct consciences and enlighten the intellect, while taking money from the pockets of the people." It is the pocket always with those transducers of God's Church. They would care little for the consciences or the intellect of the people if they could only control the monies and lay hands on the tithes which the French-Canadian habitant still pays most cheerfully to his parish priest. It is really astonishing what interest the Mail has been for some time taking in the Catholic people who live in the Province of Quebec. Its writers seem to feel deeply for the sufferings and humiliations of the French populations in that they are still obliged to keep Lent and Advent, and to confess their sins once a year, while contributing all the time to the support of their pastors. If Mr. Laurier would only allow himself to be guided by the Mail he would be a true type of manhood. It must be acknowledged, however, that the priests in Lower Canada are not the agitators we find occupying the Protestant pulpits of Ontario. If they were to take advantage of their influence and their eloquence and preach every once in a while a crusade against the Mail newspaper and the fanatics of Ontario—if they but followed the bright example set them by the Wilds and the Hunters of this Province—perhaps the Mail and the bigots of Ontario might be glad to cry quits and make up their minds to let the best policy for Ontario to pursue would be to leave the Jesuits and the priests of Quebec and simple-minded habitants severely alone.

FROM GUELPH.

Special to the CATHOLIC RECORD. We are happy to learn that the Rev. Father Dumortier, S. J., who has been confined to St. Joseph's hospital for several months, is able to be about again. This venerable servant of God has lived here for over thirty years. He requested and obtained from his superiors the privilege of spending the rest of his life among the people of Guelph. We hope he will be spared for many years to come. Father Dumortier is about seventy-one years old.

PUBLIC AND SEPARATE SCHOOLS.

The report of the Minister of Education for 1888 has been presented to the House, and as usual it contains much interesting information regarding the schools of the Province. The statistical tables presented are the returns for 1887. In them we find some facts which will be of interest to our readers: The school population of the Province in 1887 was 611,212, an increase of 10,008 on the preceding year. This includes children of Catholic separate school supporters. The total of all ages attending the public schools was 462,830, with an average attendance of 228,286, being 49.3 per cent. At the separate schools 30,373 children attended with an average attendance of 16,866, being 55.5 per cent. We are pleased to find that the average attendance at the Catholic schools stands so high, being over 6 per cent. better than the public schools. It should, however, stand much higher, and it would do so if parents took more interest in the education of their children. The fact is, at the same time, a testimony to the efficiency of the Catholic schools of the Province. It is well known that inefficiency in teachers, and in the character of the education imparted, results in poor attendance. The total percentage of average attendance for the Province is 49.7, including the Catholic separate schools. It is worthy of remark that the higher average attendance in the separate schools arises chiefly from the better attendance in the counties, rather than from the cities or towns. The average percentage in the public schools from counties, cities and towns being respectively 45.8; 61.8; 60.1; and in the separate schools, 60.3; 56.4; 60.7. The total number of children attending both public and separate schools was 493,212, being an increase of 5,716 over 1886. Of this increase 1,174 was in the separate schools, and 4,542 in the public schools. In the public schools the total amount of receipts during the year was \$4,101,250.91, of which \$251,914.72 was from legislative grant, \$2,936,712.55 from municipal grants and assessments, \$912,851.44 from clergy reserves and other sources; \$234,247.23 were paid for teachers' salaries. The cost per pupil on total attendance was \$7.66, on average attendance \$13.47. In the separate schools the receipts during the year were \$229,848.41, of which \$16,807.90 was from legislative grant, \$147,639.70 from municipal sources and \$65,400.81 from other sources. The average cost per pupil was \$6.95 on total attendance, or \$12.52 on average attendance. The amount paid for teachers' salaries in the separate schools was \$112,253.02. The total number of schools open was 5,506. Of these 239 were Catholic separate schools, being an increase of five separate schools since 1886. The corresponding increase in the number of public schools was 64. A pleasing feature is the zeal displayed by Catholic trustees to improve the schools in their furnishing. For nearly apparatus, prizes, and libraries, \$3,624.83 were expended during the year, being \$21.49 for every hundred children on the average attendance. In the public schools the amount expended for the same purposes was \$23,885.12, being only \$10.47 for each hundred children on the average attendance. The children proficient in their studies may be fairly estimated by the number who are in the advanced classes. The numbers in the fourth and fifth readers, added to those studying algebra and geometry in the public schools, amount to 112,738 in the aggregate. The same classes in the separate schools amount to 8,242. These classes, therefore, aggregated 121 per cent. in the separate schools, and 96.7 per cent. in the public schools. We frequently see it asserted in the Mail and other anti-Catholic journals that the separate schools are behind the public schools in efficiency, but these figures indicate quite a different conclusion. It certainly does not appear from these statistics that religious teaching is an impediment to the imparting of a good secular education. We may acknowledge that as the degrees of comparative proficiency are not clearly enough stated to justify us in asserting that the separate schools are absolutely superior to the public schools, but they do justify us in saying that the oft vaunted superiority of the public schools, which is assumed without proof, is but a sham, and we are justified in the confidence we have frequently expressed that if the opportunity of competitive examinations were afforded, the separate schools would prove that they need not fear comparison with the public schools in any fair test. Mr. White, the Inspector of separate schools in the West, says of the schools in his division: "The school houses are, in general, comfortable and substantial, while many, both in town and country, are of a superior character, affording excellent accommodation. . . . The improvement in the furniture and equipment keeps pace with that in the buildings, new maps, large blackboards and improved desks having been provided in many schools and in this respect their equipment is now good in general. . . . As a body the teachers are well qualified for their difficult task and are working earnestly and successfully. . . . I am pleased to be able to report that the justly famed principle of British separate schools of this district are healthy in tone and are making substantial progress." Mr. Donovan's report for the East is very similar in substance. He says that most of the 112 schools in his division are well built, though some are of inferior quality. The majority are well furnished, and the old style of desk and bench being found only in poor and new sections. He continues: "In the subject of reading, most of the

