

in Canada in which reference has been made to the kind of religious liberty prevailing there. Tolerance of beliefs is one thing, but to allow free scope to an aggressive and intolerant ecclesiastical system is another thing, by no means to be commended. Our friend, Dr. Wild, does yeoman's service by persistently denouncing this weak-kneed official countenance lent in Canada to the so-called Roman Catholic Church. A like protest is uttered by *The Anglo-Saxon*, a monthly published at Ottawa, and organ of the League of the Rose.

The Province of Quebec, containing a large proportion of settlers of French and Irish origin, is the plotting-place of the Jesuits in Canada. It has even been deemed expedient to constitute the "Society of Jesus" in that province into a legally recognised body corporate. In this way writes the *Anglo-Saxon*, "we have a compact organization in our midst, possessed of enormous wealth, grasping steadily for more, virtually controlling under our present system of party politics the election for the Legislatures—Dominion and Provincial—confessing and boasting of nationality foreign to our flag, and under the control of an Italian Priest and his Jesuit advisers." All shame upon the political parties, whether at home or in Canada, which, for sake of office, dare to solicit the votes of an alien power intruded into their country. Let them remember that the votes are not given for nothing, that a *quid pro quo* will be expected. To what extent will it be yielded?

The crest of *The Anglo-Saxon* is St. George and the Dragon. As might be expected from the principles of the League which it represents, it is saturated with Loyalty. Practical Loyalty to the State as a whole is conspicuous from beginning to end of the League's prospectus. Take, for instance, the seventh item in the programme, "The Rights of Labour and the Rights of Property." Every intelligent reader of Disraeli's *Sibyl* will readily understand that a most heart-felt enthusiasm for the best interests of the masses is compatible with the most vigorous upholding of the Imperial and Constitutional ideas. Indeed only so is the enthusiasm likely to be genuine; certainly only so can it be in due proportion to the sum total of the needs of the whole commonwealth. It is notorious that the most serviceable measures in amelioration of hardships incidental to labour have been carried through by Conservative Statesmen. It is equally notorious that so-called Liberal politicians have frequently talked loudly of reforms which they have yet done nothing to accomplish.

Men brought up in the faith of Gladstone find it very hard to realize that real care for the people can exist on the other side. We have in our mind, however, an example which would have forced the conviction upon us even if we had not already found ample demonstration of the fact. A Conservative Member of the present Parliament for one of the divisions of an English county is the owner of considerable landed property. We have carefully noted, as the result of our own observation, the many quiet ways in which he takes thought for the people whose labour he employs. Work about the house and grounds and on the estate generally is so distributed as to give reasonable employment to as many hands as possible. A workmen's club with reading and coffee rooms has been formed at his suggestion, and the interest is maintained by monthly entertainments often held in his lordly castle and attended by the whole available population. Often it happens that some quiet deed of kindness done by this Tory lord (he wears no title however) is only casually heard of long afterwards. Certainly Progressive Conservatism is the regime most likely to maintain the honour of the Empire.

Radical Utilitarianism would away with estates and castles—to what end? At a small watering-place on the estuary of the Severn is a beautiful old Elizabethan mansion. At one time people were readily admitted to the house, but

the privilege was so abused by the ruder element that it had to be abandoned. Still, however, on one day of each week the grounds are thrown open, and all may wander through the well-kept gardens and feast their eyes on the varied beauty of beautifully ordered beds and terraces of flowers. Surely it is better that there should be some in a position to take this thought for the people. God speed every gentle soul who, through fair report and foul, stands up for true-hearted patriotic "Conservatism." And may God speed the League of the Rose!

## THE ROMAN CHURCH AND THE PUBLIC SCHOOLS OF ONTARIO.

### THIRD ARTICLE.

In my first article I have discussed the policy of Rome in regard to our schools, and in my second I endeavoured to point out the pernicious and humiliating results of her intermeddling with our school histories. Many sound and loyal Protestants among my readers while admitting the truth both of the facts I have adduced and of the inferences I have sought to draw from them will nevertheless mentally exclaim,—What are you going to do about it? And this is no childish or easy question, but one for which an answer must be found, and which every year's delay renders more difficult to answer.

But the ANGLO-SAXON race has in its long history of fourteen hundred years answered many questions far more difficult and dangerous; and unless their children in Canada have greatly degenerated from the courage and capacity of our fathers, this also can and will be answered. It may be said, and said truly, that in this matter of truckling to Rome, neither of our two political parties has clean hands. I care not to weigh and measure the respective amount of their short-comings. I do not presume to decide whether it is worse for the Leader of the Opposition to defend rebels and murderers in the North-West, or for a sworn Minister of the Crown to telegraph his congratulations to that talker of treason, and mouthpiece of murder—the trouserless patriot of Tullamore Gaol. But this I do know, that so long as the people of Ontario allow an official, dependent on a majority in the Legislature, to control the education of their children, just so long will Dr. Lynch and his successors have a very large finger in their educational pie.

There are, it seems to me, three ways by which Romish interference with our schools can be, if not entirely prevented, at least, reduced to a minimum. We may return to the old Ryersonian system of a non-political Chief Superintendency. We may create, as in the Province of Quebec, two distinct and entirely independent systems, each with its own primary and secondary schools, and under its own superintendent prepared to educate its pupils from the alphabet to the university, or we may continue the present system of a department presided over by a Cabinet Minister while transferring many of its powers—such, for instance, as the selection of text books to county associations of teachers and trustees.

The first has several recommendations. It is simple and easily worked, and it would have attached to it much of the prestige of the eminent Canadian who was our first Chief Superintendent of Education. But a non-political superintendent appointed for life or till removed, like the judges, by a direct vote of the Legislature, would be a sort of despot, to whose rules both teachers and trustees would, except in specially glaring cases, be subject without appeal. Then, too, though a Chief Superintendent would not be exposed to political pressure like a Minister of Education, he is equally exposed to those personal and social influences which Rome knows so well how to employ, and which, being virtually irresponsible, he would be less likely to resist. We must not forget that the establishment of Separate Schools in Ontario was effected on the recommen-