

Ontario, was associated, rightly or wrongly with the suppressing of the playing of "God save the Queen" at the meeting of a body of men taking St. Patrick for their patron saint, the echo of it was heard through the various school sections in this country where the teachers there engaged had had their training in the Ottawa Normal School. Why was it heard through the forests and across the prairies of our widely extended Dominion, till it echoed through the valleys and canyons of the Rocky Mountains and down the western slopes till it reached the Pacific shores? Why such an ado about it? Because on the one hand the president and members of that society were Roman Catholics, and because on the other hand people were ready to say, "Is it possible that our Protestant children are to be taught by professedly Protestant teachers who have received their training in a professedly Protestant institution, the head of which a Roman Catholic has reserved to himself those subjects which the most authoritative educationists of the day, including Roman Catholics, say cannot be properly taught without entering the domain of the religious? Is it possible that with all our boasted educational advantages we cannot avail ourselves of the privilege of sending our sons and daughters to our Provincial Normal School without having their minds biased at that age when they are specially susceptible of impressions?" I say, why all this? Because of Roman Catholicism! Because of Pöpery! They know it and they cannot trust it. We are glad, however, to remember that other echoes have been heard, not from the political capital, but from the educational capital; echoes of sentiments calculated to counteract the injurious tendency of those just referred to; sentiments from men occupying high and influential positions in educational matters; sentiments from men who are not afraid to beard the lion in his den; men of whom it may be said, they are very poor material out of which to make a rebel. Their utterances have the right ring about them; they have a reassuring effect upon the minds of Protestant parents who will thus be led to remember that at least in the great majority of the schools throughout this country their children are being instructed by faithful educators, under the supervision of some noble chiefs who spare no pains to give them such views of our young national life, as will hereafter live fresh in their memories, and thus add stability to our institutions, and intellectual and moral power to our country. Though some who look after the interest and defend the rights of Protestant parents of this land may be accused of riding the Protestant horse, I think they may congratulate themselves on being a little more successful than those who enter the circus ring and try to ride two horses, one of which has the habit of bolting just when he takes the notion. It is refreshing amid so much time serving expediency, at the expense of principle, to see men in influential positions, being faithful to their manhood, to faithful Christianity, faithful to their country, faithful to their God, and as a consequence faithful to the responsible educational, social, civic and religious positions they occupy. Curran talks about the loyalty of the Roman Catholic soldiers. Is it not a fact that Protestant fellow soldiers have often felt that they could not trust them, especially when Roman Catholics were in the ranks of the enemy. Some say, do not Protestants frequently talk of their loyalty? Yes, they do; sometimes by way of courtesy, when some other matters are referred to; sometimes to have the honor of addressing her; and sometimes, as in the case of Ireland, when the Roman Catholics assume to speak for all Ireland, the Protestants of all political shades, with an occasional exception, speak out then to counteract the assumptions and misrepresentations of the Roman Catholics. When the Protestants do speak