JEANET BILL BUSINESS.

classes exhibited a respectable degree of efficiency. . . . In arithmetic, while many classes were found unusually strong, many showed considerable weakness in point of practical work." History, geography and drawing, he tells us, are generally well taught. He adds, however, "Most of the teachers are abreast of the times, earnest, faithful, painstaking and thoroughly alive to the interests of their profession." Of course there are defects in many of the schools; but where are to be found a set of schools without some falling behind? In some the grading is unsatisfactory. In some, the teachers are changed too often. Music is, in many schools, taught in the most elementary way, and in some not at all. Stratford and Toronto, in the West, are, however, highly praised for their work in this department. In other departments, also, some schools showed excellent work, while others were very inferior. It is to be desired that the trustees and teachers strive during the present year to show decided improvement. The total number of teachers in the 239 Catholic separate schools is 491, an increase of thirty during the year. The number of maps in use is 1,937. This shows that there are ten maps for one hundred and fifty-six children. We are sorry to see that there are not more maps in use, though glad to find from the figures given further up that the trustees are quite alive to the necessity of supplying the deficiency in this regard. The number of maps used in the public schools is 40,711, being ten for 106 children. Taking all things into consideration, the condition of the separate schools is very good, and the reports of the Inspectors are very favorable. It is not generally known that Protestants as well as Catholics have an interest in the Ontario separate school system. The total number of Protestant separate schools reported in Ontario is seven. They are found in Ealing, Ramoth, Anderson, Cambridge, Osgoode, L'Orignal, and Penetanguishene. The school at Penetanguishene gave no report for 1887. In the other six schools there were 319 children, with an average attendance of 142. The teachers are one second class male, at \$450; one third class male, at \$350; three third class females, with a permit, at salaries from \$132 to \$275. It does not appear from these figures that the Protestant separate schools are in very flourishing condition, and from this fact the Catholics of Ontario may learn the difficulties against which the Catholics had to contend under similar circumstances. The energy and spirit of self sacrifice of the Catholic minority ought, we think, rather to commend the sympathy of their Protestant fellow-citizens than the bitter opposition which has been manifested by bigots of the Mail mould to the efficiency of Catholic schools. The largest per centage in the average attendance of children at the separate schools is reported from the town of Perth, which gives seventy-five. Paris follows with seventy-four, Lindsay with seventy-three, and Galt with seventy-two. Essex county has the distinction of giving the lowest percentage, thirty-seven. We hope the good Essex people will endeavor to make a better showing in future years, and that other localities too might improve their status greatly.

