

PROGRESS OF CATHOLIC EDUCATION IN NEW YORK.

St. ANTHONY's Parochial School was dedicated on Sunday, August 16. The school is principally composed of Italian children, and is under the charge of the Franciscan Sisters, at whose head stands Mother Superior Theresa, and by six other Franciscan Sisters. The cost of the building so far has been 26,250dols., and the whole cost when fitted up will be 3000dols. more.

There are now thirty parochial schools in New York, in which nearly twenty-seven thousand girls and boys are taught.

The parochial schools do not by any means include all the children of Catholics attending school in that city. The priests are in duty bound, and do, discourage their children from attending other schools, but they permit them to go rather than that they should grow up without education. The scholars are distributed among the schools as follows:—

	Male.	Female.
St. Patrick's	500	700
St. Peter's	800	700
St. Mary's	500	600
St. James's	630	650
Transfiguration	432	572
St. Nicholas's	680	732
Most Holy Redeemer	730	740
St. Bridget's	800	900
St. Rose of Lima's	450	350
St. Ann's	600
Immaculate Conception	487	1248
St. Gabriel's	1653
Holy Innocents'	900
St. Teresa's	750	400
Our Lady of Sorrows'	350	400
St. Boniface's	349
St. John Evangelist's	550
St. Laurence's	297	404
St. Alphonsus's	200	150
St. Joseph's	437	360
St. Francis Xavier's	498	600
St. Vincent de Paul's	80	70
St. Columba's	300	600
St. John Baptist's	100	250
St. Francis of Assisi's	135	350
St. Michael's	720
Holy Cross	400
Assumption	110	220
Annunciation	320	370

Total ... 13,978 12,373

These schools are placed in the most populous parts of the city, and some of them have fine school edifices—those of St. Ann's, St. Michael's, and St. Peter's (now building) being commodious and substantial. The Manhattan Academy, in West Thirty-second street, although not included in the list, is a free school, carried on in a large suitable building, having an average attendance of about three hundred. A school in connection with St. Anthony's Church is now building.

In addition to the parochial schools which are free, there are twenty or thirty select schools which charge for tuition, some of which are connected with convents or other religious houses. By far the greater number of those enumerated above are taught by the Christian Brothers and the Sisters of Charity. The girls are always taught by women, and the boys, unless of very tender age, by men. A few of the female teachers are of the Sisters of St. Dominic, Notre Dame, St. Francis, and Ursuline Nuns. The number of lay teachers employed is very small indeed, only one or two of the schools being taught exclusively by them. The pupils of these schools would swell the total number between two and three thousand.—'Pilot.'

THE MARQUIS OF RIPON.

(From the 'Dublin Evening Post,' September 7.)

SINCE the conversion of John Henry Newman, one of the foremost intellects of the age, no event in the English religious world has created such a sensation as the conversion to Catholicity of the Marquis of Ripon. For our part, and we think we may speak in this matter for the Catholic body generally in these countries, we felt no inclination to indulge in any display of jubilation at the change in the religious opinions of the noble owner of Fountain Abbey. We, naturally, were pleased to learn that an eminent statesman, and able adherent of the political party of progress, and a nobleman of a high social position should have been willing to make serious personal sacrifices in order to embrace the Catholic communion. But we considered that the entire subject of the conversion of the Marquis of Ripon was one that chiefly concerned the marquis himself. He had simply exercised his undoubted right as a freeman, as a British subject, and, we will add, as a Protestant, when using his *private judgment*, he left the Protestant and joined the Catholic Church. Protestants may think his decision erroneous, Catholics will, of course, approve of it; but it is really not a question upon which Catholics and Protestants should quarrel. Every temporal inducement—social, political, and domestic—that could fairly be expected to influence a man in the position of the Marquis of Ripon, impelled his lordship to remain in the creed in which he was educated. The Catholic Church had no mere earthly attraction, no worldly temptation to offer him in exchange for what he was about to relinquish. Deliberately, and of his own free-will, he preferred social and political ostracism of a class, so that his conscience might be at ease, rather than the highest rewards a man of his rank could hope for, with his spiritual cravings unsatisfied. What cause has, therefore, been given by the Marquis of Ripon, still less by the Catholics of the United Kingdom and their Church, to justify the scurrilous and intolerant tirade against his lordship and the Church and religionists he has joined, with which the 'Times,' 'Globe,

