

enough in the last few weeks. And there was nothing to do for me. The doctor—Mrs. Jaynes would send for one—said rest was all I needed."

"And so you came out here to take it? A good preparation for a long one. Do you want to throw your life away, Miss Plummer?"

"If I do," she answered, feeling an odd defiance of his kindness, "I don't know that it's of any concern to other people. But of course, recovering herself, "I don't intend to. It has not hurt me. It has done me good, the quiet and freshness. I was stifling at home."

"And you have left the school?" he went on, helping her up the slope to the main avenue. "It is for good, I hope. You are not fit to teach; have not been the last year. I have wished, more than once, I had the power to stop you."

"The committee found out that I wasn't fit, at last, you see!" she said. "It even penetrated my stupidity. Perhaps I should have felt it sooner if I had time to think of it much. At least I am out now, and probably for good. A young teacher has my place; fresh and strong and enthusiastic."

"For which, as far as you are concerned, I am very glad. And now have you any plans? Where will you go for the summer? You want rest and quiet, of course; and you will let your friends help you to them, I hope."

Miss Plummer paused at the top of the slope and looked down at the little mound.

"Yes," she said, speaking with a little effort, "that is what want—rest and quiet. I think I'm tired out. It's strange one does not feel that as long as he is in the work; isn't it? It's not till the harness is off. Then—then—no, I haven't any plans. You are kind to ask for them, to offer me help; but I've not thought much of the future yet. Something will come, of course. My brother in the West has a home for me. I am not alone. I'm only waiting now, because I'm too tired to think. Perhaps—sometimes, one gets to shore just as soon drifting as steering."

She had dropped his arm, and stood looking now across Allie's home to the valley and woodland. Sunset light was over it all; a bird flew by, and in the moment's silence that followed her words, they heard the call of his mate from the nest near by.

"Alice," the doctor said, and at his altered voice, at the strange sound of her name, she looked up startled, to the grave tenderness of his eyes. "I am a lonely man. I never thought to ask any woman to fill Lucy's place. I never thought any one could. But I have learned to know you in these months. Will you be my wife?"

It made no difference to Miss Plummer, but her friends found great satisfaction in the fact that Dr. West was rich enough to give her all the luxury she had missed from her busy life. And like many another, she first found out, in her new prosperity, how numerous these friends were. Brother and sister showed their pleasure by unaccustomed generosity; neglected acquaintances called to congratulate; old scholars sent remembrances; all the cold world opened its heart and smiled on her. She had feared she might not please his friends; but when his sister thanked her for the new home and life she would make for him, when lovely Alice curled herself about her neck and asked leave to love her, she took courage. Miss Wyn dressed her on her wedding day, and when she saw her slender figure all in lustrous silver gray and lace, with the old-fashioned white roses the doctor wanted her to wear clasped at her throat by the pearls he had given her, she might have been pardoned her exclamation, "Oh! I wonder if any one—any one—would know me now for poor Miss Plummer!"

[THE END.]

THE PUBLIC SCHOOL SYSTEM.

(From the Toronto *True Witness*.)

THE Superintendent of Public Schools in New York has been obliged of late to deal with the question of religious instruction given in these schools, and he has come to the conclusion that there is no place for such instruction in the system of which he has the administration. In his view, the right of religious equality guaranteed to all the people of the State forbids the introduction of subjects on which the people of the State are divided. This baneful doctrine is most destructive to morality and religion, but it is only the logical conclusion of a mischievous principle, that on which the public school system is based. The Philadelphia *America* remarks "that if the New York superintendent desired to administer a severe blow to the public school system he could not have done it more effectually. The most powerful enemies of the system in this country are those that insist that the formation of character is more important as a branch of education than even the information of the mind on subjects like science or history; and that the religious motive cannot be dispensed with in moral development. If, as they justly reason, the State is debarred from introducing the most important of all topics and the most effective of all motives, in its training of the young, then that training must be developed upon some other body than the State.

Exactly, that is the only tenable position on this school question. If the State is either unable or unwilling to provide moral and religious instruction for its youth, then that imperative duty devolves upon another body, and that body is the Church. The vicious results which flow from the public or godless school system are becoming more and more evident even to Protestants themselves. It will be interesting to quote the Dublin *Daily Express* (the ultra-Protestant and Orange organ) which, commenting on the exposé of Cornwall's loathsome crimes, says that a great and momentous issue lies behind the subject:—"It is a question of the discipline and training of English public schools. Ugly rumours have been afloat on this subject for years. Attention was first forcibly directed to them by the late Dr. Arnold. He fought the evil manfully, and throughout his too short life successfully. Are the schoolmasters of our own day equally energetic, equally alive to the duty incumbent on them? We should like to know at what schools most of the persons who figured in the late trial were educated, and regret that the question was not put to them.

