GUILTY OR NOT GUILTY. BY T. W. POOLE, M. D., LINDSAY, ONT. CHAPTER VII.

"McCoy is unsettled in his opin-ions," "McCoy is going to turn Papist,"
"McCoy is going out of his mind!"

Such were the phrases which passed current from mouth to mouth in the social circles of Mertonville. Not only among the female gossips, but from th men in the workshops and among the loungers at the corner grocery, omin. ous whispers were heard; and ejacula tions of pity and regret began to be mingled with others of disgust and

Even the boys in the gutters caught the echo of the prevailing sentiment among their elders, and learned to leer at him as he passed. It was not necessary for Miss Dundee to learn from the village gossips that

if what was said of McCoywere even partially true, he was no fitting mate for a minister's daughter. The bare fact, however she might try to smother or conceal it from herself, was evident enough, without the additional annoy a more than the state of t ance of having it, as it were, thrust at her, by the sympathetic effusiveness of temale friends. Yet this is what she had to endure one evening as she was passing down the village street in tent on shopping. Meeting Mrs. Town-ley, she was about to pass her by with the usual salutations: but that good lady could not let so favorable an oppor tunity pass for expressing her pathy; and accordingly, fixing fixing her

pathy; and accordingly, fixing her victim with her eye, she began:

"It's so hard on you, my dear—so hard on you, and on the minister too. As I was saying to Mrs. Henry to-day, it's really too bad!"

"What is too bad?" asked Jennett,

with a swelling in her throat and a vain attempt to smile.

"Oh, the way Mr. McCoy goes on, you know," said the lady. "It does look as if he were going to turn Papiet himself. Says I to Mrs. Henry, it would never do for such a thing to appen in the minister's family you

"Well, he may be only joking, or it may be merely a passing whim or notion," she replied, with an attempt at indifference.

Mrs. Townley shook her head, and began a narration of what she herself had heard in his own house, only a few evenings before. Escaping as soon as possible from this woman's impertinent solicitude, Jennett took her way home, with a feeling of dreariness and isola tion such as she remembered she had experienced years before when her mother died.

" Poor thing !" said Mrs. Townley, an hour later, as she detailed the con versation to Mrs. Henry. Poor thing She looks delicate enough with her color coming and going, just like her mother, you know, and she did not last long when she was taken down."
"Ah!" said Mrs Henry, "what ailed

her mother ?" "Oh, consumption, you know."
Then the good ladies nodded to each

"She tried to excuse him," said Mrs Townley.
"Oh, of course, what else could you expect?" was the rejoinder.

But you know she never can marry him now. As I said to her, t'would never do to bring a Papist into the min-

ister's family."
"You told her that?" " I did. "

" Really now! how my heart aches then there was a ring at Mrs. Henry's door, and presently Mrs. Pettingrass was ushered into the room, when the whole subject was reopened and discussed, with such additions and emendations as that lady's industry en-

abled her to supply.

Meantime, Mr. McCcy, whose days ing and study of the great subject of Christian faith and practice.

Even during business hours and when fully engaged in his ordinary avocations, he found his thoughts in voluntarily turning to the object of his enquiry, which seemed to have entered his very being and permeated all the avenues of his life.
"Guilty or not guilty?" was still his

demand, as if addressed in tremulous enquiry of the ancient Church, which he dreaded, and all approach to which

he strenuously sought to shun.

With his mind thus fully occupied, he had failed to notice the attired drift of public sentiment and its new bearing towards himself. His visits to manse had been less frequent than formerly; and on these occasions, of had seen but little of Miss Dundee. Within there was company present, or she had gone out, or was indisposed, which excuses he accepted at the time in good taith, not suspecting that in common with all the little world of Mertonville he was regarding him with surprise, with indignation and with surprise, with indignation and with scorn. Little did he imagine that she had already sounded her heart as to the possibility of giving him up. Yet so it was, and her resolve had been taken, not so much on her own as on her father's account. For his sake, and to save him the pain of such : scandal, as the marriage of his only daughter to the man who had disgraced himself and insulted their communion, she had made up her mind to sacrifice herself at whatever cost to her person

al feelings. She had not arrived at this decision without a series of struggles which shook her frame and left her looking ill

and wretched. "Why Jennett!" he exclaimed, when at length they met, as she ushered him into the parlor early one afternoon.