and other leading London journals of Saturday abound? In what has he offended? He has simply exercised that right of private judgment, of religious freedom, of whose possession Englishmen are never tired of boasting. If his lordship had murdered some member of his family, embraced Mormonism, perpetrated some dastardly act that would disgrace his name and the peerage of England, he could not be vituperated with more vehemence than he has been, for simply leaving a Christian communion which claims to be an offspring of the Catholic Church, for that parent church, most of whose distinctive doctrines are part and parcel of the creed of all true Protestants. The difference in belief between, says Archdeacon Denison, a dignitary of the Anglican establishment, and the present creed of the Marquis of Ripon, is far less than the difference that exists between the belief of the High Church members of the Protestant Church and many Broad and Low Church members of the same communion. Had the Marquis of Ripon become a Unitarian no objection would have been raised, and a paragraph in the fashionable intelligence of the 'Times' would probably be all the notification an indifferent public would receive of the fact. Yet a gulf exists between the tenets of Unitarian and of Orthodox Anglican Protestants immeasurably deeper and wider than that which separates the latter from Roman Catholics. The 'Times' says that "to become a Roman Catholic and remain a thorough Englishman are almost incompatible conditions." It further adds that "a statesman who becomes a convert to Roman Catholicism forfeits at once the confidence of the English people. When a man in the prime of his life abandons the faith of Protestantism for that of Rome, his mind must necessarily have undergone what to Englishmen can only seem a fatal demoralization." Well might the heroic Catholic barons and prelates of Runnymede, who wrested from a faithless despot the immortal Charter of British freedom, rise indignantly from their graves to reproach the scribe who thus traduces their creed and memory, and falsifies the brightest page in English history. Was the faith of a Catholic incompatible with the loyalty of an Englishman, when Queen Elizabeth, at a terrible crisis in England's destinies, entrusted to a Catholic nobleman, Lord Howard of Effingham, the command of that British fleet which saved England from foreign invasion, and possibly from foreign subjection, and utterly routed that "invincible" Armada which his Catholic Majesty of Spain sent to crush her? Truly, fitting thanks have been rendered by the 'Times' to those Catholic soldiers and sailors who have borne in triumph the British flag o'er many a bloody field and through many a storm of battle. The 'Times,' indeed, speaks the sad truth when it says that the profession of the creed of 200,000,000 of Christians means in England political ostracism. Not one English constituency is represented by a Catholic. The "Ultramontane bigotry" of Catholic Ireland has not attained the perfection reached by "free, enlightened, Protestant England." We do not exclude men from political power because they kneel not before our national altars. May such a day never dawn upon us! When Professor Tyndal lately shocked the religious sense of Ireland by his Belfast address, no Irish Catholic journal clamoured for his exclusion from those walls of science in which he has achieved such renown. Yet a distinguished statesman, like the Marquis of Ripon, is to be debarred in future from the exercise of his high talents in affairs of State, because his religious opinions and those of the conductors of the 'Times' and its following do not happen to be in accord. If such be English "liberality," give us, any day, the "Pagan."

THE WORLD'S POPULATION.

A REPORT from the Bureau of Statistics, at Washington, just issued, contains (the 'Philadelphia Ledger' says) an interesting table of the population of the earth. The aggregate population of the earth is given at 1,391,032,000, Asia being the most populous section, and containing 798 millions, while Europe has 300½ millions, Africa, 203 millions, America 84½ millions, and Australia and Polynesia, 4½ millions. In Europe the leading nations are credited with the following numbers:—Russia, 71 millions; the German Empire, 41 millions; France, 36 millions; Austro-Hungary, 36 millions; Great Britain and Ireland, 32 millions; Italy, nearly 27 millions; Spain, 16½ millions; and Turkey, nearly 16 millions. The other countries do not exceed five millions each. In Asia, China, which is by far the most populous nation of the earth, is credited with 425 millions; Hindostan, with 240 millions; Japan, 33 millions; the East India Islands, 30½ millions; Burmah, Siam, and farther India, nearly 26 millions; Turkey, 13½ millions; and Russia, nearly 11 millions. The Australian population is given at 1,674,500, and the Polynesians at 2,763,500, New Guinea and New Zealand being included in the latter. In Africa the chief divisions are West Soudan and the Central African region, with 89 millions; the Central Soudan region 39 millions; South Africa, 20½ millions; the Galla country and the region east of the White Nile, 15 millions; Samuali, 8 millions, and Egypt, 8½ millions; Morocco, 6 millions. In America two-thirds of the population are north of the Isthmus, where the United States has nearly 39 millions; Mexico, over 9 millions; and the British Provinces, 4 millions. The total population of North America is given at nearly 52 millions; and of South America, 25½ millions, of which Brazil contains 10 millions. The West Indian Islands have over 4 millions, and the Central American States not quite 3 millions. According to these tables London, with 3,254,280 inhabitants, is the most populous city in the world, while Philadelphia, with 674,022 inhabitants (in 1870), is the eighteenth city of population. These 18 cities, in their order, are the following:—London, 3,254,280; Sutchan (China), 2,000,000; Paris, 1,851,795; Peking, 1,300,000; Tschantschau-fu, 1,000,000; Hangtschau-fu, 1,000,000; Siangtan, 1,000,000; Singnan-fu, 1,000,000; Canton, 1,000,000; New York, 952,292; Tientsin, 900,000; Vienna, 834,284; Berlin, 826,341; Hankan, 800,000; Tschingtu-fu, 800,000; Calcutta, 794,645; Tokio (Yeddo), 674,447, and Philadelphia, 674,922. Of cities smaller than than Philadelphia, the leading ones are:—St. Petersburg, 667,963; Bombay, 644,405; Moscow, 611,670; Constantinople, 600,000; Glasgow, 547,538; Liverpool, 493,405; and Rio de Janeiro, 420,000.