

it is because this demand is not complied with, that Catholics complain of being unjustly treated. Now, when the *Globe*, and other journals of the same stamp, repeat this statement, week after week, they know that they are deliberately repeating what is false. Catholics make no such demand; they ask nothing from the State, but to be put on a footing of perfect equality, in so far as respects their civil rights, with the members of other religious denominations; that, as the Methodist and the Presbyterian have the right to insist that they shall not be compelled to pay for the support of Anglicanism, or any other Non-Catholicism, except their own particular *isms*, so also Catholics shall not be compelled to pay for the support, or propagation of, any form of Non-Catholicism. The argument in short, of the Catholic against State-Schoolism, is identical in principle with, and almost word for word the same as, that which Dissenters in England, and self-dubbed Liberals in this country, adduce against State-Churchism; for State-Churchism and State-Schoolism, are identically the same in principle, and must stand or fall together in the opinions at least of all who are capable of reasoning logically, and who have any regard for consistency.

The Civil power or State has no more right to interfere in matters of education, than it has to interfere in matters of religion. If State-Churchism, or the endowment of any particular system of religion by the State be an evil, an unwarrantable interference with the rights of conscience, and the civil rights of its subjects—State-Schoolism, or the endowment of any particular system of Education by the State, is not a whit less an evil. If the adoption of the Voluntary principle in matters of religion, be just, so also must the adoption of the same principle, in matters of education, be just. We defy any man to adduce a single argument in favour of State-Schoolism, that is not equally applicable to and in favour of State-Churchism; or to give a reason for rejecting the one, without, at the same time, assigning a reason for rejecting the other, as a monstrous encroachment on the civil rights of the subject, as an intolerable tyranny over the "individual conscience."

Catholics do not condemn either State-Churchism or State-Schoolism,—that is, connexion between Church and State, and School and State, as necessarily, or as essentially evil; accidentally they may be, and very often are evil. Were the State to endow, and by every means in its power to support the true Church, (if there be a true Church) were the State to give all the assistance in its power to the maintenance and propagation of the true religion, (if there be a true religion) this would, indeed, be State-Churchism, but not therefore evil; on the contrary, in so doing the State would be only doing its duty towards God, and towards all its subjects. One thing, indeed, would be indispensably pre-requisite, that the State should know, with infallible certainty, from the true Church, which is the true religion, or otherwise it might support and endow a false Church—maintain and propagate amongst its subjects a false religion; this, too, would be State-Churchism; but this State-Churchism would be a most grievous evil: a sin against God, a monstrous injustice, on the part of the State towards its subjects.

And so with State-Schoolism; State-Schoolism will be good or evil, a blessing or a curse, according as the system of education supported and endowed by the State, is a religious or an irreligious system of education. But here again, before the State can have the right to support or endow any system of education, it must have the means of knowing, with infallible certainty, what system of education is truly religious or otherwise, it would be liable to support and endow an irreligious system—which would be State-Schoolism in its evil form; and it is against this form of State-Schoolism that, as Catholics, we protest, as we also protest against the establishment by the State of a false Church, and all State support given to a false religion.

But in Canada, as in most other countries in the world, the State, or Civil power, has no distinctive character; all that we can affirm of the religion of our State is, pure negation; the Civil power in Canada is simply Non-Catholic. Destitute then of any religious character, without any means of knowing what, in the religious order, is true, and what false, its first and most imperative duty, is to abstain from all interference with matters which directly or indirectly, may have any influence upon the religious character of its subjects. The only system, therefore, which the State can consistently