

RELIGION AND EDUCATION.

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THE advance of nationalism, that is, the idea of State control of all questions, going so far with some of its advocates as to make the State the owner of all property, and to abolish all individual rights, is being felt in many directions, and the State is assuming control of subjects which up to a comparatively recent time were largely managed and controlled by the Church. For instance, marriage and divorce, philanthropy and charity, and education, are now dealt with by the State in utter disregard oftentimes of the doctrines and claims of the Church, and with small consideration for the views and sentiments of Christian people. This is due to many causes, among them the inability of the Church, owing partly to divisions, to deal effectually with the subjects referred to, the changed conditions of society, and chiefly perhaps an advancing secularism, a reaction from too much other worldliness, which characterized the ordinary and prevailing type of Protestant and evangelical religion. The spiritualized conception of the Church which thought only of man's salvation after death, and but little of his conduct and happiness here, and ceased to interest itself in human interests and affairs, is largely responsible for that relaxed hold upon those great questions which determine life and conduct. When the Church has no message or duties for her members but to bid them pay and pray, and abdicates those solemn responsibilities laid upon her by the teaching and example of her founder, viz., the regulation of marriage and divorce, the relations of the sexes, the care of the sick and needy, the teaching of children, indeed all that can humanize and

raise men in the scale of being; can we wonder that the State steps in and endeavours to do that which the Church has neglected, or at best but imperfectly performed? One of the subjects upon which the State has laid a heavy hand, is that of education, which our Lord especially committed to His Church when He bid His Apostles: "Go ye therefore and teach all nations." We are glad that the Manitoba school question has arisen, because it has drawn widespread attention to the arbitrary action of the State, not only in the Province of Manitoba, but in all the provinces of the Dominion, in separating religion from education, and practically handing the schools of the country over to the secularists. The Roman branch of the Catholic Church should be commended by all the friends of religious instruction for the consistent stand it has made on this subject. It is the same position that our mother Church in England has always maintained, and is struggling for at the present moment. The Church of England in this country has always stood for the same principle though it must be confessed that she has allowed the difficulties which stood in the way to deter her from asserting it as strongly as she should have done, and from making the sacrifices which were necessary to give effect to her convictions on this important subject. The school question in Manitoba has drawn attention not only to the rights of Roman Catholics, but also to the fact that in the other provinces rights are conceded to them which are withheld from other denominations of Christians, and that a system of Separate schools for one denomination, and a general secular system for