ANOTHER HONEST EDITOR.

Many of the most prominent and talented Protestant editors of Ontario are becoming ashamed of the ridiculous ranting of the persons in regard to the Jesuit Estates Act. We take pleasure in copying the following extract from a very able article which appeared last week in the Guelph Mercury: "A large number of earnest men and women gathered in Knox church Monday night under the auspices of the Guelph Evangelical Alliance, to hear speeches by the Rev. J. J. O'Brien, and to condemn all and sundry who had any hand in its passage at Quebec or its allowance at Ottawa. "When the agitation was first commenced a great many were disposed to hold that there had been a grave wrong done by this Bill, and that, strong as were the claims of Provincial rights, the constitutionality of the Act, by its recognition of the Pope and the Jesuits who were under the ban of British law, was a reasonable ground on which to ask for its disallowance. It is stated that thirty members of the House of Commons were prepared to vote for disallowance on the eve of the great debate. The reason that these men changed their minds can be pretty well understood when the speeches made in that debate are thoroughly read and digested. Fair minded men will set aside prejudice and carefully read and re-read the speeches of Mr. McCarthy, for disallowance, Sir John Thompson in reply, Mr. Mills against disallowance, and Mr. Charlton in reply, will realize that the best of the argument, both on the legal points and on the rights of Quebec Province to pass such a Bill. The effect of the debate was to leave Mr. O'Brien with thirteen supporters, while the Government was sustained in its action by one hundred and eighty-eight members. "Some of the leading members of the Guelph branch of the Evangelical Alliance considered that these one hundred and eighty-eight were recalcitrant to their duty, and with the aid of two talented and reverend gentlemen from Toronto and the large audience present got a verdict of 'guilty' against the Bill and those who permitted it to pass. There was a good deal said about intolerance of the Jesuits and about the principle of British law, but nothing about the intolerance and the violation of every principle of British law in permitting a single word in their defence. The resolutions were all out and dried beforehand, and it is understood that when a leading layman of the Guelph Alliance asked the privilege of replying, it was agreed by those in charge of the meeting that the opportunity could not be afforded him. And that layman was not alone in his stand. It does not reflect much credit on the Alliance and its desire to get at the whole truth of this

IN MEMORIAM.

THE LATE FATHER E. J. WALSH, TRENTON, DEAD! Ah weep! No more his holy face, His blessed words, his loving heart of grace, Will bravely cheer us; Dead! No more we'll feel the gentle hand, That guiding on to God his cherished band, Was always near us. Once more sad death has spread its wings, And hovered o'er the blest, Once more the solemn Requiem rings To speed a soul to rest. Once more eternity has claimed, And time has paid a debt, A heart in purgatory framed, In richest blessings set. A heart that God had filled with light, Of charity and love, A heart collected, fair and bright, In God's own heart above. A man to whom no dreary toil For brother done was dreary, A man whose soul would ne'er recoil From helping on the weary. A friend who ne'er forgot a friend In sorrow or in pain, A comrade steadfast to the end In sunshine or in rain. A priest whose words were blessed by God For those who tossed sinners' cares, A priest whose holy footsteps trod A pathway strewn with prayers. But though he's left us, lonely, sad, We may yet do his will, In heaven our deeds can make him glad— His eyes are on us still. His priestly labors here below Are doubly blest on high, His prayers above will sweetly flow To teach us how to die. The rest he's nobly earned in life 'Tis selfish to regret, He'll greet us when all pain and strife By death aside is set. Dead! Why weep? For still his holy face, His blessed prayers, his loving words of grace Will bravely cheer us; Why weep? For still we feel the gentle hand that guided on to God his cherished band, Is always near us. —Canadian Freeman. H. R.