She had received him coldly enough but permitted him to take .. seat near on the sofa, when ne took her hand tenderly in his, and held it, look ing at the blue veins and its wasted

outline "You surprise me," he said, "you have been ill and I did not know."

He would have drawn her towards him, but she shrank from him, as with a vague feeling of alarm or distrust.
"What is it?" he asked, looking at ther imploringly, unable to divine the

cause of her evident estrangement.

Their eyes met, and her's filled with tears; she felt that her fortitude was ozing away, just at the time she needed all her strength for a trying emer-

gency.
"Oh, Mr. McCoy! do you know what they are saying about you? Do you know that I—my father—that we are all—"

She paused, unable to proceed, as her emotion overcame her; but rousing herself, in order to fulfil her previous resolve, "to have it out with him," resolve, "to have it out with him, she came to the point this time with

unflinching directness.
Are you really going to turn
Papist, Mr. McCoy, or are you going
crazy, or what has come to you?
This she said slowly and apparently with difficulty, as though each word and syllable were forced from her by an

overmastering power.

Neil was looking at her, with an expression of surprise and pity, as he nswered.
Don't agitate yourself, Jennett: I

did not know you were ill. I-"Will you answer my question, lease?" she asked, vehemently.

please?" she asked, vehemently.
"Nothing has come over me, and I am not going out of my mind," he said, quietly. Then is it true that you are going

to become a Papist?" she asked, fixing on him a scrutinizing glance, and holding her breath, as though her very life depended upon his reply.

"Would it be such a dreadful thing if I were?" he asked.
"Oh, it would! it would," she c.ied,

and buried her face in her handker-chief, while she sobbed convulsively. "You won my affections as a Presbyterian, and an Elder of my father's church, and as such I engaged to marry you. But now-now-that can never "My dear, do not agitate yourself about what may never happen, he said, soothingly. "I have only been exam

ining the subject at issue between the churches. I have not made up my mind——" "Then, Mr. McCoy," she said, as she rose with dignity, " you must consider our engagement at an end—at least for the present," she added, falteringly. It is a subject on which you ought fully

to know your mind. You see I am in no state for company to day, and will bid you farewell." This she said firmly, extending her

hand to him as she spoke. He rose quickly, took her out-stretched hand in both of his, pressed it hastily with his lips, and was about to speak, when suddenly her face assumed a ghastly whiteness, she reeled and would have fallen, had he not caught her in his arms and laid her on the sofa. With one glance at her motionless figure, he rushed from the room, calling loudly for help.

In his private study, upstairs, unconscious of what was passing below the minister sat brooding over his Sunday sermon. Startled from his reverie by the sudden outcry, he hastened down and met Neil, emerging from the dining room with a cup of water, closely followed by the affrighted "I fear she is dying, sir," cried the

young man, in genuine alarm, "shall I run for the dootor?"
"Bide a wee," said the elder man, more versed in the ways of women.
"Bide a wee, and we shall see," as he proceeded to make a vigorous application of the water, at the same time directing the servant how to supple ment his efforts.

Neil stood helplessly looking on, in an agony of fear and grief, for a time, which seemed an age, and then with a twinkling of the eyelids and a sudden gasp she began to breathe.

As the color returned to her cheeks, and animation became evidently restored, the two men, as by a common impulse, left the room, the minister entering abruptly the inner apartment were devoted to business, had for some while Neil stood an instant irresolutely threshold, and then passed ou and away, feeling that for the present at least, delicacy forbade his remaining longer.

The painful scene through which be had just passed eemed to have opened an abyss beneath his feet. She had east him off; and in this crushing of his dearest hopes, what must he expect to suffer! What pain and anguish of mind had he not already unwittingly inflicted on her he loved !

