

draft of bill.

nnel has printed,
ument speaks for
is not desired or
and deliberately
of the Catholics

raft of bill, is to
y Protestants in
uld confer upon
stants in Lower
of assimilating
gard to separate
stant in Upper
lf, in subsection
to any of the
ada and public
visions of this

which relates to
trustees, and the
sections provide
y are to make
t such as (the
unicipal school
he last official
contrary to the
at for separate
as to the kind
of which are
any one man
is prescribed
in the school
, there might
en more than
ording to the
ounds of the
en to separate
responsibility
law of Upper
the hands of
written orders

2. The second feature of this draft of bill which I notice, is, that it *annihilates the individuality and individual right of choice on the part of the members of the religious persuasion of the separate schools*. The second section provides that "any number whatever of dissidents" in a municipality may establish a separate school; the third section makes three persons signified by themselves *de facto* a corporation; and the sixth section makes them the representatives of the whole population, according to the last census, of the persuasion to which they belong. Thus, any three priests, or any other three members of such persuasion, can erect themselves into a corporation to represent and control the whole population of that persuasion in a municipality, and claim and receive into their own hands school moneys of every kind, according to the numbers of such persuasion, as certified by the last official census, though nine-tenths of such persuasion might wish to remain, and have their children educated with other classes of their fellow-citizens. No such monstrous provision exists in the school law of Lower Canada. In the section of the act there authorizing the dissentients to receive a portion of the assessment, on their protesting against the assessment adopted by the commissioners, section 18, 12 Vic., chap. 50, it is only the parties making the representation that are included, and they only receive what they themselves pay to the collector. The law there does not make the last official census the basis of distribution; much less does it ignore individual right of choice. So the school law of Upper Canada recognizes individual rights; deals with each individual for himself, and does not ignore or proscribe him from the public schools and all the privileges connected with them, except at his own request.

3. The third feature of this draft of bill to which I have to call attention, is, that it *transfers all the common school property of Upper Canada from its present occupiers to the trustees of separate schools*. The seventh section repeals all the provisions of the present common school acts of Upper Canada that are contrary to the provisions of this act; and the third section gives to the trustees of separate schools all the rights and powers which the 12th & 13th sections of the school act of 1850 give to the present trustees of common schools; and the 12th section of that act includes the possession and control of all common school property in Upper Canada. Truly this is a very ingenious and modest provision to "satisfy conscientious convictions!" And this is far from being all; for,

4. A fourth feature of this draft of bill is, that it *gives the trustees of separate schools unrestricted power to tax all property in Upper Canada*,—not only that which belongs to the supporters of separate schools, but that which belongs to every Protestant and every Roman Catholic in Upper Canada. The present Upper Canada school law makes the trustees of separate schools corporations, and gives them the same power in the management of their own schools and in respect to all persons for whom such schools are established, as is possessed by the trustees of common schools, but the "conscientious convictions" of Bishop Charbonnel and his colleagues require much more. They claim by the 3rd section of this draft of bill "all the same rights and powers" which the 12th section of the school act of