A RUSSIAN PICTURE OF ORANGEMENISM.

Editor Catholic Record: DEAR SIR—The following extract from a letter written by a Russian emigrant to his brother may prove interesting to your readers: There is in this country a society called Orangemen. I am credibly informed this society flourishes in no land but this and the northern parts of Ireland; and is principally composed of ignorant people who neither read nor write. Many bottles containing good liquor are broke in honor of this Dutchman. That is to say: They first pour the liquor down their throats, and then break the bottles! Being now drunk they curse the Pope, and say many big and valiant things against him and his followers; and it appears to me that this is the object of their meeting. The only information I could get from Orange sources regarding this Dutch Prince, was that he saved the Orangemen of his time from wearing wooden shoes; which act was not much in itself: as it appears he gave them the option of wearing these shoes or going barefoot. But it showed a regard for their corns! And now my dear brother, having informed you of all I know at present concerning this society, I will endeavor to learn more of its aims and objects: as I am partly convinced that it is a branch of our own freemasons, the Nihilists. IVAN NOTOFF.



FREE NATIONAL COLONIZATION LOTTERY. Established in 1881, under the Act of Quebec, 32 Vict. Chap. 36, for the benefit of the Diocesan Society of Colonization of the Province of Quebec.

CLASS D. The 3rd Monthly Drawing will take place WEDNESDAY, MAY 15, 1889. At 2 o'clock p. m.

PRIZES VALUE \$50,000. CAPITAL PRIZE: One Real Estate worth \$5,000.

- LIST OF PRIZES: 1 Real Estate worth \$5,000.00, 1000 Gold Watches, 1000 Silver Watches, 1000 Toilet Sets, 2307 Prizes worth \$50,000.00.

SCHOOL PEWS and SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Ontario are respectfully invited to send for catalogues and price books awarding contracts. We have lately put in a complete set of pews in the Brandon Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that it is necessary to some times to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address: BENNET FURNISHING CO., LTD., LONDON, ENGLAND. References: Rev. Father Bayard, St. Basil's, Toronto; Rev. Father Galt, St. James, London; Rev. Father Lacey, St. John's, Kingston; Rev. Father Anand, Montreal.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue and price list on application. VANDUZEN & TIFT, Cincinnati, O.

CONCORDIA VINEYARDS SANDWICH, O. ONT.

ERNEST GIRARDOT & Co PURE NATIVE WINES.

Altar Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Pecheux. Specialy recommended and used by His Rev. Archbishop Lynch and Bishop Walsh.

SMITH BROS. Plumbers, Gas and Steam Fitters.

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W. J. THOMPSON & SON, Opposite Rogers Hotel, London, Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

"MISTAKES MODERN INFIDELS."

New Book. Christian Evidence and Complete Answer to Co. Ingersoll's "Mistakes of Moderns." Highly recommended by Cardinal Pecheux of Quebec, Archbishop Ryan, Philadelphia, and 14 other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.50. Paper 75 cents. AGENTS WANTED. Address: REV. G. R. BOYD, 1000 GERRARD ST. E., Toronto, Ontario, Canada.

Branch No. 4, London,
Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Resolutions of Condolence.

At a meeting of Branch 7 held this evening the following resolution was adopted:

Resolved, That it is with feelings of deep sorrow that the members of Branch 7 heard of the death of the Rev. E. J. Walsh, parish priest of Trenton and brother of our esteemed member, Lawrence F. Walsh.

Resolved, That we, the members of Branch 7, tender Brother Walsh our heartfelt sympathy in this his sad affliction, and we pray Almighty God in His mercy to grant him grace and fortitude to bear with resignation his sad bereavement.

