

examine the scholars in the religious portion of their education, to grant certificates, and award prizes, for proficiency in it; and so give any one who aspires to be a teacher of Catholic children, the means of proving himself morally fitted for the office, and prevent the unworthy from obtaining so serious a trust. This plan, the utility of which, must, at first sight, be obvious, will entail additional expense, and increase the demands on the funds of the Poor School Committee. But we rely on your sense of its vital importance, for redoubled exertions, and augmented resources, to meet this new exigency.

4. While we thus turn our most serious thoughts towards the education, in sound faith and virtuous morals, of our poorest children, who are most exposed to the evils and temptations of enemies we cannot overlook the wants of other classes, no less dear to us.—Where there is a sufficient Catholic population to warrant it, we earnestly recommend the establishment of a middle school, as it is called, in which a good commercial and general education shall be given to the children of families in a better worldly position. At present the youth of this class, aspiring to a higher standard of instruction, and for obvious reasons unable to attend the gratuitous, or poor school, are generally sent to day-schools where religious education is out of the question, and where often their faith is exposed to serious trials. The experiment of establishing such a school as we allude to, has succeeded in several towns; and we beg both clergy and laity to extend this great blessing, wherever they see a reasonable prospect of success.

5. We cannot leave the subjects of education, without alluding to the noble effort that is being made by our venerable and beloved Brethren, the Bishops of Ireland, for the establishment of a Catholic University. Acting under the directions, and with the approbation of the Holy See, seconded by the co-operation of their clergy and their flocks, encouraged by the contributions of both hemispheres, these zealous prelates are aiming higher than we can dare—at the providing of an unimixed education of the very highest order. From our hearts we wish them success; and we are glad of this opportunity to testify to them our warmest sympathy. What we have hitherto done we will continue to do—recommend the undertaking to the charity and liberality of our faithful people. Should such an institution grow up so near us, its advantage to us will be incalculable. We shall see open to future generations, the means of a liberal, scientific and professional education, united with solid religious instruction a blessing denied to the present; and we may see revived, what formed the pride of Ireland in early ages of Christianity, multitudes, who loved heavenly, as well as earthly wisdom, sailing to from distant shores, to obtain the still undivided treasure, at her hands.

From the Globe.

[We publish without note or comment the following testimony in favour of religious education delivered in Knox's College; an Institution not devoted to the teaching of Divinity only, but including general education.—E.D. C. C.]

RE-OPENING OF THE TORONTO ACADEMY.

On Thursday last, we referred briefly to the re-opening of this institution, and promised to insert in to-day's paper, an abstract of such of the addresses as were perhaps the most practical, and contained remarks best calculated to be useful to pupils and parents.

The Rev. Robert Irvine being called upon to address the meeting, spoke nearly as follows:

MR. CHAIRMAN.—It was my privilege to be present during the examination of this Institution as also, on the interesting occasion on which prizes were distributed to many of the most meritorious before me,—and without any disposition towards flattering the teachers or the Academy, I can in all sincerity say, that I never witnessed in any Institution of the kind in Great Britain, an examination which taken on the whole was so satisfactory. Every department was in the highest state of efficiency. Professor Fison, who has preceded me, has directed your attention to two Branches, in which I feel especially interested. The first is History, ancient and modern—the second is Scripture Literature. Touching the former, I may say that the system is new to me, and yet it is really so simple and so thorough, that I am astonished it has not been so far as I know, adopted in any other Seminary. The drudgery connected with the study of History, is by this system entirely removed, and the rise, progress, and fall of nations and empires, so plainly mapped out before the pupil's mind, as to bring out at one glance, the fact and philosophy of this department of knowledge—and engrave them indelibly on the juvenile mind. God has given us these revelations of Himself, one in nature, and natural philosophy expounds it one in Providence, and History expounds it one in grace, and the Bible expounds it Science, History, and Scripture, are all appropriately and efficiently taught in this Institution. Touching the latter branch, I cannot speak too highly of the place assigned to Bible learning in an Institution which professes to give instruction in the higher branches. The Bible is a school book here, just as it ought to be—and it is truly a book of science; a book of philosophy, as well as of revealed facts. The Professor has appropriately designated it a "Library," it is a library, for it is the library of Father, Son, and Holy Ghost. The system of education which is not based upon the Bible is defective. The scheme that banishes God's word from our public institutions of learning, virtually banishes God himself from them; give the Bible its place in the school and you bless the nation, banish it and you cast a blight over the nation.

In addressing a word to the pupils, I

may say that each of you is a TRINITY, you have a material, a mental, and a moral nature, and education has respect to each department of this nature. Your amusements and playful gambols strengthen your muscles of your material, your intellectual studies expand and develop your mental, and the religious instructions you receive are intended to strengthen the moral powers of your nature. Each branch of study and of exercise is important in its own place and ought to be kept in its own place, as one duty ought never to jostle out another, so one department of study should never be allowed to usurp the place of another.

