

mass of its industrial population are so badly paid for their labor that they are unable to discharge a very obvious parental duty, the education of the young, without State help. It is surely no credit to the Church which has had a monopoly of the power and unlimited opportunities for exercising its function to teach the people who have recognized its authority for centuries, that a vast population has grown up so ignorant as to prefer spending in beer what would educate their children. While, then, we honor the new-born zeal of the State Church of England in the cause of popular education and the labors of its clergy, we are not only indisposed to perpetuate the monopoly it so long abused and has justly forfeited, but we see no hope for a thorough diffusion of education through the whole of the lower strata of social life in the old country, except in the vigorous enforcement of the present Education Act, with such amendments as will give every child in the land a fair and easy chance of securing such mental training as will fit it for the obligations of citizenship. We see a great danger preparing for England in denominational education,—a danger which is the great trouble of France and not unknown in Canada, that is the division of the people by hard and sharp social and religious lives. At present, out of 14,000 parishes in England, there are only 767 School Boards, only about one-third of the population are practically affected by the new Education Act, as the country districts have managed to elude its provisions. A motion to enforce the Act in the rural parishes has just been negatived in the House of Commons, so that the entire country population is still left without any educational opportunities or stimulus beyond what the bucolic minds of the farmers care to help in providing for their peasants' families—which is really only just enough to save the parish school being such a farce as to excite public attention and reform. Town and country now in England are divided by a great chasm; the life of the former in an educational aspect is all agitation and progress and aspiration; the latter is in the deep rut of secta-

rian prejudice, where it may stick fast for generations and serve to perpetuate there the great scandal of England—the ignorance of the working classes. Denominational education has been proved to be inferior, and to have a tendency to disintegrate a nation. There is no fact more patent than that education when left to the ecclesiastical powers has been grossly neglected; there is a lesson in this for Canada which our people will do well to ponder over in time. The social elements of this country need welding, not dividing further by parcelling out the young among separate schools, which will give national sanction to the selfishness and narrowness of party interests.

The Jesuits are, if not the most wicked, the most unfortunate of communities. The recent attempt on the life of Prince Bismarck is charged at their door. On the hypothesis of their entire innocence of this and the thousand offences they are believed guilty of, it is really most difficult to understand why they are so incessantly suspected and accused. The Society of Jesus is far from being the only secret one with wide ramifications and strict discipline. In these respects it has rivals in the same Church and outside, but, oddly enough, they are never associated with political plots, and the assassin is not an understood agent of theirs as with the Jesuits. The situation is a very awkward one for a religious body to occupy, and we should be glad for its members to give the world some explanation of the concurrence of innocence with constant charges of guilt. It is not, however, essential to the fixing the crime of murder, for such it is in this case, on this Order that it was attempted with their cognizance or at their suggestion. They are too subtle to use so direct action in seeking an object which crime only can secure. They, and all men, know that certain natures are open to passionate impulses, and that so-called religious zeal is to such men a madness which puts out reason and all the higher and tenderer instincts as a gust of flame extinguishes a calm light. There has been language used