

## Canadian.

## THE SCHOOL LAW.

This law, principally owing to one of its provisions, which confers on Romanists the right of having separate schools at the public expense, is likely to create a most undesirable state of feeling throughout our social relations. Already has it brought religious parties, as such, to the poll. Popery and Protestantism have tried their strength, in several wards of our city, in the election of school trustees, and Popery has been defeated.

In the ward in which we reside, Mr. James Leslie, in the face of an opposition which exhausted its strength, was elected by a majority of 182 votes over his Popish antagonist, in a poll of 450. We do not notice this for the purpose of exulting over a defeated sect; but to express our regret that an Act of Parliament should thus throw a firebrand amongst those who have heretofore lived together in peace. Such a collision ought never to have been made possible. How long will it be before Legislators make the discovery that they have no right to recognize those for whom they legislate, in any other light than that of citizens or subjects. They are bound on principles of justice and equity to protect all in the full enjoyment of their civil and religious rights; but the moment that they attempt the work of fostering or granting peculiar privileges to particular sects, that moment they leave the legitimate sphere of civil legislation, assume a power which does not belong to them, and, by doing violence to the principle of justice to all without partiality, they shake the foundations of a most conservative element in the social compact. The more that human governments legislate for favoured sects—the more that they assume a guardianship over Christ's house, so much the more do they interrupt the peace of society, impart splendid and imposing importance to error, and retard the progress of the simple gospel. All we ask of human governments in behalf of religion is, that they undo, as speedily as possible, all that they have done for the advantage of particular sects, and henceforth, and forever, let religion alone.

Protestants desire to see Romanists enjoying the privilege of worshipping God according to the dictates of their consciences; although the granting of such a privilege (a right simply) in a nation where they are but a small minority of the people, is directly at variance with Popish principles. Let Protestant nations carry out the spirit of Rome, and Popish churches would be closed; while Popish priests would be constrained to seek some private dwelling in which, noiselessly, to instruct their people. But Protestants cannot see them thus robbed of their rights as rational beings. They concede to them liberty of conscience, in spite of the spirit and teachings of the Romish hierarchy. They throw around them a mantle of freedom, in spite of their principles, which are adverse to such a course. But it seems, that (like some other sects calling themselves Protestants,) they are not contented to enjoy equal rights with their neighbours, they must, even here, have the money of the people put into their hands by legislative enact-

ment, to enable them to disseminate their religious principles among the young. This demand must be resisted. The separate school clause, in the school Law, must be repealed immediately—else bitterness, and strife, and ill-will, must divide those who ought to live together as citizens in peace.

The *Examiner* closes an article on this subject, in the following pithy manner:—

"If there be common ground on which all classes of society should meet it is surely in our common interests in secular education. The Roman Catholic and Protestant youth, without any prejudice to their religious interests, might happily co-mingle and strive together in the same schools for all the benefits of a common education, while the asperities arising from a difference of religious creed, would, in their future life, be softened, if not destroyed. The religious instruction of both classes might be left entirely to parents or religious teachers.

If, however, our Roman Catholic fellow citizens, under a mistaken zeal for the interests of religion, continue to demand, as they now do, a division of the school fund as a matter of right, in order to the establishment of schools to teach the dogmas of the Romish Church, we should meet this demand fairly, not by a division of the general fund, but by a separate assessment. If the Roman Catholics decline to sustain a general system of Common School education, devoid of sectarianism, and are still determined to have schools wherein the dogmas of their sect shall be taught, let their demand be met by a rigid classification of the assessed into Romanist, and Protestant, and let the Romanist fund be given for Romanist Schools, and the Protestant be given for sectarian schools. If a division of the school monies be demanded, let no part of a general fund be prostituted to any sectarian purposes whatever, but let the funds be kept distinct. The result, in our opinion, would teach the wisdom of a generous co-operation with Protestants, in maintaining a system of secular education in which all would benefit equally."

MAYOR OF TORONTO.—Our City Council have elected Alderman Bowes to the Mayorality of Toronto. In closing an address to the council, the new Mayor, "trusting that they would now aid him in promoting Temperance, Order, and Peace, the great characteristics of that righteousness which exalteth a city as well as a nation." We sincerely hope that the council will respond heartily to this call from the Mayor; and, we trust, that the citizens will sustain the Council. If we have Peace, we must have Order;—if we have Order, we must have Temperance: but we hope that the Mayor and Council have discovered that we can never have total Peace, nor total Order, until we have total Temperance. There is but one opinion amongst the respectable portion of our citizens as to the ruinous influence of the many low grog shops in our city; but the same harmony does not exist as to the destructive character of our genteel grogeries, neither are we agreed as to the blighting evils brought upon society by social drinkings and fireside tippings. Respectable people must come up higher. If the fire side continues to feed the tavern, the tavern will continue to feed the low grogery, and our Temperance Order and Peace will share a common fate.

UNIVERSITY OF TORONTO.—The Senate of the University of Toronto have passed a statute relative to the chair of agriculture and the establishment of an experimental farm. A portion of the Univer-

sity grounds (not less than fifty acres) within the city of Toronto, are to be selected by a committee of the Senate, appointed for that purpose, and set apart forthwith for the experimental farm, six acres of which are to be appropriated to a botanical garden. When the chair shall have been filled, and the grounds selected and set apart, the latter are to be placed at the disposal of the Board of Agriculture for Upper Canada, free of rent, for the purpose of establishing on the same an experimental farm, for a term of not less than ten years, in connexion with the said Chair of Agriculture. The Solicitor has been instructed to prepare and see executed an agreement on the part of the said Board of Agriculture and the University, in accordance with the provisions of the statute.

The Steamer *Maid of the Mist*, sunk at her moorings at the wharf at Bellevue, Niagara Falls, in twenty feet of water; and it is very doubtful whether she can be raised. She was owned by the Niagara Falls Association, and the loss is estimated between \$5 and \$7,000—no insurance.

## PRESENTATION.

To the Rev. JAMES PYPER, Pastor of the Bond Street Baptist Church.

DEAR SIR,—We, the undersigned, members of the church and congregation under your pastoral charge, have much pleasure in presenting this GOLD WATCH to you, as a token of affection and respect, for the faithfulness with which you have discharged the duties devolving on you, as a minister of Christ.

Eagerly hoping and fervently praying that the great Head of the Church may long spare your useful life, and continue to make you an honoured instrument of turning many from darkness to light, and from the power of Satan unto God.

We are very sincerely yours,

JOHN BOYD,  
WM. McMASTER,  
D. PATERSON,  
D. MAITLAND,  
RICH'D KNEESHAW,  
A. T. McCORD,  
THOS. LAILEY,  
JAS. WATSON,  
JOHN ROSE,  
JOSEPH LESSLIE.

Toronto, January 18, 1851.

## REPLY.

GENTLEMEN.—There are circumstances in which we are made to feel the inadequacy of the most significant words to express our inward emotions, and when we are fain to retire within the depths of our hearts, and leave those emotions unexpressed. In such circumstances, Gentlemen, have you placed me this evening; your valuable present, accompanied as it is, with such warm expressions of interest in my work, and for my welfare, creates feelings in my heart, which defy utterance; I can inform you of this much, that most sincerely do I appreciate your kindness, and from the bottom of my heart return you my thanks.

Your approval of my humble labours, as a Minister of Christ, is as grateful to my heart as it is encouraging—conscious as I am of my own weakness, and of my many shortcomings. I cannot but appreciate that kindness in you, Gentlemen, which overlooking my defects, seeks to strengthen my hands, in my important work.

Your present is, in every sense of the word, a valuable one, composed, as it chiefly is, of one of