THE PUBLIC SCHOOLS OF BOSTON.—From an editorial article published in the *Tyreller*, it appears that the grammar schools of Boston are in a "shocking bad condition." At the regular annual examination of candidates for admission to the High School last week, there were 112 applicants—all medal and first class boys from the grammar schools—57 of whom were admitted, the others being unable to answer the most simple questions in arithmetic, grammar, geography and history! We make two short extracts from the article before us, to show that the writer does not flatter either masters or pupils:—"The examination revealed unaccountable ignorance on the part of many of those considered the best scholars in the grammar schools. One boy compared the adjective bad, bad, badder, baddest. Another, when asked what Mason and Dixon's Line was, replied that it was a line of Expresses. Another could not find 1 of 3. One boy answered 7 questions correctly out of 40 propounded. From one school twenty-three boys, comprising nearly all the first class, presented themselves for admission, and only two were thought sufficiently advanced to be allowed to enter." "The greater portion of those cast aside were complete numskulls, and were in no ways fit to be members of the first or second classes of our grammar schools. Of the most common subjects they were completely ignorant. One of the masters who conducted the examination remarked to the delegation from one of the schools, 'you know nothing!' Such a state of things ought not to be, and it becomes both committee and teachers to enquire why the schools have thus retrograded. That they have, is too plain to be denied."

[Original]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. X. CONTINUED.

Ver. 27. *What I tell you in darkness that speak ye in light.* "in darkness" = "secretly"; "obscurely"; "wrapped up in parables"; "in light" = "publicly"; "plainly."

— *what ye hear in the ear, that preach upon the house-tops* "in the ear" = "in private from me"; "preach," = "proclaim aloud like heralds"; "upon the house-tops" = "in the most public and conspicuous places."—Crowds in the streets were sometimes addressed, by persons standing on the roof of an adjacent house.—Thus we read in Josephus's "Wars of the Jews"—that he, the author, on one occasion, addressed an angry mob from the top of his house: "he got upon the top of his house, and with his right hand desired them to be silent, and said to them, 'I cannot tell what ye would have, nor can hear what you say, for the confused noise you make.'"

Ver. 28. *to kill the soul* [As the true life of the soul consists in being in harmony and communion with God through the Holy Spirit,—so the death of the soul is its separation from God and the good influences proceeding from his Holy Spirit.

— *rather fear him.*—"think of your final responsibility to Him."

Ver. 29. *Are not two sparrows sold for a farthing?* Two sparrows may be purchased for so small a sum as one assarion [= 1/16 of a denarius = 3 farthings] and yet not even one of these slightly-prized creatures perishes without the cognisance of the great Father of all.

Ver. 30. *the very hairs of your head are all numbered.* A proverb, whose object is to teach that the minutest circumstances connected with ourselves become—when we need require—well-known to our Lord in heaven. We being members of his Body and partakers of his Spirit, the intercommunion between Him and ourselves may be most intimate.

Ver. 31. *Ye are of more value* [The richly-endowed human soul is looked upon as holding the highest rank, and as being the most Godlike, of all things having life on the earth.

Ver. 32. *Shall confess me before men.* "shall unflinchingly adhere to the Christian faith and the Christian life, notwithstanding trial and persecution."—Persons that thus nobly stand are called Confessors.

Ver. 34. *to send peace on earth.* "the

earth" = "this land," i.e. Judæa, in the first instance;—secondarily, "the earth" = "the globe on which we live."—The legitimate result of true Christian teaching is peace—peace in communities—peace in the inner conscience. But ill-disposed men will not permit this result to be brought about.

— *but a sword.* Our Lord foresaw what keen resistance there would be to his Religion on the part of many—what crimes would be perpetrated in its name—what wars and carnage would arise out of a perverse desire to thrust it, in corrupted forms, on men

Ver. 35. *I am come to set.* The undesignated and by no means necessary effect put as the cause.—Thus the Scripture sometimes speaks, as where it said "The Lord hardened Pharaoh's heart." Exodus ix. 12—which means that in consequence of Pharaoh's having again and again hardened his own heart against the Divine will—God now gave him up to follow his own way.

Ver. 38. *take up his cross.*—"he who doth not as a Christian bravely grapple with the perils and difficulties that come upon him—but avoids them by flight or compromise."

Ver. 39. *Findeth his life.* He who sets such store by his earthly life as to throw up his religion for the sake of saving it, will find that he has gained nothing by so doing,—as in saving his life by such means, he will forfeit the enjoyment of that existence hereafter in the immediate presence of God, which is the only existence truly worthy of the name of life.

Ver. 40. *He that receiveth you receiveth me.* All the Apostles were equally the representatives of our Lord: no one of them is appointed, in any special sense, his vicar: all are his vicars.—Even so every validly-commissioned officer of the Church to this day—so far as he is an officer of the Church, and where he is executing the functions of his office,—is a vicar of Christ. From that fact alone his actions receive whatever force they have.—It is impious, and plainly contrary to Scripture, to pretend that the authority of our Lord was ever so concentrated in any one person, as to constitute him, in an exclusive sense, "the" vicar of Christ.—"Vicar" = "one who fills the place of another and performs his duty." The "vicarious" sufferings of our Lord = the sufferings which he underwent as the substitute and representative of the Human race.

