

munications necessary, in circumstances of complaint respecting to the same necessary to your

the communication from the school in your communication

History of the school that parents or was used at this point of the remarks from a Catholic of it could be what school, from ally with-

Separate of the town sanctioned for until tion of the ion of any any separate in any

preferred to other uced, were on, and did as to ex- Common has estab- which has was cordi- lamented was never

objected to, as far as I know, by a single Roman Catholic in Upper Canada, during the life of the excellent Prolate and patriot, nor until a recent period. If your Lordship has thought proper, during the last twelve months, to adopt a different course, and to introduce from the Continent of Europe, a new class of ideas and feelings among the Roman Catholics of Upper Canada, in regard to schools and our whole school system, I must still adhere to my frequent unqualified expressions of admiration at the opposite course pursued by your honored and devoted predecessor, Bishop Power;—while I may note the facts that from only three neighbourhoods in Upper Canada have demands been made by Roman Catholics, in accordance with this new movement, not sanctioned by law; that the only Roman Catholic member of the Legislative Assembly elected in Upper Canada has repeatedly declared himself opposed to the very principle of separate schools; and that the only County Municipal Council in Upper Canada in which a majority of the members are Roman Catholics, has adopted resolutions against the section of the School Act which permits the establishment of separate schools under any circumstances. The facts, that, out of 3000 Common Schools, not so many as fifty separate Roman Catholic Schools have ever existed or been applied for, in any one year, in all Upper Canada, and that the number of such separate schools had gradually diminished to less than thirty, until within the last twelve months,* and that during ten years but one single complaint (and that during the present month) has been made to this Department of any interference with the religious faith of Roman Catholic children; and that not a Roman Catholic child in Upper Canada is known to have been proselyted to Protestantism by means of our public Schools;—these facts clearly show the general disinclination of Roman Catholics in Upper Canada to isolate themselves from their fellow citizens in school matters, any more than in other common interests of the country, and the mutually just, Christian and generous spirit in which the school as well as other common affairs of the country have been promoted by Government, by Municipal Councils, and by the people at large in their various School Sections. The exceptions to this pervading spirit of the people of Upper Canada have been “few and far between;” and in such cases the provision

of the school law permitting the establishment of separate schools in certain circumstances, has been made use of, and just about as often by a Protestant, as by a Roman Catholic, minority in a School Municipality. But the provision of the law for separate schools was never asked or advocated until since 1850 as a *theory*, but merely as a *protection* in circumstances arising from the peculiar social state of neighbourhoods or Municipalities. I always thought the introduction of any provision for separate schools in a popular system of common education like that of Upper Canada, was to be regretted and inexpedient; but finding such a provision in existence, and that parties concerned attached great importance to it, I have advocated its continuance,—leaving separate schools to die out, not by force of legislative enactment, but under the influence of increasingly enlightened and enlarged views of Christian relations, rights and duties between different classes of the community. I have, at all times, endeavoured to secure to parties desiring separate schools, all the facilities which the law provides—though I believe the legal provision for separate schools has been, and is, seriously injurious, rather than beneficial, to the Roman Catholic portion of the community, as I know very many intelligent members of that Church believe as well as myself. I have as heartily sought to respect the feelings and promote the interests of my Roman Catholic fellow-citizens, as those of any other portion of the community; and I shall continue to do so, notwithstanding the personally discourteous tone and character of your Lordship’s communication.

There are, comparatively, few school divisions in Upper Canada, beyond the cities and towns, (where the Trustees have generally employed a fair proportion of Roman Catholic teachers,) in which it is possible for the Roman Catholics to maintain an efficient separate school; and if your Lordship persists in representing the Common Schools maintained by the several religious classes of the community, as fraught with scepticism, infidelity and vice, the situation of Roman Catholics, sparsely scattered throughout more than 2,500 of the 3,000 school sections in Upper Canada, will be rendered unpleasant to themselves, and they will be encouraged to neglect the education of their children altogether. By the official Return for 1849, there were 335 Roman Catholic School Teachers employed in Upper Canada; in 1850, their number was increased to 390;* and I have as cordially endeavoured to get situations for good Roman Catholic teachers as for good

* The following Table shows the number of Protestant and Roman Catholic Separate Schools reported, since 1847:—

YEAR.	NO. OF SEPARATE SCHOOLS.
1847,	41
1848,	32
1849,	31
1850,	46 = 21 Roman Catholic and 25 Protestant.
1851,	20 = 16 Roman Catholic and 4 Protestant.

* In 1851, there were 378 Roman Catholic Teachers reported.