

sidering you as the Presbyterian University of Kingston.

But granted that it is not so ; considering Queen's as undenominational and wholly unsectarian, can it be on that account the less objectionable to Catholics ? Not at all. We believe, as did the founders of Queen's, that religion is an essential element of education. A course of studies not in harmony with the tenets of our faith, does not educate Catholics, and this has been the idea of the Church from the earliest days, as is evidenced by the following extract from the letter of our Holy Father Leo XIII. to Cardinal Gibbons, dated April 10, 1887, in reference to the establishment of the new Washington University.

"Perpetua enim Pastorum Ecclesiæ præsertim vero Pontificum Maximorum laus semper exiit, veri nominis scientiam strenue provehere, studioseque curare ita disciplinas, imprimis theologicas ac philosophicas, ad fidei normam in scholis tradi, ut conjunctis revelationis ac rationis viribus invictum inde fidei propugnaculum constitueretur."

Nor can we separate education into two portions, one considering the subject as a Catholic, the other training him as a man and a citizen. Our duties to the State, to our neighbors and to ourselves, are interwoven too closely with our duties to God, to permit this. Moreover, this idea has been expressly condemned by the Church, as is seen from the following, No. 48 of the Syllabus of condemned propositions :

"Catholicis viris probari potest ea juventutis instituendæ ratio, quæ sit a Catholica fide et ab Ecclesiæ potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo, vel saltem primario spectet."

And finally, that there may be no doubt concerning the attitude of the Church toward undenominational schools for Catholics, allow us to quote from a letter of Pius IX. to the Archbishop of Friburg, declaring that,

"Ecclesia non solum debeat intentissimo studio omnia conari, nullisque curis unquam parcere ut eadem juventus necessariam christianam institutionem et educationem habeat, *verum etiam cogatur, omnes fideles monere,isque declarare ejusmodi scholas catholicæ Ecclesiæ adversas hand posse in conscientia frequentari.*"

This, *Queen's*, is Catholic doctrine. It may not suit you, you may call it narrow and sneer at it, or taking pride in your consistency and past record, you may turn to the files of last year's *Queen's College Journal* and quote a certain editorial pregnant with most virulent abuse of Catholics and their doctrines, and having more narrowness to the square inch than you can find in the entire files of THE OWL.

No, *Queen's*, your solicitude for those of other beliefs is too recent and of too rapid a growth to inspire a conviction of disinterestedness, in these days of scriptural and creed revisions. Knowing that we have the Truth, we are anxious that all of our fold should retain it ; those of other faiths are welcome to share the same advantages, if they so desire, but we shall not give a false color to our methods or systems in order to attract them. We, nevertheless, are sincere in our congratulations to *Queen's* on her increased prosperity, and we congratulate her mindful of the fact that she is the Presbyterian University of Kingston. There is room for all in Canada, and provided that the enlightenment shed by these institutions is real and that they inculcate principles of truth, and justice, and honor, Catholics do not dread the result.

COLLEGE JOURNALS.

The Catholic College Press is often sneeringly told by some pretentious and unimportant writers, in some pretentious and unimportant journals, that its chiefest distinction lies in its lack of editorials ; and these writers proceed to