

themselves. They have started in political life furnished with the experience of centuries of English legislation. Their growth has been as rapid as that of tropical vegetation. They have no intermediate stages of feudal anarchy, of monarchical tyranny, of strifes between the aristocracy and the masses, the Church and the Crown. They are ready to start on their independent career, provided with the principles of government for which their fathers at home contended and suffered—with the liberties, political and religious, which their fathers achieved—and with wealth at their feet which will enable them in due time to found cities, build fleets, and pursue their commercial ventures in all seas.

At present, we fully believe, no idea could be more repugnant to the vast majority of colonists than that of separation from England; and, in noticing what appears to be inevitable in the future, and what statesmen responsible for the government of the colonies must prepare for by laying the basis of liberal constitutionalism, on which the empires of the future may be safely built, we would not for one moment appear to favour the scheme of agitators who already are endeavoring to make their feeble voices heard. The best men of the colonies themselves, the representatives of the wishes of the colonists, most carefully repudiate the idea of separation. And wisely so; for it may not be in their life-time, nor perhaps in that of their own sons, that the political separation will take place; and to encourage the desire of alienation would now be most disastrous to the scattered populations of the colonies.

At a meeting of colonists held in London some time since, the resolutions prepared expressly disavowed and condemned any disaffection. "The rights of Imperial citizenship, Imperial supervision, influence and example, and Imperial commerce and resources, promote all the best interests of the colonies." They desire financial independence; they declare themselves ready to maintain it, having achieved it; they ask for greater encouragement of emigration, that the waste lands may be occupied, and the resources of the country developed; and they profess that with prosperity loyalty will be increased, and that the attachment to the Mother Country will strengthen with the advance of her children towards maturity.

The feeling of loyalty, the reverence for the good old name of England, which is felt by every settler in the wilds, every denizen of the towns springing up so rapidly—named with English names, governed on English principles, reproducing the features of English social life—will not die out for centuries to come. Even in the United States, politically independent of England for over a century, embittered at the outset of its separate existence by a long and disastrous war, with the elements of estrangement since fostered by political events, national vanity and mutual distrust, the pride of English descent is still felt, and, attempt to conceal it as they may, Americans of English-race glory in the historic greatness of the nation from which they sprung. Much more so colonists who left the shores of England, not driven by persecution, but of their own free wills, to carry their English hearts and English hands to new spheres of labour and enterprise, and whose moral connection with the old country has never been rudely severed by war, or weakened by the operation of adverse interests. Should the desire for separation be prematurely awakened, it will rather be a fruit of the incompetency of statesmen to understand the nature of the interests committed to their charge and the true principle of legislation for colonies.

It is the part of the Mother Country to give Imperial protection and to confer Imperial prestige, to help the colonies to develop themselves; and it is the part of the colonies to bear their own burdens, and to remedy, at their own cost and by their own energy, the evils they may themselves have caused in the management of their internal affairs. Separation must result only from the deliberate

conviction of the nation and the colonists that the time has come when they can stand alone, and the conviction that it will be for the permanent good of each that the offspring should declare themselves of age to assume an independent place in the community of nations.

Canning boasted that he had called the New World into existence to redress the grievances of the Old. A destiny stronger than the will of any statesman, however comprehensive his genius or vast his ambition, is calling into existence a new world where the crippled energies of the older countries may find room for action—a new world, the source of wealth to its impoverished parent. Occupation, food, competence are there for the winning—not at once apparent to the crowd of seekers who throng the southern shores or the western forests, but to be conquered by stout wills and strong hands.

And more will be conquered when the time shall come—the possibility of a vast English-speaking nationality, which, whether ruled by a Sovereign or President, whether divided into separate States or still in the aggregate a connection and offshoot, but not a dependency, of the British Crown, will be English in spirit to its innermost core; and every year which increases the facilities of communication, which, by lessening the time which is equivalent to distance, makes us nearer to each other, will make us dearer too, more closely one in interest and love, if even dissociated in name and political constitution.

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THE ROMAN CHURCH AND OUR PUBLIC SCHOOLS.

The false and shameful insults with which Bishop Cleary has sought to asperse the fair fame of Canadian maidens are due chiefly to the sudden elevation from obscurity of a man of small intellectual gifts but of a domineering, insolent, and unrestrained temper. To use a vulgar but expressive phrase, Bishop Cleary is suffering from a very bad attack of "swelled head." He is evidently one of that class of priests graphically described by Daniel O'Connell as having been "pitched from the potato heap on to the altar." But what a man of his malignant nature and narrow intellect says or thinks about our Canadian girls is really of no importance except to those worthy and respectable Roman Catholics, who like Mr. Peter Ryan of Toronto, desire to respect and be respected by their Protestant neighbours, and are therefore both disgusted and humiliated by the senseless ravings of one of their chief pastors.

The point however with which we as Protestants are chiefly concerned is the attitude of the Roman Church towards our school system. Bishop Cleary shows plainly—indeed far too plainly to suit the plans of his brother bishops and archbishops—that that attitude is one of the most persistent, inveterate and uncompromising hostility. The great aim and object of the Roman church in Canada is evidently of a three-fold character, viz: (1st) to prevent by spiritual penalties the children of Romanists from attending the public schools; (2nd) to degrade and lower the office and work of these schools by objecting to Biblical instruction, or moral and religious, though unsectarian, training of any kind; and (3rd) by the perversion and omission of indisputable facts in the histories and literature used in them, to hide from the youth of Canada the great and undeniable truth that since at least the days of Hildebrand, the church of Rome has been, and is, the deadly and implacable foe of national progress, and of the intellectual, personal, and political liberties of mankind. This hostility of the hierarchy to our schools is really based not on their pretended fears of their children being proselytized either by books or teachers, but because they dread to expose their people, at an age when the human mind is most open to new impressions, to daily association with Protestant companions of their own age. What Rome hates and fears more than any other