Resolved, That copies of this resolution be sent our Brother Lawrence F. Walsh to the Canadian Freeman and Catholic Record and C. M. B. A. Monthly for publication.

Trenton, Ont., April 15th, 1889.
To the Editor of the Catholic Record, London.

DEAR SIR AND BROTHERS—I send you the following resolution of condolence for publication:

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SYMPATHY FOR PROTESTANTS.

The following beautiful thoughts, presented by Cardinal Lavigne, in a letter addressed by him to Cardinal Manning...

and which appeared in a recent number of the London Tablet, will recall vividly to mind that charity towards those differing from us in faith, which we are only too prone to forget.

The Cardinal's words are these: "How I wish again to see the people of England, Catholics and Protestants, for the Protestants whom I came to know, and whom you taught me to esteem, appeal no less to my sympathy. It is impossible to doubt their good faith, listening to them and listening to yourself. I remember what you told me, how for half a century you lived out of the Catholic Church without ever a single doubt as to the truth of your belief, and how eagerly you turned to the truth, once you perceived it, to study it closer, to acknowledge it, and to embrace it."

"I shall never forget, my Lord Cardinal, how you spoke of your former brethren, and with what charity, I seemed to hear St. Augustine when he said to his African dissenters, 'Let those who do not know how difficult it is to find the truth be angry with you' but I, who have had the experience, can only pity you and love you."

"Never shall I forget the day when we were together at the meeting in Pincoe's Hall, on the left, the other on the right of the distinguished president, member of the Society of Friends, succeeded Lord Granville in the chair, nor with what marks of respect and good will we were both received. I afterwards had occasion to see Protestants who told me how it raised in their hearts desires of reconciliation and union."

"Why do we remain separated? Your English Protestants, quite different from the rationalists of other countries, have preserved the faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in Our Lord's Incarnation, in His Redemption. They love and respect the law of God. They alone keep them apart from the ancient Church, which is ever mourning for them, and ever opens to them her maternal arms."

"It would not be a great sacrifice for me, it is true, for the days of life that remain to me cannot be many, but I would willingly sacrifice them to hasten for a single hour the moment of that longed-for reunion. This, too, is what your pastoral heart asks for, my dear and venerated Lord Cardinal. I know that I cannot, on the occasion of your episcopal jubilee, wish you greater happiness than to see your brethren follow you into the fold which you have found, and of which your virtues and your learning marked you out to be the pastor, one may say, from the day you were admitted into it as a simple member of the flock."

"May God grant to the England of your heart the grace of light and salvation that she deserves, and may it be our joy one day in heaven to behold her all with you. These wishes and these sentiments are those, too, of Leo XIII. He charges me to say so with special tenderness."

THE APPEARANCE OF JESUS TO MARY.

Our Lord's first visit after His resurrection was to the Blessed Virgin Mary. It is not mentioned in Holy Scripture because it stands to reason that He should first minister comfort to her who had before all else shared His sufferings. It would have been something quite unnatural if He had passed her over and given joy to some other heart before hers. Was He not united to her by a closer tie than any other says that I know of? Hypostatic Union! and had not His love alone always been in and with His? The instinct of every Catholic echoes the saying of Ignatius that those indeed must be without understanding who suppose that on Easter morn any creature could be preferred to her.

How shall we picture the happiness of that meeting? For Mary it was Paradise begun. That one moment was more than enough to make her forget all her sorrows. As each pang of His sacred suffering had schooled in her heart, so each note of triumph, from that day forth, the remembrance of her, lighting up all the rest of her life with a boundless joy.

What earned that happiness for Mary? Her perfect obedience. There was none who imitated the obedience of Jesus as Mary; and therefore the joy of Jesus, in His triumph, flowed unobscured into her immaculate Heart. It is my disobedience to grace which makes me gloomy and downcast. If I am obedient, I too shall be full of peace and joy.

LATEST CATHOLIC NEWS.

During the past four years the Misses Drexel, of Philadelphia, established thirty Catholic schools in the Indian missions.

