

cognizant of them, and yet he is in favor of foisting Separate schools on Manitoba against the will of the people. But that is not all. There is something else, as bad as the inefficiency, in the Separate school manufacture of Canadian citizens. These schools are directly calculated to foster narrow bigotry and disloyalty, as well as ignorance and illiteracy, in the citizens they turn out. In the Separate school the embryo citizen is taught that the Protestant religion is a "false" religion, to be hated and abhorred, and that he "must therefore be on his guard against those who preach it." Does the reader want proof of this? He may find it in a book (provided he can manage to get his hands on one) in use in the Separate schools, not only in Quebec, but in this Province. (It is used in Toronto.) It is entitled, "The Catechism of Perseverance." On page 357 he will find the following question and answer:

"Q. How do you show that Protestantism, or the religion preached by Luther, Zuinglius, Calvin and Henry VIII., is not the true religion?

"A. In order to show that Protestantism is a false religion, or rather, no religion at all, it will be sufficient simply to bear in mind: 1st, That it was established by four great libertines; 2nd, that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the Gospel; 3rd, that it permits you to believe whatever you please, and to do whatever you believe; 4th, that it has caused immense evils; deluged Germany, France, Switzerland and England with blood; it leads to impiety, and finally to indifference, the source of all revolution, past and future. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it."

Sir William Dawson is, I believe, a good Protestant. He accepted knighthood from the Queen. Protestantism is the religion of England and of England's Queen—this religion which is "false," "revolutionary," and the offspring of "libertines!"

And now I have a question or two for Sir William. Does he think it consistent with his title, his religion, or his loyalty, to encourage such teaching as the above in our Canadian schools, and to give his sanction to the attempt to transplant such schools from Quebec to the great North-West, just beginning its career? And, secondly, does he think it possible for a youth who imbibes such jesuitical teaching to become a good citizen of Canada or a loyal subject of the Queen? Whatever the Principal may think in the premises, people in general will hardly be able to avoid the conclusion that such schools are the enemies of the State and of British institutions, and that those who approve and support them are (indirectly and perhaps unintentionally) the same.

It would appear that Sir William Dawson would prefer such schools as these to purely secular schools. The proposition is a startling one, but I think it plainly follows from his Open Letter. He says:

"If a serious attempt were made [that is, in Quebec] . . . in the direction of establishing a general system of secular schools on the model of those of the French Republic . . . we would not be slow in making our grievances known," etc.