

moral, and believing also, that it was for the good of humanity and the welfare and stability of the British Empire, none will have the temerity to gainsay. Of Justin McCarthy, as a writer little need be said here. Every student is or ought to be familiar with his works. But there is much in his style of oratory which many among us might study with profit. His gestures are graceful, not violent; his language choice, not bombastic; his pronunciation faultless. He never soared away in any flights of rhetoric, nor did his language ever degenerate to the ordinary or commonplace; clear, calm, impassioned, yet enthusiastic, one could scarcely listen and not be moved. True we cannot say of him what Macaulay said of Milton, but his lesson may do all the more good by being the easier learned. To many who heard his lucid arguments, the cause he champions will wear a different aspect. He may not have convinced, but he certainly commanded respect. Were there in this world more like him in nobleness of heart and actions, history would record many different events.

HOME RULE IN IRELAND, AND EDUCATION.

WHY is it that an influential section of the people of Ireland is so passionately opposed to what Mr. Gladstone was disposed to grant to that country? It is easy to understand that landlords dislike such a measure, also that the Ultra-Protestant element are opposed to it. Besides these classes there is a considerable section chiefly Protestant, largely liberal in politics, than whom Mr. Gladstone had no more devoted followers before he became a convert to Parnell's scheme of Home Rule. It is a scandalous libel to call the men of this section Orangemen. Among this class are the Presbyterian ministers of the country, very few of whom are Orangemen, and a most intelligent and progressive part of the Protestant people. These men are by nature and education as well as by race and tradition ardent lovers of liberty; there are no others on the face of the earth at this moment more ardent. For generations they have been striving to right the wrongs that Ireland has groaned under and they rejoice in the fact that many have been righted and in the prospect that the rest will soon be. Why are they found in the ranks of those opposed to Home Rule? To answer this would take a good deal of time, in this article we touch on the Education question only.

But first a few facts and figures to shew that it is a delusion to suppose that Protestants to any extent are in favor of Home Rule. In Ulster there are in round numbers nearly 908,000 Protestants and nearly 832,000 Roman Catholics. Representing these in Parliament, there are 17 Home Rulers and 16 Unionists. Does not that shew that Protestants are not all opposed to Home Rule? And Londonderry, the second Protestant city in the country, is now represented by Justin McCarthy. In spite of these facts, let it be remembered that no constituency in which a majority of the population is Pro-

testant is represented by a Home Ruler. Of the 33 constituencies only 14 have a majority of Protestants. This is owing to the fact that the Protestants are crowded into the North East section, that nearest the Coast of Scotland, chiefly, indeed in two counties, Antrim and Down, including Belfast. Of the 908,000 mentioned, over 510,000 are in those two counties. There are in fact two constituencies, in which Protestants are not in a majority, represented by Unionists. They are North and South Tyrone. Then as to the city of Londonderry, so far is it from a Protestant city, that there are in it 16,000 Roman Catholics to 13,000 Protestants. Probably many readers in this country will stare at these facts and figures. Messrs. McCarthy and Davitt gave them a wide berth.

Now as regards Education, and this is to be looked at in two departments. First then, are the Elementary or Common Schools. The present system is over 50 years old, having been originated by the Right Hon. E. G. S. Stanley, afterwards the famous Lord Derby, the Rupert in debate of his day. Stanley at that time, between 50 and 60 years ago, was Chief Secretary of Ireland. The main features of the system were combined secular and separate religious instruction. The religious instruction is given either immediately after the school assembles or before the school closes, so that where parents object to what is taught, their children may either not come until it is over or leave before it begins. At first the Roman Catholics fell in with the scheme pretty generally. Bishop Doyle gave cordial assistance in preparing books and starting the work. But that did not last long. For forty years past there has been a constant struggle on the part of Protestants and especially Presbyterians to preserve the main features of the system. A constant pressure has been brought to bear in favor of Separate Schools, pressure that has been yielded to more or less. Nuns' schools and Christian Brothers' schools are under the Board, and to a large extent they are sectarian. At one time the regulation was that all children were present at religious instructions, unless the parents sent an *objection*. Now no child is present unless *permission* is sent. Those interested in the changes made not long ago in the regulation in Ontario, will know what this alteration means. Frequently the Bishops and Clergy of the R. C. Church have withdrawn the children of that communion from a Model School and after that representations were made to Government that said Model School was no success and so might be closed. The hint was given that the funds would be profitably employed in aiding the Nuns' and Brothers' Schools.

In 1846, Sir Robert Peel resolved to found three colleges in Ireland. Heretofore, the only opportunity of obtaining higher education was in Trinity College, Dublin, and was a preserve of the Church of Ireland, that is the Protestant Episcopal Church. The new Colleges were to be open to all communions. The proposal was received with great joy by all classes. In due time buildings were erected in Belfast, Cork and Galway, Professors were ap-