

Bible is recognized, and provision is made for religious instruction when desired.

Now a fresh agitation is begun, and a hot contest may be expected. The assailants come from many quarters, and though bitterly opposed to each other in many things and acting on widely different principles, they are united in this, to overthrow non-sectarian, national education. Some avow this design, others dissemble, and others still appear so blinded that they see not the consequences of what they ask for, and care not what may be the issue.

1. We have Popery. The old exclusive claim of "Education by the Priest" is put forth. At one time insidiously, and again boldly, at all times trying to influence the government the Roman Catholic clergy work away. They have separate schools, and wherever these exist, the taxes of Roman Catholics go to support priestly education, and an equal sum is given by government. But more is demanded. They ask now for an equal share of the *whole taxes* according to the number of scholars. Thus would they appropriate the taxes of Protestants to support schools taught by nuns and friars, where the children are taught to destroy heretics, and overthrow Protestantism, and receive to boot an equal amount from the government. The present system is bad enough, but more of it would simply be intolerable. Then for colleges, little as yet has been said by the Roman Clergy, but quietly they have been waiting, and building colleges. Ottawa, Kingston, Toronto, Windsor, and perhaps Guelph, are all expecting government aid, when sects are recognised. Here is the prospect of five Maynooths, where Dens and Liguori are taught, and Ultramontanism fostered, and those who propagate these principles are to be paid by government from Protestant taxes.

2. There is the Anglican Church. *Parish* schools are already built in many places, thoroughly sectarian, with prayer-book and collects. We have no fault to these so long as they are supported by voluntary effort; but Mr. J. H. Cameron and others are demanding for them the same privilege which Roman Catholics have, viz., the taxes levied on persons belonging to the Church of England, and an equal amount from government; and this to teach undiluted Anglicanism. If this be granted, Presbyterians, Wesleyans, Congregationalists, Baptists, will make a like demand, our common schools will be all but emptied, and unable to compete with sectarian schools in numbers or respectability, if they continue to exist at all, they must become paltry institutions, unable to employ an efficient teacher.

Trinity College has not yet taken part in the spoliation scheme. The Bishop of Toronto has no objection to take money for it from government, despite the understanding when the charter was given, that it was to be endowed *from private sources alone*, but it must be *without conditions*. Neither he nor Trinity will be bound to abate one iota from its present exclusive Episcopalian character, or to meet other institutions on common ground.

3. Then comes the Wesleyan Conference. We do not believe that the people generally sympathise in the agitation; they are led they know not whither. The assault of the Wesleyans has not yet been directed against our schools, the College is the object of their earnest attack. The petition of the Conference, if granted, would reduce the professorial staff of University Col-