And what lay in store for him in the outside world, from the community in general, which it now occurred to him had for some time been regarding him with aversion and distrust?

Perhaps the prospect would have seemed less appalling, if he had been sure of his ground. But at present he was sure of nothing. He seemed to have lost his old moorings and to be drifting helplessly and hopelessly before the tide to moral and material wreck

and ruin. The situation was one which he might not unreasonably have foreseen; since it was the very effect most likely to be produced by his own changed relation o the society in which he lived : nevertheless it was one for which he had not been prepared. If he had thought of the effect of his altered position to his neighbors at all, he seemed to have taken it for granted that in exercising his right of free judgment he was fully in harmony with the Protestant idea, which enjoins every man to "think for himself.

Until now, he had, therefore, failed to realize the altered sentiment of the community towards himself. All at once, it dawned upon him that men were looking at him askance, that curious eyes were peering into his; that the faces he saw looked upon him with

distrust and doubt. He remembered now that old cus-He remembered now that old cus-tomers, of fixed ideas and strong con-victions, had of late absented them-selves from his place of business; while others more complaisant had inter larded their purchases with a seeming "improve the occasion," by desire to timely hints and admonitory phrases

designed for his special edification.

It was evident to him now that the Protestant mind was deeply stirred :

shock. It cleared up several other little anomalies which during the past few weeks had passed before him as in a dream. He saw it all now. He was a suspect of the worst kind, and it all most seemed as if his presence in the community was tolerated upon suffer-

His thought of all this soon came to be mixed with some feelings of indig nation Was this the boasted "free dom of thought" which had been so much vaunted among his Protestant friends? After all, what had he done, he asked himself, that he should be shunned and hated? Thank God! it was for no crime committed. That thought gave him comfort. He did not know that this was "the Way of the Cross," and that in him was again ful filled the prophetic words: ["A man's foes shall be they of his own household." "Oh! God," he cried, from the depths of his anguish, "I have sought Thee, and Thy truth. Lead me in the right

way for Thy mercy sake."
He had thought over Miss Dundee's last words to him, and how worn and weak she had looked. "She may have meant it all, for the moment," he said to himself, "but I will not accept her dismissal as final. She was agitated. She is ill. Poor thing! I fear she has suffered sorely. I must see her soon and endeavor to soothe and satisfy her. Accordingly, later in the evening, he presented himself at the door of the manse, and enquired for Miss Dundee. The servant who responded to his sumions informed him that she was better. was lying down, and instead of admitting him, handed him a letter which n being subsequently opened, read as

Dar Sir.—I have learned from my daughter, that in consequence of the changed character of your religious views, she has in instact to you that you must regard her engagment with you as at an end I may say, that I also fell it my duty, however painful, to fully concur in that decision. I trust and believe that as a gentleman you will spare her and me any fur ther allusion to the subject."

Notwithstanding the peremptory character of this missive, he called at the manse again, within a few days, hoping to obtain a reversal of the sentence, but found both father and daugh ter absent from home, having gone, as the servant said, for change of air, for an indefinite time.

TO BE CONTINUED.

SECULARISM IN EDUCATION.

By Most Rev. Dr. Clancy. D. D., Lord Bishop of Elphin.

The annual meeting of the Catholic Truth Conference, under the auspices o the Catholic Truth Society of Ireland, was held last week in the Round Room of the Rotunda. There was a very large attendance, the platform, the body of the room, and the gallery being occupied by representatives of the Hierarchy, the clergy and the latty. The audi-ence included a large number of ladies. The proceedings were of a most enthus iastic character. When his Eminence Cardinal Logue, accompanied by the Most Rev. Dr. Healy, Archbishop of Tuam, and other prominent personage of the Conference, appeared on the platform the audience cheered enthus iastically. The opening address by the Cardinal and the reading by his Eminence of the telegram to his Holi ness the Pope were punctuated by frequent applause. The powerful ad-dress of the Most Rev. Dr. Clancy, and the subsequent speeches of Mr. John Dillon, M. P.; the Archbishop o Tuam, and other speakers, were simil complimented.

