

to attend Separate Schools were obliged to hear of the perfect school system of Ontario, rather than enjoy the benefits of it. Now why is this? Simply because a certain power that keeps the Government of Ontario pretty well employed in winking at its acts and doings of either day or night said it must be so.

It is pretty generally admitted that Separate Schools are established in order that a certain class may enjoy the privilege of having their particular doctrines taught their young at the expense of the State; and as the Department of Education is one of the most important branches of our Provincial Government, this may be said to be one of the chief ends of government, as government in Ontario. When quite a young man, one of the greatest statesmen now living wrote a treatise on the relations between the Church and State, the summing up of which according to Macaulay is that "the propagation of religious truth is one of the principal ends of government, as government." We believe his life has shown that this statesman does not strictly adhere to this doctrine; but we fear that respect for the man of to-day has induced the Government of Ontario to give too great weight to the overflows of an adolescence a great manhood has rebuked. Surely such a question does not, at this day and in this country, need argument. No logic is necessary to show that a Government with such a principal end in view is not worthy of the support of an intelligent people, until all people are agreed as to what the truth is in religious matters. Yet this is practically the position of the Government of Ontario. It grants a certain privilege to a certain class. "Privilege is power." Therefore they delegate to this class a power. This class makes use of this power solely for its own interests, and in so doing have not only the countenance but

also the monetary support of Government. The chief interest of this class is the spread of certain religious doctrines. Then is not the Government making a principal end of the propagation of religious truth (or untruth)?

Again "All power is a trust for public good." Can we say this power, prostituted to the establishment of Separate Schools which are abominated by all classes irrespective of creed or nationality, is regarded by Government as a trust for public or any other good? Can we say this trust is being well discharged when the power with which we, as a people, invest the men composing the Government of Ontario is thus parcelled to the detriment of all persons not fully persuaded that the principal end of government, as government, is the propagation of religious truth (or untruth)?

It is asserted by one high in the world that our Public Schools are hot-beds of immorality; that pupils of these schools upon leaving them are unfit to become members of respectable society—that in fact "there is no health in them." The wish is father to the thought. Could these schools be made to mould the minds of all the young of Ontario into the form most pleasing to the archi-episcopal critic, could they be made instruments in the propagation of religious truth (or untruth), could they be made bow to his all-grasping state, in the abjectness so wanning to his soul they would be faultless. Unfortunately they cannot be so coerced, and the vials of priestly wrath are spilled, and the blistering drops fall seething on poor Public Schools.

Because Public Schools cannot be utilized in persuading the people that \$200,000 is a *small* debt incurred in the embellishment of the house occupied by a certain dignitary; because they cannot be made to foster in the