

to educate our children as we think fit—and that we be not compelled to pay for a system of education to which we are conscientiously opposed: we demand, in short, that Protestants shall have no voice in, no control over, Schools for which Catholics are compelled to pay. The principle for which we contend is the principle of which, strange to say, our most strenuous opponents have, when it suited their convenience, professed themselves the ardent advocates. "That the State, or Civil power, has no jurisdiction over conscience—that it has therefore no right to compel the members of one religious denomination to pay for the support, or propagation, of the tenets of another." The principle we assert is the principle asserted by the dissenters of England, and by the Clear Grits of this country, in their denunciations of Church Establishments; it is, in fact, the whole principle involved in the Protestant favorite war-cry—"No State-Churchism"—expressed in the formula—"No State-Schoolism."

Many unanswerable arguments might Catholics adduce why the Legislature, or rather—for we have no reason to believe that our rulers are generally indisposed to grant us justice—why the Protestant majority of Upper Canada should desist from their tyrannical attempts to enforce, upon the Catholic minority, an odious educational system. We might, for instance, plead—the "rights of conscience"—the cruelty and injustice of compelling men to pay for educational, or religious, establishments of which they can make no use without doing violence to their sincere, even if mistaken, religious convictions. We might raise, against "State Schoolism"—for they are perfectly applicable—all the objections usually raised, by Protestant dissenters in England, against "State-Churchism," and show cause why Catholics should not be compelled to support Non-Catholic schools, by citing the arguments used by the Baptist or Methodist, when arguing against compulsory payment in support of the Anglican establishment, or the ministrations of the government parson. We might also strengthen our case by the "*argumentum ad hominem*;" by asking our opponents—how they would feel, how they would act—if, in Catholic Lower Canada, the Non-Catholic minority were compelled to pay for the support of Catholic Schools? and by assuring them that Non-Catholic Schools are just as objectionable in the eyes of Catholics, as Catholic Schools are in the eyes of Non-Catholics. All this might we do: all these arguments against "State-Schoolism" might we bring forward; and most certainly, our opponents would be unable, nay, would not even attempt, to reply to them. But alas! in their contest with Protestantism it does not suffice for Catholics to rely upon the justice of their cause *alone*. They must be prepared to *do* as well as to *argue*—to *act*, as well as to *petition*, if they hope to wring justice from their Non-Catholic opponents, who are generally as callously indifferent to the humble demands of the weak suppliant for justice, as they are timidly sensitive to the threats of the strong man, determined to assert his rights. We must not then rely *solely* upon the manifest justice of our cause, as if our adversaries were amenable to the demands of justice; we can expect nothing from their sense of justice, though we may hope every thing from their fears. In fine, though we cannot make them hearken to reason, do homage to logic, respect truth, act honestly, or love God, we must try and make them dread man: we must convince them that it is not only unjust, but that it will be highly dangerous for them, to continue their attempts to enforce the accursed system of "State-Schoolism" upon their Catholic fellow citizens: such an argument Protestants can understand.

And such an argument against State Schoolism, and in favor of Free Education, will be afforded by the public expression of the Catholic *will*, that, in so far as Catholics are concerned, State-Schoolism shall cease, and that they will allow no State interference whatever, either in the matter of religion or of education. Will against will, the will of the Catholic minority is just as good as a reason, and quite as stubborn as a fact, as the will of the Protestant majority. Here then is an excellent argument—one to which the most rabid Protestant must yield—against "State-Schoolism," or compulsory payment for Non-Catholic Schools. "We *will* not pay one cent for the support of such Schools; if our just demands are not granted, we *will* no longer pay school-rates, and no two words about it; should our Protestant fellow-citizens attempt to levy them by brute force, they must"—in the emphatic language of Mrs. Gamp—"take the consequences of the situation." This then is the best, the shortest, and the easiest understood, of all arguments in favor of Freedom of Education—the expression of the determination on the part of Catholics, no