

lic sources, and they are trained under Catholic discipline. Is not the education of a child much safer in such hands than in those of the gadding young girl, or foppish young man?

How are these patent documents obtained? Let all who value thorough education, let all who believe that Catholicity is an essential element in true knowledge, ponder well on the manner in which are produced the machine-made teachers of the Common Schools. They are crammed into a state of literary dyspepsia with scraps of knowledge sufficient to enable them to pass the required examination; they are then huddled, male and female together, into a county model or provincial normal school, where, after two or three months of godless superficial training, they are pronounced the genuine teaching article, duly labelled and sent forth to lead others through the same course of literary perversion. And this is the system through which our Christian Brothers and Sisters are called upon to pass—a system which defeats the intention of its Protestant founders in failing to make its pupils even good religious Protestants, but rather developes that sort of Protestantism which in its spirit protests not only against Catholicity, but also against every form of religion as well as even sound secular knowledge itself. Is there a Catholic so ignorant that he does not know that his grand old Church has ever produced the greatest scholars and teachers in the world? Is there a Catholic so wanting in Catholic spirit that he will not acknowledge Catholic educators to be the superiors of Protestants and infidels?

Let every Catholic parent consider all this. Let him hesitate before he places his child under the care of even a Catholic teacher trained under the common system, and rather than surrender his child to the tender mercies of that system and its ministers, better to allow him continue in a state of illiteracy to the end of his life.

On the contrary, let him place his boys and girls under Catholic influences, trained and established, where the soft hand of charity will lead them through paths of love, honor and obedience, and where the strong hand of faith will direct them unerringly towards the seat of the Great Teacher, whose criterion of worth is virtue and truth.

The prime duty of every good government is to legislate for the benefit of all classes of its subjects. If the law-makers of Ontario take a deep interest in the welfare of Separate Schools, let them endow—with power to grant diplomas—institutions conducted according to the Catholic rule and method. If they will not do this, they must leave us alone to train our own teachers at our own expense, as well as to keep our own schools. They and their supporters should know that it is the supremacy of impudence to call upon Catholic *religious* to subject themselves to the influence of heretical and infidel trainers; or in other words, to make an infallible teacher of a false and inconsistent system; and, if possible, coerce into pupilage that repository of truth, the Catholic Church, the teacher and civilizer of nations.

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THE Ontario Government has, to all intents and purposes in a recent session, provided for the inspection of Separate Schools. Although this is an office which should have been created long ago, yet its existence for the future will be a great boon to the Catholic body. It proves that the government recognizes the importance of the Separate School System, and that both by this and many former concessions, it is willing to do justice to the educational interests of the Catholics of the province. The internal feature—and by far the most valuable one—may be seen in the benefit our schools will derive from a particular and proper inspection. A duly qualified and competent man will