One hundred and seventy thousand copies of Cardinal Gibbon's work, the Faith of our Fathers, have been sold to the present time.

The Church of All Saints in New York, on which work is to be recommenced immediately, will cost \$100,000. It is at the corner of Madison Avenue and 129th Street.

The number of divorces granted in Great Britain in thirty years was 7,321. In the United States 328,716 were granted in twenty years, or about 25,535 were granted in 1888.

The Catholic societies of New York will take part in the celebration of Washington's centennial and it is expected that their demonstration will not be surpassed by that of any other body of men.

The statue of Archbishop Hughes, which will be placed on St. John's College, Fordham, will be eight feet high. He is represented as addressing the students of the college.

On Monday Thursday King Leopold, of Bavaria, on Good Friday washed the feet of twelve of the oldest men of the kingdom, in commemoration of the washing of the feet of the Twelve Apostles by Christ. This is the first time that this has been proposed since King Max Louis refused to perform a like ceremony.

CATHOLIC PRESS.

Catholic Columbian. Judge Pugh says: "When hatred has supplanted love and insult has superseded honor with husband and wife, it is blasphemous to say that the dissolution of their marriage relation would be a violation of one of heaven's laws."

Judge Pugh is competent to decide points of law, but he has no authority to define what is blasphemous, especially in a matter wherein the Teacher of morality emphatically declared that: "What God hath joined together, let no man put asunder." In cases of unhappy marriages, separation may be permitted, but neither judge, nor priest can dissolve the marriage relation. Only death can divorce husband and wife, according to the teachings of Christ.

Buffalo Catholic Union. The median Orange viper hissed his venom in furious indignation because a mere pittance of the confiscated estates was restored to the Jesuits. But Canadian justice has summarily crushed the reptile's head.

Elder Almon Smith of Syracuse doesn't like the Pope and it is refreshing to read how he pitched into His Holiness the other night, in red hot Methodist English. The most serious charge was discovered in Elder Smith's bill of indictment is that "the Pope has an annual salary of \$4,000,000 or \$5,000,000 (a million isn't much, figuratively speaking, to the Elder), besides presents to the amount of \$25,000,000 a year; counts his beads and uses holy water. See how the Bishop, when you don't swear at talking such Methodist whoppers you'll be howling for a drop of that water yet. And as for the Papal luxury that so horrifies your godly soul, we'll bet you a ticket in the Music Hall lottery that while riding your last circuit you devoured more bismarck poultry than would supply the Pope's table in a dozen years."

Cleveland Universe. A clerical friend reminds us of the advantage of so many who pass church and priest without deifying the hat. We have before alluded to those omissions. When you pass the church, remember the lamp within burns before the Blessed Sacrament, ever inscribed on the Catholic altar. To raise the hat then in passing the church is itself an act of faith. But it is a reverence that could naturally inspire a pious aspiration; hence, too, the raising of the hat would likely come to mean a prayerful devotion. As to the pastor, that should be raised to him in honor of his office. Besides he may be bearing the Sacred Host to some dying one. Surely I must thrill us were we to fairly realize that Jesus in the Blessed Sacrament Himself received our aspiration! Perhaps recognized behind the act of faith the act of mortification. For sad as it is, even good men will at times differ.

Boston Pilot. Does it ever occur to the genuine "Evangelical" reformer that this would be an awful world for him if he could have it reconstructed to suit himself? If there were no more rum, tobacco, theatres, dancing, or if his gloomy Sabbath were observed in the manner of some one our creed; if every man were as he did, and there was nobody left on all the earth to be denounced and preached at and converted by main strength, the "Evangelical" reformer would go hang himself in utter despair of anything to be bilious about.

It is in the heart of the listener rather than in the eloquence of the preacher that the true condition for the beneficial sermon is found. A Scotch preacher in London, recently speaking of the frequent complaint of preachers being dull, gave his reasons thus: "The fault is not that we are poor preachers, but because you are mighty preachers. The object of the preacher is usually to make good impulses in cold and worldly mind; he must make up for the disposition of his auditors in the force and value of his instruction."

