

If the Jesuits appealed to-morrow for a slice of the Park and for affiliation how would they be received? and what would revive Mr. Mowat from the dead faint that such an application would superinduce? The state does nothing in Ontario for higher education for the Catholics. It provides High Schools and Collegiate Institutes and a University, just as the British Government used to provide a state church in Ireland. The answer to the Catholics here is virtually the answer of Dean Swift to the Catholics in Ireland--that the churches were there open for them and it was their own fault if they didn't go to the established legal service! and whether they went or not they must support it. I wonder if the Basilian fathers applied to the Government for something for St. Michael's College towards higher education for Catholics, whether the Government of the day would ignore their right to be heard? The separate school system stops short at primary schools, and while the state does everything for public education up to endowing the University of Toronto, it does not give one dollar to the support of an intermediate school for Catholics. Where is the fairness in this? and if every splinter of Protestantism is to get free ground in the Park what equivalent do the Catholics get? The state professes to keep in view the education of Protestants as Protestants--or, if this be denied, then it certainly professes to allow the Catholics to be educated as Catholics. And how far? As far as the common school system will go--reading, writing and arithmetic--and after that the state takes the money of the Catholic tax payer, the revenues that is represented by Catholics, and it gives nothing in return. Not one dollar is given to a Catholic high school or to a Catholic collegiate institute or to a Catholic College in the Province. The thing is unjust and ought to be remedied. It leaves us bare indeed and gives us nothing but the multiplication and establishment of seats of education hostile to Catholics and in which no Catholic has any chance of gaining a foothold. I don't know if there is one Catholic head master in a High School in Ontario, and I don't know of any position worth five hundred dollars a year that any Catholic could count on getting in the University of Toronto. There are, perhaps, over a hundred persons employed in the University of Toronto in the different faculties but there is not one Catholic amongst them to my knowledge. It is untrue to say that there are not Catholics well fitted for the positions. There is no chance for a Catholic to get any position in the public educational system of Ontario. In High School sections, as has been experienced, the people are too bigoted, and there the Catholics have comparatively no voice; in places where the appointments are political the friends of the Government must be taken care of first of all. If a Catholic is useful in that way he might, of course, be appointed even if he were not so noted in the arts and sciences as in practical politics. But the truth is that the Government cannot be blamed for not making appointments wherein the religion would be an unpardonable objection. That being so the Catholics ought to get a fair chance to build up their own institutions, and with anything like a fair chance they would be satisfied. I hope they will not be satisfied with less.--OBSERVER.

THE CANADIAN SEPARATE SCHOOL SYSTEM.

The right which is enjoyed by Catholics, and by Protestants also, in parts of the Dominion of Canada respecting the appropriation of their own taxes to the support of their own schools, is a very important one and worthy of being well understood. It is a concession, a privilege, the dominant party may say; but the Catholics acknowledge it simply as a right, as a legislative sanction to the underlying principles of true education. They contend that the control of education cannot be rightfully divorced from the conscience of the parent; that the State with no conscience and with no conception of religion cannot undertake to impart religious instruction. A State School System, like an Established Church, has certain fascinations for the man in office as well as for the expectant politician; it affords him patronage, it offers him a chance to make a name for himself, and most of all it gives him a wonderful grip on the future generation. If to be the founder of a splendid State Church is likely now to be a dream of the past, there remains that appurtenance of it, a State School,

which is hard to be relinquished. If we cannot be expected to go to the National or State Church, we must be very narrow if we object to go to the National School. And so the energies of those who govern us, being diverted from the higher course, or what they deem the higher course, are the more strongly exerted towards that which remains. The State takes up education as the last stronghold of Caesarism, and takes it up, at least in Canada, with a vengeance. Every one must be well educated in the arts and sciences, he must be enabled to enter the universities; he must learn an astonishing number of things whether or not they will ever be of the slightest use to him. The mind must be formed, the intellect must be trained. And so we have public schools, and high schools, and colleges, and universities, all, except a few struggling colleges, supported by the State, and presided over by a State official. The intellectual part of the youth being provided for, the moral training does not seem to be very important. It consists chiefly in inserting a few well-rounded platitudes--Pagan or Christian--wherever they could be conveniently worked in with the literary selections in the school books. But religious training is necessarily ignored. Some of the denominations, following the example of the Catholics, are striving to educate their own children in their own way; but their efforts are discountenanced and they work under great disadvantages. The Juggernaut of the State rides over them. The State has money, and the appeal for general and higher educational facilities is one that is popular and patriotic. It is a drawing us out of the dark ages, it is enlightenment, it is the progress of the age. But there is no appeal for a higher or indeed any sort of religious training. The State itself, having no religion and naturally but a very heterogeneous conception of it, cannot be expected to teach religion any more than a joint-stock company could teach it. Its whole undisputed theology may be comprised in less than a page; and so it would not be worth while attempting to formulate any doctrine. A few, and these not "glittering generalities," must suffice. The Atheist and the Unitarian, the High-Churchman and the Methodist, the Ingersollite and the Catholic, may sit down at the common council of the nation and come to a conclusion as to the public works department or as to revenue, but they cannot make such headway with religious education, or even with highly diluted moral instruction in the schools. They wisely gave it up, protesting, however, that it is not essential; and even if it is, that it is sufficiently taught. At all events, whatever lack or deficiency there is in teaching the Divine science, there is a credible overlap on the side of the human.

The writer is not concerned with the public or other State schools except in so far that they do not and cannot afford any guarantee to a parent of the religious instruction he may and ought to deem necessary for his child. The justness of this to all denominations was the origin of the Separate School System. This system is not, as is commonly supposed, even in Canada, an exclusive right or privilege for Catholics. It is extended to Protestants as well. There are separate schools for Protestants and for Catholics, making religious belief the line of separation; and separate schools for the coloured people, making colour the line of separation. The law is a little, but very little, in favour of the Catholic separate schools; as will be seen presently, the law inclines towards making public schools the vanishing point of Protestant separate schools. There are very few of these latter schools, for obvious reasons. It is rare that one form of Protestantism is so objectionable to another form as to superinduce an estrangement in the school-room; it is rather the fashion now in some parts of Canada for the different denominations to exchange pulpits on a Sunday. The week-day points of difference may be set down as a very slight divergence. This united front, or almost united front, of Protestantism, sufficed for the legislatures in times gone by to assume that there were only two religions so far as matters educational went; and they probably foresaw that it was a very poor specimen of a Protestant that would not fall in one line where the Catholics were all on the opposite side.

And so, though it is convenient at times to rank Catholics with Methodists and Baptists and Anglicans and Presbyterians, as for instance, representatives in public offices and so on, yet in this matter of schools the population is to be regarded as Protestant and Catholic, and the legislation follows that sup-