

tion is: that the forcing of the Jesuits (or any other Order of men or women) to close their houses of education, is an act of simple *tyranny*, and an infringement on the rights of the subject. This we hold, we can prove, not from a religious point—for such people as the leaders to-day in France believe not in religious argument,—but from a worldly point of view. And we will here add, that if our arguments and conclusions are not just, we alone are to be blamed, for we take them from no other source, than from that, which appears to us, the one of common sense.

A Protestant Irish orator—Charles Phillips—once said—that “France’s revolutions and irreligious inaugurations sprung from an impure source—they did all in the sacred name of Liberty, though in their deluge of human blood, they left not one mountain-top for the ark of Liberty to rest upon.”

Even so is it in the present case. In the name of *freedom* they order such, and such schools to close, such and such men to separate and to leave the soil. ‘But it matters not, if for a moment their impiety seems to prosper, that victory pants after their insanguined banners, that their insatiate eagle, as he soars against the sun, seems but to re-plume his strength and renew his vision,—’tis but for a moment, and in the very banquet of their triumph the Almighty’s vengeance will blaze upon the wall and the diadem fall from the brow of the idolator.”

Not only does the French Government strike at the Order of the Jesuits and the liberty of education, but it strikes hard and deep at the liberty of every French subject. The question may, from a religious stand-point, be called one of the State *versus* the Church; but it is truly a question of the State *versus* the Subject. It is the State infringing on the liberties of the parent, of the father, of the mother, of the son, of the daughter, of the *man*.

The father has a son, and over that son he has full control, a right coming from God Himself, a right that no human organization is free to destroy. The father, necessarily loves that son, far more than ever the State can love him. The father has at heart the interests and welfare of that son, far more

deeply and truly than can ever have the State. The father desires the education of that son, far more sincerely than can the State desire it. And the father believes that by sending his son to such and such a school he will learn the more and come out a better man. He has a perfect right, a true and undisputed right to send his son to that school; to choose for his son the instructor or instructors he sees fit. The father says to himself—“if I send my son to the Jesuits he will be well instructed, well educated, and will be made a good and useful man.” Acting upon that idea, he consequently sends his son to the Jesuits. The State steps in and says: “we do not like the Jesuits, consequently you shall not send your son to them—and if you send him, and they attempt to instruct him, we will break their Order, we will exile them, we will force you to take your son from under their care by forcing them to fly the country and we will, thus, oblige you to have your son educated as we desire and as we think fit.” Thus speaks the State. The father continues to send his son to the Jesuits:—They continue to instruct him. The State is exasperated and orders the Jesuits to leave, and thus commands the son to go home, and orders the father to seek another means of education for his child.

At first glance, we can see that it is an act of injustice and wickedness towards the order of men, who devote their days and nights to the great cause of education. But, on second thought, we also see it is an act of real tyranny with regard to father and son. Consequently an act of tyranny against the subject—consequently there arises the question of, not only the State and Church, but also of the State against the individual—the subject. St. John Chrysostom says that “God seems to have associated man to Himself in the work of creation.” Thereby the great saint refers to the parent, to the duties of the father with regard to the child. The education of the youth, the cultivating and preparing the mind of the child is a species of continued creation. It is the moulding of the mind into one shape or the other. It is the making, for society, a good and useful or a