Most Rev. Dr. Clancy said :-My Lord Cardinal, my Lords, ladies and gentlemen—When the honorary Secretary of the "Catholic Truth So-ciety of Ireland" favored me with an invitation to deliver the inaugural ad dress for the session 1906-7, I hesitated long before undertaking a task bearing so great an honor and so heavy a re further, he prescribed for such a much debated topic as " Secu larism in Education," I felt so con scious of my inability to deal adequat ely with the subject that I would will ingly have shrunk from the honour and would have transferred the respon sibility to more robust shoulders that my own. But when the knowledge was conveyed to me that his Grace, th Archbishop of Tuam, as President of the society had himself selected th subject, and had expressed the desire that I should undertake the treatmen of it, there was no longer room for hesitancy, for the slightest wish of his Grace has ever been to me equivalent to a command. Yet, while undertaking out of respectful obedience, the de-livery of this address, I would fain plead that the complexity of the subject, the well-nigh inexhaustible fund of ideas which furnish materials for its treatment, and the desirability of resent day requirements, afford easonable grounds of appeal to the present kindly patience and indulged consider ation of the audience whom, under the influence of the inspiring associatio of this historic hall, it is my privilege to address tonight. Of the many ing questions which have obtruded themselves on public attention during the past twelve months—since the last annual meeting of the "Catholic Truth Society of Ireland"—no other, at east, in these kingdoms, has bulked so

large, has awakened PROFOUND AND WIDESPREAD

INTEREST, has clamoured so loudly and so per sistently for an authoritative state of the principles that underlie policy and action as has the theme on which I have been invited to address you Secularism in Education." Press, the platform, and the pulpit have vied with one another in propounding views, in advocating opinions in recommending political tactics, in connection with what has come to be connection with what has come to be known as The Education Question." Italy, Germany and France-more particularly the last-have had experiences of educational empiricism in its most objectionable form; and the crue sufferings and unprecedented sacrifices

the Church," have aroused the sympathy and provoked the reprobation of all civilised men. Following closely in the wake of continental aggressive ness on the rights of the parent and of the Church, in the matter of education, comes the rise of Secularism in England; and, not for the first time in her checkered history, a wave of dem cratic intolerance has been sweeping over that country, infecting the political atmosphere with the poison of sectarism litterness, threatening to filch from our Catholic fellow countrymen who have settled there, the fruits of stress and toil and sacrifice; and aiming, not improbably, in its ultimate de velopments, at driving religion itself from the homes and hearts of the Catholic Church has passed through the throes incidental to the birth of new educational systems; and, in both countries, the ruling authorities seem to have definitely made up their minds to stereotype and perpetuate a gross injustice, by compelling the Catholic population to pay taxes for the support of schools of which they cannot con scientiously avail themselves, while bearing unaided the oppressive burthen

dent schools of

of maintaining indep

heir own. As yet, in Ireland

THE DANGER TO FAITH AND MORALS

rising from the inroads of an aggres

sive secularism has not assumed the importance of a vital issue; but, from time to time, unexpected meteors have flashed across the political horizon, in termittent rumbings, portentous of storm, have resounded from the distant hills, and the horoscope of events unmistakably foreshadows that the thunder cloud, charged with destruc-tion, which sits brooding over England to day, may shift its magnetic centre and settle on Ireland to-morrow. In any case, prudence dictates the lesson any case, prudence dictates the lesson that, when our neighbor's house is on fire, it is time to see to our own. "Forewarned is forearmed;" and the more clearly we understand the dan-gers of "Secularism in Education," the more zealously shall we exert our-selves to avert these dangers from our own doors (hear, hear.) The title of my address—" Secularism in Educa-" involves two concepts: one that of education, and the other that of secularism; and to grasp the composite idea, we shall have recourse to a process of analysis and separate treatprocess of analysis and separate treatment. The photographer develops his pictures by working from a negative ro a positive; I shall for the most part, follow the converse process, and, from the positive idea of education, in its highest and best form, I shall lead you to infer the character of secularism in its various degrees, and the evil consequences entailed by it. the evil consequences entailed by it. Should time permit, it is my purpose to add the testimony of unimpeachable witnesses who have had personal experience of countries where Secularism has been allowed to dominate educational systems. From this method of presenting the subject, I hope we may be in a position to understand the lines on which our own educational grievances are to be ultimately settled. Educa tion, as the etymology of the word im-plies, means the drawing out or develop-ment of the various powers and faculties of the human subject with a view o prepare him for his future work in life, and for

