

ABANDON THEIR CONVICTIONS,

they will not do. The last,

LEAVE THEM UNEDUCATED,

an intelligent public ought not to admit. So that there is nothing for it but to permit, in a kindly and liberal spirit, the only system by which they can be educated agreeably to their own consciences, and without perpetual misunderstandings with the rest of the people. The system is manifestly to let them educate themselves in their own way."

Dr. Ryerson held strongly the view that it was better that Roman Catholics should be educated, even though the education should be in close connection with the teaching of Roman Catholic dogmas, than that they should not be educated at all. That appears from what I have read, and from other evidence which I shall have occasion to mention later on. It is also the view which Protestants have always taken.

So far the learned Chief Superintendent was dealing with the difficulty from the Roman Catholic side. In another place he pointed out the further difficulty in the way of abolishing Separate Schools, from the Lower Canada Protestant side.

"The question is not whether Separate Schools are inexpedient, not whether the permission of them is a wise or unwise provision, nor whether in certain places they are beneficial or injurious; but the question is, whether the Roman Catholic minority of Upper Canada should be treated the same as the Protestant minority of Lower Canada; that if the latter has legal provisions for Dissentient Schools where they wish to establish them, whether the former should not have similar provision for Separate Schools where they wish to establish them. The Dissentient Schools, from the greater wealth of Protestants, may in some instances lessen the means of supporting the Common Schools in Lower Canada to a much greater extent than the Separate Schools lessen the means of supporting the Common Schools in Upper Canada. But that is not the question. The question is, shall the Protestants of Lower Canada and the Catholics of Upper Canada stand on equal ground and have equal rights in the provisions of the school law. . . I have indeed desired to change this state of things in both Upper and Lower Canada. I have gone so far as to confer with the leading Protestants of Montreal, including Presbyterians, Congregationalists and Methodists, and said to them if they would consent, and get any sufficient evidence of consent from the Protestant inhabitants of Lower Canada, to the abolition of the clauses of the law for the establishment of Dissentient Schools, I would urge the abolition of the clauses for the establishment of Separate Schools. They replied, they could not consent to it—it could not be done without the greatest injustice and injury to the Protestant inhabitants of Lower Canada. I then said the clauses of the law for Separate Schools in Upper Canada must remain equally just with those for the establishment of Dissentient Schools in Lower Canada."

I understand that the objection of the Church of Rome to schools not under the direction of that Church has been repeatedly