

the same disposition be applied to Catholics under similar circumstances.

9. That this Committee cannot admit that all persons who are not Roman Catholics, ought to be considered as being Protestants; but declare that the principle, laid down in the law now in force and contained in the Bill, ought to be maintained.

*Report on the above by a Sub-Committee of the Protestant Committee.*

The Protestant Committee, having taken cognizance of the above, referred the matter to the Sub-Committee—the report of which is as follows:

The Sub-Committee appointed to consider the resolutions of the Catholic Committee in answer to the memorandum of the Protestant Committee—beg to report on these resolutions as follows:

*Resolution—1.* The Roman Catholic Committee are of opinion that the proposed Bill will not alter the principle of the existing laws.

The Sub-Committee regret that they are obliged to differ from the Roman Catholic Committee on this point. The language of the proposed Bill in their opinion completely changes the principle of the existing law, and destroys its Common School character. At the same time if there was no intention to make any such change, they would suggest the omission of the words “faith,” “religion,” “persuasion,” &c., &c.—all implying an uniform religious belief on the part of Protestants. They hold that the word “Protestant” as applied to the Acts relating to public instruction, was intended to mean “Non-Roman Catholic,” nothing more nor less.

*Resolution—2 and 3.* The Roman Catholic Committee allude to a compromise between “the representatives of the Protestant and Catholic interests.”

On this point the Sub-Committee have nothing before them to prove that any authorized representatives of either body had any grounds for such compromise—but even if such be the case, the minority should be able notwithstanding to represent any real grievance under which they may suffer with a view to its being remedied.

*Resolutions 4 and 5.* The matter discussed in these resolutions is one of great difficulty, owing to the religious distinctions in education under our system. The Roman Catholic argument claims that the money of Corporations should be given in propor-