THE ATTAINMENT OF HIS ETERNAL DESTINY when life's work shall have been ac complished. It differs from both instruction and knowledge which are merely means—and inadequate means at that—to the end towards which Education, in its best sense, should always aspire. Now, man, being con stituted of two elements-the one cor p real, the other is corporeal-his edu cation, to be complete and compre hensive, must be partly physical and partly spiritual. It must aim as well at the cultivation of the faculties of the soul as at the development of the powers of the body. Now, the soul's faculties are three-the memory, the inderstanding and the will; and all three go to make up a spiritual nature which is responsible to its Creator, and is destined for immortality. Hence, spiritual education must nental, moral and religious. In other words—to strip a plain and simple subject of technicalities—all education worthy of the name, must cover the constituent elements of man's complex nature, and must develop each towards the purpose it is bound to serve, in the working out of human destiny, both here and hereafter. To confine educa-tion to the cultivation of those faculties only, which

SUBSERVE MERE TERRESTRIAL PURPOSES and to make no account of that particular training which is indispensable to win success in the eternal life which is tian, but unreasonable and criminal as well (hear, hear.) The Fathers of the Synod of Baltimore (1884) expressed this thought in their Pastoral Letter to the Catholic people of the United States, as follows:

"Education in order to be sound and to produce beneficent results, must develop what is best in man, and make him not only clever but good. A one-sided education will develop a one-sided life, and such a life will surely topple over, and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious well-being of the people should be promoted; and, at least, with equal care. Take away religion from a people and morality will soon follow; morality gone, even their physical condition will ere long degenrate into corruption which breeds de repitude; and their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin. This has been so often demonstrated in the history of the past, and is, in fact, so self-evident, that one is amazed to find any difference of opinion about it. A civilization with-out religion would be a civilization of the struggle for existence and the survival of the fittest, in which cunning and strength would become the substi up to odium far and near throughout the adjacent country.

The discovery came upon him like a that are being borne by that noble nation, which had so long been known in history as the "Eldest Daughter of never has been a civilization worthy of

the name without religion; and from the facts of history the laws of human nature can easily be inferred." When we contemplate the framework of society, and the providence of God in relation to it, we recognize three great factors in the work of education, THE HOME, THE STATE AND THE

CHURCH ; or, to be more particular, the parent, the school and the minister of religion. But these factors, instead of being bound, in their operations, within so many water-tight compartments, each exclusive of the others, must blend and harmonise and co-operate in the work of education. Of these factors, that which is entitled to the first place in influence and honor is the parent. It is his prerogative, bestowed on him by the law of nature itself, to form the mind and train the character of the child. Since, however, the duty of educating his offspring is not only a natural but also a moral obligation, he is bound but also a moral collegation, he is bound to discharge it subject to the sovereign guidance of the Church. Nor is the parent a mere delegate of the State—as some latter-day philosophers would have us believe—in the discharge of this important duty. This is evident from the condemnation of the following prothe condemnation of the following proposition by Pius IX. in his Encyclical Letter 'Quanta Cura' (Dec. 8th, 1864): "That domestic society, or the family, derives the whole character of

its existence from civil law : and, therefore, from civil law alone flow and de-pend all the rights of parents over their children, and, in the first place, the right to care for their instruction and education.'

