

thankfully record that such peace was realized and manifested, amid great physical depression, by him to whom we offer this last tribute of respect and affection.

HOOKER, BOOK V. CH. LXVII, 12.

(Continued.)

* * "He which hath said of the one sacrament, *wash and be clean*, hath said concerning the other likewise, *eat and live*. If, therefore, without any such particular and solemn warrant as this is, that poor distressed woman coming unto Christ for health, could so constantly resolve herself, *May I but touch the skirt of his garment, I shall be whole*, what moveth us to argue of the manner how life should come by bread; our duty being here but to take what is offered, and most assuredly to rest persuaded of this, that, can we but eat, we are safe? When I behold with mine eyes, some small and scarce discernible grain or seed whereof nature maketh promise, that a tree shall come; and when afterwards of that tree, any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance, either of the one or of the other. Shall I simply credit nature in things natural? Shall I in things artificial, rely myself on art, never offering to make doubt? And, in that which is above both art and nature, refuse to believe the author of both, except he acquaint me with his ways, and lay the secret of his skill before me? Where God himself doth speak those things, which, either for height and sublimity of matter, or else for secrecy of performance, we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the duties of service which they owe to God. As for his dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chill-eth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard. Let it, therefore, be sufficient for me, presenting myself at the Lord's table, to know what there I receive from him, without searching or enquiring of the manner, how Christ performeth his promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto, in this cause, but over patiently heard, let them take their rest; let curious and sharpwitted men beat their heads about what questions themselves will, the very letter of the word of Christ, giveth plain security, that these mysteries do, as nails, fasten us to his very cross, that by them we draw out, as touching efficacy, force and virtue, even the blood of His gored side: in the wounds of our Redeemer, we there dip our tongues, we are dyed red, both within and without; our hunger is

satisfied, and our thirst forever quenched; they are things wonderful which he feelth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine. This bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a Medicine to heal our infirmities and purge our sins as for sacrifice of thanksgiving: with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves, it skilleth not; it is enough that to me which take them, they are the body and blood of Christ; his promise, in witness hereof sufficeth, his word, he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant, but this—Oh my God, thou art true; oh my soul, thou art happy!"

13. Thus, therefore, we see, that howsoever men's opinions do otherwise vary; nevertheless, touching Baptism and the Supper of the Lord, we may with consent of the whole Christian world, conclude they are necessary; the one to initiate or begin, the other to consummate or make perfect our life in Christ.

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 4.

In the hasty outline I have given of the routine of studies at a Roman Catholic College, I have merely adverted to one branch, the most essential and the most important of all from a secular standpoint. I refer to history—a study at once the most dreaded, and the most perverted and distorted in the whole educational course, whether of juniors or of seniors. As regards this I have no hesitation in declaring all Roman Catholic students utterly ignorant, and this from the nature of the case. A knowledge of history requires the student to read up every side of the question, but this is against the Ethos of Rome. A certain hard and fast line, harder and faster since the Vatican Council, has been laid down by authority, short of or beyond which none of Rome's teachers or writers of history can go without being considered heretical. The exaltation, the justification of the history of the Popes from the time of Charlemagne to the present, is what every Roman Catholic historian or professor must have before his eyes. Any one acquainted with their text-books knows that they always contain the grossest perversions of truth, in order that they may meet the requirements of the Holy See, and be of a sort to keep up in the minds of the young the notion that Rome never has done and never can do wrong, and that she both has and ought to have in her own hands and in every country, the right to dispose of crowns and empires as she pleases. All this, however, presents no obstacle to the historian, so-called, who writes as the Vatican dictates; and text-books thus got up to order, form the staple commodity served up to the Roman Catholic student, and supply him with his only means of being built up in the story of the wondrous past, of being fortified against the repetition of its errors, and of guiding him for the future. What wonder, therefore, that even "Lingard's England" is looked upon with suspicion, and that histories such as those of Hume, Macaulay, or Froude are banished from the boys' book-shelves, if indeed they are to be found even in the college library? And this, I may add, applies with tenfold force to Irish colleges and schools, where, in addition to

the religious difficulty, supervenes that of politics. The average Irish Roman Catholic school-boy is taught from his cradle to regard all Englishmen as his natural enemies, and all non-Romanists as men predestined to eternal loss—two ideas which are by no means discouraged by the ecclesiastical authorities. Thus I have often been asked in Ireland by Roman Catholic boys of the upper middle class, whether Protestants could be saved, and, I fear, reckoned as one only half-papalized when I answered in the affirmative. To encourage these wicked notions a society of "religious," calling themselves Christian Brothers, have compiled sundry volumes, historical and literary, which are used nearly universally as the text-books in Irish Roman Catholic schools of all classes. In these are to be found, conveyed in tales, in verse, or in continuous historical narrations, the old story, rehashed to suit the pro-Fenianism of the day, of the conquest of Ireland by England, with all the ancient wrongs, real and invented added to, without any attempt at showing what is true and what is false, and without any pretence at explaining that at times at least the Irish and not the English were in the wrong. Every atrocity that was ever perpetrated by the English is set down with the greatest care, every act of violence done towards the Roman Catholic inhabitants of Ireland is magnified till it assumes colossal dimensions, and conveys to the youthful reader the impression that England and tyranny, non-Romanism and butchery are synonymous terms, and that from Henry II to Victoria, the Irish Roman Catholics have been a long-suffering, inoffensive, downtrodden race, marked out by the Saxon and heretic as his legitimate spoil and prey. Hence those very men whom we might imagine pledged by their profession to the spread of the principles of truth and good will towards men, are directly the cause of the greatest part of the anti-English feeling which dominates in Ireland, and by no means guiltless of the bloodshed and suffering which Fenianism has brought in its train. I could add much as to reasons, why, as at present constituted, Roman Catholic Institutions fail to bestow a proper education upon the young. I could point to the Syllabus which distinctly forbids anything like freedom of thought in the teachings of philosophy, and, if logically carried out in its principles, would still forbid any Galileo to propound his system of astronomy, the professor of natural science even to advert to those chemical discoveries which the Church once banned as sorcery, or the teacher of Newton's "Principia" to assert the truth committed to his charge in the solution of its problems or the application of its principles, because it presupposes the fact condemned by the Pope that the earth moves round the sun—a condemnation endorsed by Archbishop, now Cardinal, Cullen in a lecture delivered some years ago, before a scientific and educational institution in his diocese. I could show how the names of Locke, J. S. Mill, Huxley, Darwin, in a word, of all the philosophers past and present, between whose views and those of Mother Church there has ever been any divergence, ought to be, in some cases, are coupled with anathemas, and their works sealed books to the rising generation penned up within the walls of those Ultramontane establishments. But as my design is rather to show their working, I would pass on to the question of training apart from mere learning.

As to every other kind of schoolboys, those of all dispositions and habits are sent to these Colleges. Instead, however, of studying the disposition of each boy and striving gradually to accommodate him to the discipline of the house, he is at once fast bound to the iron wheels of the chariot of routine and forced to submit himself to a hard and fast regime, whose limits are distrust on the one side and rigid obedience on the other. Except at Dr. Newman's school, and even there, on account of Episcopal prejudice, the venerable Oratorian cannot fully assimilate his institution to the model of an English public school, every boy is treated as one on whom no trust can be placed. The idea of placing any reliance on his honour is scouted, to propose it is heresy. There are prefects to right of him, prefects to left of him, prefects in the dormitories, prefects in the play-room, prefects even in the outer offices—such is the Jesuit system—and such, with more or less modification, is the system pursued in all Roman Catholic Colleges.