

minds of the young ideas utterly repugnant to the liberal and progressive spirit of the age, they become "tents of wickedness," and the self-elected "door-keepers of the house of God" exhaust themselves in anathemas—splendid, but not nineteenth century; forceful, but ill-directed; capable, but unmanageable. Homely though the saying is, harshly though it may grate on ears attuned to sweeter and more classic sounds, we cannot refrain from warning the patentee of curses attached to all Public Schools that "curses, like chickens, come home to roost," and we believe that so far as results can show the supporter-in-chief of Separate Schools has already a goodly brood of this unfeathered fowl on his hands.

We believe Separate Schools are a luxury. We believe there is a better education furnished in Public than in Separate Schools. We believe that the existence of Separate Schools is not a national good, and therefore are we persuaded that the public as a whole has no interest in their maintenance.

Are they necessary even to the production of good Catholics? Are the Catholics of Ontario who have been educated in Separate Schools better Catholics than are to be found in countries where Separate Schools have no existence as State institutions? Does Rome recognize a Catholic of Ontario as more deserving—as a Catholic—than one of her communion who is a citizen of the United States? We have never heard it asserted, much less proven. Then do we assume that Separate Schools do not give their graduates any special importance, and are therefore not only a luxury but a very unnecessary one, and as such should be left to the support of those claiming profit by them.

A luxury enjoyed by a few has no right to general or public support.

Then what shall we say of this that a great majority of the people *protest* against supporting, that appeals to no sympathy, patriotic or factional, in any man not enjoying it? It is to be hoped that before long our legislators, filled with zeal for the more public good, will say they shall not be, and in their all unsorrowed fall let us take another step in that liberalism that should characterize all legislation.

We are not given to the habit of referring to the United States as being a model country or possessing a model Government. She is too American, at the expense of everything British and Canadian, to demand from us the unqualified admiration for her every institution, some accord her. But if it is possible for the United States to exist as a nation without Separate Schools, why may not we in Canada dispense with them. Is it in our climate the necessity for them is found? Is it in the personality of our citizens? Is it in the life we must live, education having been finished? We believe not. We can find no necessity for them. Then in God's name, as a shameful abuse of public trust, let them perish.

If ever in this country there arises any great desire for a revolution in the Government, let those in power look to past legislation for its source. If ever this much-talked-of annexation becomes an accomplished fact let our legislators shoulder the responsibilities of the situation, for to just such legislation as has established Separate Schools will it be due. "Foreign attachments are the fruit of domestic misrule," and, though we are thankful, no foreign attachments have as yet shown themselves to any extent, we cannot feel at all grateful to our Government of Ontario that such is the case. We hope nothing like a foreign attachment will ever make head. We believe in the patriotism of Canadians, and in this belief we