

principles of some religious organization. It may be said that there need not be any collision between science and religion. Perfectly true, there is not and cannot be the slightest collision between correct science and the true religion, since God, the Immutable Truth, is the author of both. But as there are so many forms of Christian belief, and so many vagaries in science, improperly so called, there is necessarily a disagreement somewhere. We do not here consider a community that rejects everything christian, for the world is not in such a condition and never will be, that our schools generally will be so composed. So much for schools from which it is attempted to reject all religion, and our belief is firm that religion will enter even unbidden, and cannot be entirely excluded.

But now for the other case, in which religion forms part of the training. What particular faith is to be taught? We remember reading not long ago the proposal of a leading educator, who strenuously opposed secularism. He argued for the abolition of the Separate Schools in Manitoba, and suggested that all schools be made alike, and in them be taught the broad and general principles of Christianity. He appeared to be perfectly sincere and honest in his utterances, and wished to conciliate the opponents of religious training and its advocates, but with equal sincerity and honesty we believe that such a course could not be productive of harmony. It would not remove sectarianism. How many of these broad truths essential to Christianity are accepted by all creeds? Are there not some who deny the Trinity of Persons, the Divinity of the Redeemer, the necessity and even the efficacy of the Redemption, a future state of misery for the wicked, and many other *broad* principles? But even if all the sects outside the Catholic Church admitted the same principles, and had them taught to the children, the desired end would not

then be attained, for Catholics would not be satisfied, and the proposed scheme is intended to embrace all denominations professing Christianity. This system, if not denying any tenet of Catholic faith, inasmuch as it excludes some of the doctrine, is a discrimination in favor of other religions, and is therefore denominational. Catholics must have the whole truth and they are right. They accept all God's revealed Word, and adore Him as a being essentially wise, and cannot take it upon themselves to choose what is worthy of acceptance, a course equivalent to denying His sovereign wisdom. This is the explanation of Catholics' determination to have Separate Schools for their children wherein all their religion will be taught. It may be retorted that the Church or the home is the place to teach the doctrine peculiar to each particular religious body. But Catholics, for just reasons, will not be so satisfied. They will not have their religion occupy a secondary place in the education of the youth, no matter what other people's tastes may be, but will ever require for themselves denominational schools.

ORIGINALITY IN STUDY.

The relative merits of text-books and lectures as means of imparting instruction constitute a standing controversy in the College world. The latter, it is asserted, act as a spur to individual study and research, whilst the former tend rather to destroy self-confidence and all spirit of personal investigation. A sweeping statement this, and one, like most such, requiring qualification. The text-book is a powerful agent for good or evil. Improperly used, or rather exclusively used, it is a bane to the student. Employed to form the base, not the keystone, of his knowledge, its superiority over lectures is unquestionable. The decision which it shall be lies with himself. He cannot learn too