This primary prerogative of the parent to educate the child is forcibly and eloquently expressed by

THE MOST REV. DR. CONROY, formerly Bishop of Ardagh and Clomacooise, in the following passage:

"Nature herself," he writes, "university of the control of t equivocally designates the parent as the divinely appointed educator of the child. The infant, incapable of thought or action of its own, is given at first absolutely into the hands of its parents, upon whose intelligence and love it instinctively depends for succor and maintenance. As infancy ripens into childhood, the same relations of absolute dependence continue to appear. To-wards the parent the budding faculties of reason turn, for training, as unerringly as towards the sun the petals of the flower, and their demands, be they ever so incessant, can never exhaust the treasure of unwearied love that is stored up in the parent's heart. Who has so strong an interest in the task of educating as the parent, who knows that on his child's training depend the honor and happiness of his family and the support of his own hoary age. deep down in the recesses of the human conscience is there not written, in burning words, a law which even the savage tribes acknowledge in their wildest doserts, ceaselessly intimating to the parent that it is his to form the mind and heart of his child, and to the child that he is bound to listen with reverence to his parent's voice. Thus to secure the due discharge of the parental office of educating, the Author of nature has put in motion the three most powerful motives that can sway

The second great factor in the education of the child is the priest, as representing

the heart of man-love, interest and

duty.

THS TEACHING AUTHORITY OF THE

As the soul is of infinitely greater value than the body, and as eternal interests demand more consideration than the fleeting interests of the present transitory life, so, as between the claims of Church and State in the work of education, we hold the Church to be entitled to the prior place. She bases her prerogative on the nature of her mission. Instituted by Christ Himall nations," to "preach the Gospel to every creature," to labour "in season and out of season" for the salvation of preach the Gospel to the souls of men. To encourage her in her difficult and, often, thankless she received an assurance of divine co operation "even to the consummation the world "; and was told that all who refused to hearken to her authori tative voice should be classed with "the heathen and the publican." In virtue of this divine commission it be comes her duty to direct the con sciences of her children in the dis charge of their moral obligations Therefore, is she entitled to furnish guidance to parents as to the best man er of educating their children, to war them against dangers, to prescribe safe guards, to recommend principles of action and detailed methods of procedure at every successive step in the process of education. To deny her this right would be tantamount to confining her jurisdiction in bonds, and WEIGHING HER LIMBS WITH FETTERS,

is one of the most important departments of her missionary works (cheers.) In addition to her rights as regards the direction of individual consciences, she also enjoys prerogatives of a yet higher character and a yet more enlarged scope in the establishment and direc-tion of schools. As a 'perfect society,' she is endowed with full authority to take all necessary steps for the attainment of her end, independently of the State. Hence it is her unquestionable right to establish her own maintain and govern them unhampered by State supervision, to arrange her wn curriculum of studies, appoint her own masters, confer her own degrees. and perform all other functions neces a complete literary, scientific, and Christian education. Finally, she possesses the right—and the right for her involves an obligation—of exercising oversight and vigilance as regards the schools established by the State; to satisfy herself that their pupils en-IMMUNITY FROM RELIGIOUS AND MORAL

DANGERS, and that adequate provision is made for their spiritual training by persons authorised and qualified to conduct it. Her jurisdiction extends over the whole domain of faith and morals, and, there fore, covers every aspect of educational life that can affect favourably or un-

avourably the spiritual welfare of her children. The personel of the tesch-ing staff, the books read, the sciences studied, the manner of imparting knowl edge even on subjects that have only an indirect bearing on Theology—all form a legitimate object of her supervision; and she, on her part, is bound to take cognisance of them all. That her authority, in this respect, is practi-cally unlimited will be evident from a brief survey of the subjects that form an educational curriculum, especially in the higher schools. Take, for example, History. The intimate connection of History with Theology needs no illustration; and, in any case, history of whatever kind would be imperfectly studied without reference to an overruling Providence, and without some allusion to the Diviae Life which is the focus towards which all the lines of human history converge. Again, take Metaphysics, which reaches the bases of all knowledge, which deals with certitude, evidence, the existence and a tributes of God, the spirituality and immortality of the soul, the free will and responsibility of man, which, in a word, is the very vestibule of faith itself ; surely such a science cannot be studied, nor its mysterious depths fathomed, without the lamp of divine faith

THE PLUMMET OF REVERENT SPECULA TION.