N. Y. Freeman's Journal. There is so much talk nowadays about the "Union of Churches," among Protestants, that it is interesting to examine the pretty little quarrel between the Methodist and Episcopal ministers of Sheffield, Ala. According to a dispatch, the Methodist ministers organized the Preachers' Investment Company, for the purpose of speculating in real estate—a purely business venture. A few days ago, an Episcopal minister wrote a sarcastic letter in a local paper, suggesting the organization of a Preachers' Investment Company, to which all Methodists, and especially those of the Methodist Church, should be admitted. The object of the society would be the moral and spiritual improvement of ministers, and that they should be particularly warned of the evils of gambling and speculation. Red hot personal replies followed. Methodist ministers, and then the layman took the matter up. The two parties are now crusading, allegorically, for each other's souls, and there is no talk in Sheffield about any "Union of Churches."

Can we believe our eyes! A thousand Oranngemen to march in the Centennial parade! Why, Oranngemen have from the beginning been the deadliest enemies of every principle underlying our Constitution! There are sworn subjects of a foreign power, and those of them who have left the benign influence of our civil and religious liberty have left their ranks of this society, a society more dangerous, if we happened to exist in a foreign war, to our existence than the foreign anarchy. Why not get some Miss Dis Dabart to resurrect the Hessians!

SPECIAL ANNOUNCEMENT.

We have made arrangements with Dr. B. J. Kendall, Co., publishers of "A Treatise on the Horse and his Diseases" which will enable all our subscribers to obtain a copy of that valuable work free by sending their address enclosed in a stamped envelope for mailing same to Dr. B. J. Kendall, Co., ENONBURGH FALLS, VT. This book, so long required as a standard authority upon all diseases of the horse, is now being sold at a special price of one dollar per copy, in advance of the regular price of two dollars. We feel confident that you will appreciate the work, and be glad to avail themselves of the opportunity of obtaining a valuable book at such a low price. We mention this paper in sending for the "Horse" as it will remain open for only a short time.

DIED.

In this city, at her residence, 26 Wellington street, on the 19th inst., Mrs. Ellen Service, aged 62 years.

LATEST MARKET REPORTS.

London, April 25.—GRAIN.—Red winter, 1 1/2; white, 1 1/2; spring, 1 1/2; corn, 85 to 90; rye, 1 1/2; barley, 1 1/2; malt, 1 1/2; distillers, 80 to 90; oats, 80 to 85; peas, 85 to 90; beans, 1 1/2; broad, 1 1/2; buckwheat, central, 1 1/2.

VEGETABLES.—Potatoes, bag, 25 to 35; onions, bag, 25 to 40; cabbages, 10 to 12; butter, best, 1 1/2; cheese, 1 1/2; eggs, 1 1/2; dry wood, 4 1/2 to 5; green wood, 5 to 7; soft wood, 3 1/2 to 4; hard, No. 1, 12 to 13; hard, No. 2, 11 to 12; straw, load, 3 1/2 to 4; hay, ton, 9 to 10 1/2.

POLTRY.—(Dressed) Chickens, pr, 60 to 75; ducks, pr, 70 to 80; geese, 50 to 60; turkeys, 10 to 12.

Flour, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Wool, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Iron, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Steel, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Copper, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Lead, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Zinc, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Gold, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Silver, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Platinum, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Palladium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Rhodium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Iridium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Osmium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Vanadium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Chromium, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Manganese, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Iron, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Steel, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Copper, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Lead, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Zinc, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Gold, No. 1, 1 1/2; No. 2, 1 1/2; No. 3, 1 1/2; No. 4, 1 1/2; No. 5, 1 1/2; No. 6, 1 1/2; No. 7, 1 1/2; No. 8, 1 1/2; No. 9, 1 1/2; No. 10, 1 1/2; No. 11, 1 1/2; No. 12, 1 1/2.

Silver, No. 1, 1