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sound on the principles of our platform, and so far as our Legislature or Administration takes action in accordance with these principles I would heartily recognize it. I desire, therefore, to say (I speak for myself) that the measures adopted in regard to French Schools appear to be satisfactory, as does the legislation of last session respecting Separate School supporters. Whether the entire provisions of the statute on this latter subject are in the best shape is a point on which I am hardly qualified to offer an opinion.

With the exception of what is said regarding the abolition of Separate Schools, there is nothing in the recent address which is not contained, explicitly or implicitly, in the resolutions adopted by the Convention in June last. This larger question, I humbly think, should be earnestly considered by our people, and is not prematurely brought forward; but till public opinion declares itself with sufficient authority it were unreasonable to expect that any Government should stake its existence on definite action in relation to it. But, unless we have failed to observe what is taking place both in the United States and in Canada, we must be aware that the question of Separate Schools is not yet settled. It is easy—but it is futile—to say that Separate Schools are guaranteed by our constitution; or that two sets of Public Schools are as satisfactory as one; or that England, in which denominational schools exist side by side with Board schools, may be taken as our pattern in a composite system; or that our Roman Catholic fellow-citizens will establish voluntary schools if we abolish Separate Schools, thus defeating the end which we are supposed to have in view in seeking to unify primary education. The answer to all these allegations is that a country such as ours must have liberty to deal with all questions which immediately affect the development of national life, and that, irrespective of the traditions and practice of the old lands—much as we owe to them and much as we love them—we must in our new country keep Church and States separate, refusing to bestow from the public exchequer endowments, or subventions, or gifts upon Churches or upon strictly denominational objects. Here is a clear principle, easily understood