

to purely professional or technical science as such, although theology, law, medicine, engineering, &c., are comprised under this head. Much less is this phrase applicable to rudimentary knowledge acquired by children in the Public Schools, such as reading, caligraphy, vulgar arithmetic, physical geography, the elements of science, &c. If it ever be permissible to employ this definite phrase in reference to those initial studies, it must be in an expressly qualified sense, and the qualification must depend entirely on the context. Since Mr. Marshall in referring to the elementary education received by children in the Public Schools, regrets that Roman Catholic children shall no longer have their minds fashioned there by what he calls "liberal education," we must of necessity scrutinize the context for the qualification that will justify the use of the term "liberal," and directly we find it in the subjoined clause—"free from the dogmas of the Church of Rome." Oh! may Our good God save the Catholic children of Kingston from such "liberal" development of their intellectual faculties as will "free" them from the circumscription of God's revealed dogmas of soul-saving truth, and leave them exposed to be "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive." (Eph. IV.) There is also in Mr. Marshall's sentence a distinct antithesis between the "liberalism" in which he would like our Catholic children to be intellectually developed and the exactness of religious creed implied in the term "dogma;" and this is emphasized yet more by the suggestion that the attainment of the former implies "freedom" from the latter—"a good liberal education free from the dogmas of the Church of Rome." He seems moreover to have let out much more of his mind than he intended by referring to the "chances," which he regrets having been lessened, of the Catholic pupils acquiring, through the Public School lessons in reading, writing and arithmetic, that "liberal" expansiveness of thought which would set them "free" from the restricting bands of Christian "dogma"—the enslaving bands of Rome. Mr. Marshall can hardly be unaware that the term "chance" necessarily implies hidden design, and, by consequence, uncertainty of result. What hidden design of God or men was there in the "liberal education" of Catholic children "free from the dogmas of the Church of Rome," which they have been hitherto getting in the Public Schools of Kingston under Orange administration? And how is the working of that hidden design lessened by the

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