

population is largely non-Catholic the education of the Catholic portion, while always inferior to the Protestant, is still incomparably higher than is the education in those countries where the population is almost exclusively Catholic. The proximity and the example of Protestant vigor, and intelligence, and independence, seems, by its contagion, to stimulate the Catholic citizens and the clergy. But in all countries where there is a Catholic and a Protestant population, it will be found that the former is on the average much inferior to the latter, both intellectually and morally. Take the case of Canada. The writer has not been able to learn of the existence of any statistics showing the proportion of illiteracy, to religious beliefs. But a reference to the official criminal statistics of the Dominion for 1892 shows that all the principal religious denominations are represented amongst the criminals as follows: (The figures in regard to population were obtained from the Dominion census reports of 1891.)

	Population 1891	Per- cent- age of criminals 1892.
Roman Catholics -	1,992,017	48.8
Methodists -	847,765	9.8
Presbyterians -	755,326	7.1
Church of England -	646,059	18.3
Baptist -	303,839	2.0

An analysis of the figures in this table shows that the Roman Catholic population of the Dominion furnishes 70 per cent more criminals than an equal number of all the Protestant population. But analysis will also show the striking fact, that the proportion of criminals acknowledging allegiance to the church of England, is even greater than that of the Roman Catholic church. Several reasons might be given in explanation of this remarkable fact. In the first place there is a very large immigration from England, of a very poor class, who are under special temptations to crime in a new country, and most of whom claim the church of England as their church. Again, many of these immigrants belong to various sections of the "submerged tenth" of England, and are sent out to Canada by philanthropic agencies with a view to reformation or reclamation, which desirable ends, it is to be feared, in many cases are not achieved. But as we are citing the statistics we must abide by their showing, regardless of how it may

affect our line of argument. It will be seen that the percentage of Roman Catholic criminals is more than twice as great as that of those of the next most numerous religious denomination in Canada (the Methodists). It is fully two and one-half times as great as the Presbyterian, and nearly three times as large as the Baptist percentage. The only admissible reason for the existence of a church is that it teaches men to live aright. Here we have a church which lays claim to the most exclusive monopoly of the authority to convey the will of God to man. It also contends that its relationship with the Deity is so intimate that its visible head is actually endowed with one of the most essential attributes of divinity. How incompatible are these pretensions with the results achieved by the supervision of the church over the moral and educational welfare of its proteges! Judgment by results is the only sure test. "By their fruits ye shall know them," is the dictum of an authority which even the church will not refuse to recognize.

Much statistical matter has been adduced, and much more might still be furnished, to show that the Roman Catholic church has utterly failed to justify its pretensions by its performances. The position of this church has been especially dealt with not because of the existence of animus towards it as an exponent of revealed or speculative spiritual doctrines, but because its polity, which impels it to constantly interject itself as a factor in civil politics, and renders it a standing menace to the continuance of free institutions, is really the root of this "school question."

EDUCATION IN SECULAR SUBJECTS A MORAL AGENT.

It will have been observed, that in Canada, the official records show that the Baptists, Presbyterians and Methodists, contribute the least share of the criminal population, while the Catholics and Anglicans contribute the largest. Now it is a remarkable fact that the clergy of both of the latter denominations are very emphatic in regard to the necessity for the teaching of their denominational doctrines in the schools. We say denominational doctrines, as distinguished from general ethical truths. In Italy and Spain, instruction

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