Of many of the physical sciences the same observation is true. Histology, geology, even chemistry, reveals the most profound mysteries which can be explained satisfactorily only by the aid of divine faith. At every turn, thereof divine faith. At every turn, there-fore, in the pursuit of secular knowl-edge the teacher trenches on the domain of Theology, and, therefore, justifies the supervision and vigilance of the Church (hear, hear) Many of our modern philosophers smile at such pretensions, and would have us believe that the Church has no right whatever to intermeddle in the work of schools to intermeddle in the work of schools and colleges established by the State. In this connection, the condemnation of the following propositions, in the Encyclical Letter, 'Quanta Cura,' already referred to makes the position of the Church clear in relation to such institutions :-

Condemned—Prop. No 45: "The whole government of the Public schools in which the youth of any Christian State is brought up (with a limited exception in the case of episcopal seminaries) can and ought to be assigned to the civil authority; and so assigned, that no right be acknowledged on the part of any other authority whatsoever of interfering-in the discipline of the schools, in the regulation of the studies, in the conferring of degrees, in the

choice or approbation of masters."
Condemned—Prop. No. 48: "Catholics may approve that made of education which is disjoined from the Catholic faith and the power of the Church, and which concerns itself exclusively or, at least, primarily, with the knowledge of natural things, and the ends of

earthly social life."

Condemned—Prop. No. 7: "That Condemned—Prop. No. 7: "That the clergy being, as they are, inimical to the true and useful progress of science and civilization, ought to be removed altogether from the care and office of instructing and educating youth."

Since these propositions have all been condemned by the highest authority in the Catholic Church, it follows that, for all Catholics, at least, their logical contradictories, and, in some cases their logical contraries, express the doctrine and policy to be held as practicable and true. The rights of the parent and of the Church in the work of education being thus made clear, we have next to consider the function of State, the third great factor in training the youth of a nation. ever might be said of the speculative question, whether in an ideal communself, she was commanded to go forth, lity, where rulers and subjects subscribe clothed with His authority, to "teach to the same formulary of faith, and sec tarian differences are State would be bound to teach religion certain it is that, under the British Constitution, as it exists, no practical politician would defend the obligation as applicable to modern conditions of life. Mr. Gladstone's youthful theories, which have been

COMBATED BY LORD MACAULAY

with so much elequence and force, will

find few defenders nowadays. A razor might, in very exceptional circumstances, do the duty of a carving knife, or a carving knife that of a razor; but both carving knife and razor will prove most effective for their respec-tive purposes when each is reserved for its own especial work. But to under-take the positive teaching of Theology is one thing; to so arrange the educa-tional systems of a country as not only to exclude dangers to faith and morals, also to afford facilities for the teaching of religion, is quite another. This latter at least every government is bound to do. So much is acknowledged, in theory, under the British Constitution, though, in practice, as we know, the theoretical principles are far from being realized. Under the British Constitu tion all forms of religious or irreligious belief are tolerated by law; and, in Ireland, since the disestablishment of the Protestant Church, Catholics are not supposed to suffer from any disability on account of their religion as com-pared with the adherents of the (once) more favored creed. We are, therefore, entitled, according to the letter of the Constitution, to educational faci-lities equal in every respect to those enjoyed by our non Catholic fellowcountry men. (cheers). Our claims to equality in this respect have had no abler advocate than his Grace the Archbishop of Dublin, and all Irishmen are grateful to him for his unwavering and consistent defence of Catholic claims in the matter of education. To realize these claims it is manifestly incumbent on the legislature when it provides, as it undertakes to do, facilities for secular education of every kind, not to attach to these facilities a condition which, as regards 80 per cent. of the population, would render them impossible of enjoyment. To act thus would be withdrawing with one hand what is presented with the other. Just as it would be unfair to the Protestant youth of the country to require their attendof the country to require their attend-