CINDERELLA MORE JUST THAN HER SISTERS.

(From the West Australian *Catholic Record*.)

THOUGH slighted for her tattered dress and menial service, Cinderella was in some respects the superior of her fashionable and favoured sisters. Fortune, while taking from her with one hand, had enriched her with the other, and in the state of obscurity to which she was temporarily condemned, she was enviable in the possession of gifts which were to raise her one day to fame and greatness. West Australia has been called the Cinderella of the Australasian group. How far she merits the name either by the reality of present weakness or by her hope of future power, it is not necessary for us to decide. It will be quite enough for our purpose, if we say, that even admitting to the fullest extent the justice of the appellation, and granting her feebleness to be as great as her haughty sisters declare it to be, yet she has in her some good qualities which are the pledge of happiness, if not a presage of greatness, and make her lot a more contented one than that her scornful rivals are permitted to enjoy.

Common sense, tempered by the kindly tolerance that comes of charity, is a treasure that makes the possessor as amiable to others as it keeps him at peace with himself. To the State its presence brings advantages as great, as those its enjoyment secures to the individual in private life. Where the statutes of a country have that breadth with which a large minded discernment can alone inspire them, and are adjusted to the needs of the people with that nicety which the habit of making allowance for the feelings of others can alone teach, the land itself may not be very wealthy or renowned or great, but its people will be at least united and content to a degree unknown to States upon which the more showy gifts of fortune have been lavishly bestowed.

In one province at least of legislation, West Australia gives proofs of a common sense and tolerance, of which we in vain look for a display in the laws of her sisters of the East. The question of elementary education is, at the present moment, a burning topic in every Colony of the Australasian group except our own. In the provisions made for the instruction of the young, the wishes of the Catholic body are, everywhere but here, despised and their conscientious objections to a dereligionised education for their children ignored. Everywhere there is agitation and loud complaint; and everywhere too that discontent from which indeed these things spring, but upon which also they re-act and, in re-acting, intensify. The unsettlement of society, which results from this unhappy posture of affairs, might be tolerable, if the evil were confined within narrow limits; but when the party chafing under the sense of wrong is of the strength which the Catholic body undoubtedly has in the Australian colonies, the calamity is of a magnitude that no available consideration serves to alleviate. With a section of the citizens, numbering from one-fourth to one-sixth of the entire population, fixedly impressed with the belief that they are the victims of partiality and in consequence chronically disaffected towards the State, provision is made for the permanence of internal discord for which no amount of commercial prosperity or high reputation for intelligence can compensate. We have no need to hold up the statutes in which West Australia deals with the question of elementary education as models of legislation that are free from blemish or above reproach. The Education Act of 1871 has defects to which it is impossible for Catholics to close their eyes. But whatever may be its shortcomings, the most dissatisfied must recognise in it a praiseworthy attempt on the part of a majority to meet the convictions of a body of whose tenets they do not approve, and to do to a party of their brethren, weaker from a numerical point of view, as they would themselves be done by. Imperfect and halting as the West Australian system of public elementary education may be, it yet is founded on the recognition of a principle, in acknowledging which the wealthy and populous colonies of the East would wisely consult for the happiness of their people and for their own internal peace.

THEOLOGICAL EDUCATION.

AT the International Conference on Education in the City and Guilds Institute, London, Cardinal Manning contributed a paper (read by Mr. Croft Worgan Dew) on "Theological Teaching in a University: its sub-division into various branches." The teaching of a University, his Eminence contended, could not be complete unless it contained the whole circle of science, both sacred and secular. Within the circle would be contained the three great distinctions of theology, philosophy, and of physical knowledge, which in these later times had taken to itself almost exclusively the name of science. By theology was to be understood all that related to God and revelation, both in the natural and supernatural order; by philosophy, all that related to the intellectual and moral nature and powers of man; and by physical science, all that related to the world, its laws and phenomena. The theological teaching of a University must include not only theology as defined, but also philosophy because the nature and constitution of man involved the whole theory of morals, which could not be separated from theology. No theological faculty would be complete which did not enunciate the whole meaning, explicit and implicit, of the baptismal faith; secondly, the critical and correct interpretation of Holy Scripture; and thirdly, a precise and scientific terminology and logical expression of divine truth. The theological faculty of a University required the following distinct chairs—chairs of philosophy, of dogmatic or doctrinal theology, and of moral theology, including natural ethics; of sacred languages, Hebrew and Greek, with the Oriental languages necessary for a critical knowledge of them; of Holy Scripture, of ecclesiastical history, and of ecclesiastical jurisprudence or Canon Law.

Durham, Iowa, March 2, 1882.—Ayer's Sarsaparilla has cured me of the inflammatory Rheumatism, after being troubled with the disease for eight years. W. M. MOORE.