

reference to any religious dogma. This may not be the best possible system of education, but in the present divided state of religious parties it is the only one on which national education can be conducted. If the Roman Catholic thinks this a godless system he is under no compulsion to patronise it; he is at liberty to institute schools to his own liking, none making him afraid. But it comes to be a different question when he demands a large share of the public tax to maintain his own *religious* institutions. It is not another literature he wishes to teach but a *religion*. This is the true state of the case. This is claiming for Popery the position of an established church, a thing which the West utterly repudiates both in principle and practice. If the Roman Catholic is permitted to teach his religion at the public expense, with what justice can the same claim be refused to the Presbyterian, Episcopalian, or Methodist? Are there any reasons of justice and right that can be urged by the former which may not equally be urged by the latter? To grant, therefore, to the Romanist the *kind* of separate schools which he demands is virtually to destroy the noble common school system of Canada West, of which her people are so justly proud. This is a result to which we trust they will never consent. If they do, they will betray the cause of true liberty and progress equally in the East and in the West.

Why is it that our western brethren are leaving their adversaries in the East in peaceful possession of their special immunities and usurped powers? Why is not a demand made that the common schools of the East shall no longer be nurseries of the Roman Catholic religion? It is a great delusion for our western brethren to suppose that there is no State religion or State Church in this part of the Province. Let them but come and look over our land, and upon every School with few Protestant exceptions, they will find the Cross and not unfrequently the Virgin and child, the symbols of Popery, conspicuously enshrined. The teachers in these institutions are chiefly priests, friars and nuns. The whole system of the popish idolatry is taught to the pupils. The books used are all of them of a papistical character. In the peculiar dogmas of their church the children are carefully trained, every means being used to prejudice their minds against what the priest considers the pernicious protestant faith. Into these nunneries and popish institutions the priests and the religious order avow their willingness to receive the children of protestants, promising not to interfere with their religion, but in every instance which has come under our observation in which protestant children have been sent to popish institutions, insidious and plausible means have been skilfully used to seduce them into the practices of the Roman idolatry. In many cases such efforts have been too successful, and in all the effect of contact with the system has been according to the proverb which says "Evil communications corrupt good manners." This State establishment of Roman Catholicism is an evil of which Protestants have good reason to complain. It pertains not only to the Schools, but it extends to the Churches as well. In this part of the Province the priests have power to tax the adherents of their religion in their parishes for the erection of splendid parish Churches. They have also legal powers to levy a tithe on all the grain that is grown by their people, for the support of the priests; even beans and peas are not exempt-