

founded. The simple reading of the Scriptures in school is not an unlawful interference with the rights of conscience, nor is it prohibited sectarian instruction. The Court says that "it is not within the range of judicial authority to decide upon the correctness of either the King James or the Douay Bible. All versions stand equal before the law; and if directors have power to authorize the use of one in the public schools they have the same power to authorize the use of the other." According to this ruling Roman Catholics would have the right in a district where their directors were in the majority to have their own Bible used in the public schools.—*New York Herald*.

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CARDINAL MANNING ON THE ENGLISH SCHOOL SYSTEM.—At the last annual meeting of the Westminster Diocesan Education Fund Cardinal Manning presided and spoke at some length. Among his remarks were the following:—

"The great change in the education of the children of England was brought about by those who had previously been doing everything in their power, by immense self-denial, and contributions of millions of money in the advancement of education, and had covered the country with a vast network of education. Then came the whole Board school system, and to the Board schools at the present time the education rate was exclusively devoted, not to voluntary schools and to those who had done everything, but to the Board schools which followed. His opinion was that from that date the education in Christianity in England was put upon an inclined plane, for from the first period when the State in England took into its hands the education of the English people, it established a principle which contained in itself a claim to the schools and the control of them, and

not only of the schools, but of the children in them. Thus since 1870 the children in English schools were children of the State. Perhaps some people had been a little asleep at the time in not perceiving the full reach of that scheme. If anybody would take the trouble to read what was to be found as to the common school system in America, where the children were regarded as the children of the public at large, and would then look to the condition of education in France, where there was no authority whatever required, and the government of education was a sort of lay charge, his meaning would be understood. Those who had introduced the present educational system in England had, he maintained, included all the four points which constituted the French and American systems—of universal, secular, compulsory and free education. At the present time the two great principles of voluntary effort and State help, which were working together harmoniously before 1870, were put into antagonism, and unless they could be brought into some common field of reconciliation in some manner by which there would be room for both these systems—one which never ought to perish, because it was the only form in which liberty of conscience could be preserved, and the other, which he believed never would perish, because it was established on a broad basis, with all the powers of the State—unless these could be brought into something like harmony he was afraid the country would see that the irresistible power of the law would gradually starve or crush the free and the Christian education of this country. He believed that every denomination had decreased in the number of schools it had since the foundation of the Board school system, with the exception of the Catholic religion, the schools of which had gained."