

dead, an enactment of the character which we oppose, will rouse an energy not to be easily vanquished, which shall demand the abolishment of Separate Schools, or otherwise work for the destruction of our present school system. The clergy reserves—that source of past contention—will also find its way again on the arena of strife, for the proposed law has a section providing for a share to Separate Schools in the fund annually granted by the Legislature of this Province for the support of Common Schools, and shall be entitled also to a share in all other public grants, investments and allotments for Common School purposes now made or hereafter to be made by the Province or *the municipal authorities*. Many of the municipalities employ their share of the clergy reserves not on roads, bridges, &c., but on education; and so it would come about that a fund originally intended for the Protestant faith would find its way into the coffers of the Church of Rome.

It has been alleged as a reason for Separate Schools that the conscience of the Roman Catholic is affected by sending his children to the Common Schools. Now, we deny that there is anything in the Common School Law to interfere with an enlightened conscience: further, we point to the fact that Roman Catholic teachers are employed in hundreds of Common Schools in Upper Canada, and also that many children of Roman Catholics are at present enjoying the advantages of a secular education in Common Schools, while some of the highest dignitaries of their Church are in the Council of Public Instruction. These facts we deem a sufficient answer to the supposed necessity for Separate Schools on the ground of conscience.

We feel further that it may be well to point out some of the very unfair provisions of Mr. Scott's Bill: five Roman Catholics can call a meeting and form a Separate School: it requires twelve persons to exercise the same power in forming a School Section. Trustees in Common Schools must be either householders or freeholders; in the proposed Separate Schools they are not required to be either. Roman Catholic teachers can receive certificates of qualification to teach from their own trustees. Residence within three miles (in a direct line) of the site of the school-house qualifies a person to be deemed a supporter of a Separate School. There may be other items which might be advanced, yet these are enough to stamp the measure with an unfair and improper character.

Every possible effort should be made by the friends of education to secure the rejection of this iniquitous Bill. The hope of the general enlightenment of our population, and the unity of our people is much influenced by the success or overthrow of our present system of education. Let Protestants unite vigorously to oppose the inroads of what history proves to be a determined foe to liberty. Plans, however well laid, may be frustrated by a manful and vigorous protest against Papal aggression. Let it be known that the Protestantism of Upper Canada cannot stand tamely by while an invasion of its rights is attempted.

BACKSLIDING.

This is a sad condition. An extended observation leads us to fear that it is no uncommon thing. Hence the necessity of uttering a few thoughts on a state so pregnant with dire results. There are few congregations in which