Ver. 41. *He that receiveth a prophet in the name of a prophet.* "Prophet" = "public teacher"—not necessarily "a predictor of future events."—"Prophecys" (1 Thes. v. 20.) = "public teaching."—Even though the person received should not be a truly-commissioned public teacher, the Christian who entertains and helps him under the impression that he is what he professes to be, will not fail of a reward.

— *a prophet's reward.* "a reward which shall be proportioned to the good intended to be done in receiving a person who professes to bear the commission of Christ the Saviour."

— *a righteous man's reward* "righteous man" = "the private Christian, not bearing the commission of the Saviour."—It seems to be implied that while the reward to be given for assistance rendered to the commissioned person is greater than that which will be given for assistance rendered to the private Christian,—the latter act will receive a rich recompense. And this recompense will not be forfeited, should the person who has been benefited, prove at the last not to have been deserving.

Ver. 42. *These little ones.*—"these my pupils"—"these my foster-children"—"these my disciples, however obscure and insignificant they may seem in the eyes of the world." Our Lord mercifully takes the good deeds done to the members of his Body, as done to himself.

—"I was an hungry and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mat. xxv. 35, 40.

NOTE.—This Chapter is read in the public services of the Church throughout the British Empire, on Jan. 12, May 12, and Sep. 9.

(To be continued.)

ROME AND ENGLAND.—A CONTRAST.

On Good Friday last the Rev. Dr. McNeile, is reported to have directed the attention of his congregation to the following instructive contrast, suggested, as he said, by one of the collects for the day:—

"At Rome, and by the Church of Rome, we, of the Church of England, are accounted heretics, and enemies of the Church of God. In England, and by the Church of England, Romanists are accounted heretics, habitually practicing what our Prayer-book pronounces—'Idolatry to be abhorred of all faithful Christians.' So much for the theory on both sides, separating us as widely as light is separated from darkness, and condemning with authority all plausible compromise on the plea of the same great truths being held by both. Now for the practice on both sides. Yesterday, Maundy Thursday, at Rome, and by the Church of Rome, under the immediate sanction, and in the personal presence of the Pope of Rome, we were all cursed; all solemnly damned in the name of God Almighty, the Father, the Son, and the Holy Ghost, and by the authority of St. Peter and St. Paul, and the Pope's own authority. ('Bulla Censæ Domini,' read at Rome every Maundy Thursday.) To-day, Good Friday, in England, and by the Church of England, the Sovereign of England cordially joining, Romanists are prayed for, earnestly prayed for, that it may please God to take from them all hardness of heart, and contempt of his Word. In the light of this contrast we recall the Saviour's words, 'Bless them that curse you, and pray for them that despitefully use you and persecute you.' God looked down from heaven to behold the children of men, and on Thursday he saw Rome, and the Church of Rome, full of cursing and bitterness. God looked down from heaven to behold the children of men, and on Friday he saw England, and the Church of England, full of prayer and love. 'By their fruits ye shall know them': this is the Divine test for both Churches and men."

THE MINISTRY OF ANGELS.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i. 14.

Can it be—can it be,
That the celestial spirits through this sphere
And hover o'er and round us, ever near,
Though we no form may see?
And am I now surrounded by a band
Of those who minister at God's right hand?
And do these sinless hosts
Encamp about our coasts,
And through our valleys walk, and on our mountains stand?

And can it be, indeed,
That those pure beings hear each word I say,
And note my every action, day by day?
Perchance my thoughts too read;
Grieving (if grief can touch angelic breasts)
When'er I disobey my God's behests;
Rejoicing when my soul
Fights for the heavenly goal,
And battling with the foe who oft its course arrests?

Yes! 'tis no idle theme,
No speculation of a mind diseased,
No wild conceit by some enthusiast seized.
No poet's baseless dream;
Then let not scoffers ridicule nor sneer,
Nor let philosophers their smile of pity wear,
Nor Christians deem it vain,
The thought to entertain,
That angels lead us on, that spirits guard our rear.

At God's command they fly;
They leave their diamond thrones, their sapphirine
bowers,
Cerulean fields, and never-fading flowers,
They cleave the azure sky,
And with the swiftness of the morning ray,
The first glad messenger of welcome day,
To this sinful world,
Where Satan hath unfurled
His rebel standard black, they wing their aerial way.

And when the convulsive throes
Shake the frail tenement that holds the soul,
And snap the silver cords, and break the golden
bowl,—
When life draws near its close,
The eye of faith discerns 'mid gathering shades,
And more distinct as earth's fond vision fades,
The white-robed seraphs nigh,
To bear the soul on high,
To that celestial home which death no more invades.

J. F.

— Psalm lxxv. 7