

nising Christianity, shall be entirely free from sectarian matter; and that the ministers of the various churches shall be at liberty to instruct the youth of their own persuasions in the school rooms, at certain hours set apart for the purpose every week. To meet the demands of the Roman Catholic clergy, it has also been provided that members of that faith may have Separate Schools, supported by their own taxes, drawing a proportion of public money, managed by their own trustees, and imparting as much religious instruction from Catholic books to all their pupils alike, as those trustees may determine. These privileges have recently been extended, and when the last compromise was effected, it was hoped that some further demands—for a Catholic Superintendent of Separate Schools, a Catholic Normal School, and the connection of the whole Catholic population, whether they would or not, with the Separate Schools—would not be repeated, but that the settlement was a final one. We have always opposed the concession of so much as has been allowed, seeing that it would only pave the way for further claims, invite other churches to require similar legislation in their favour, and so endanger the entire system.

In Lower Canada, the law allows the majority of the inhabitants of any school section to decide its religious character, and make it Catholic or Protestant. The minority, if numerous enough, may form a "Dissentient School" of the opposite faith. In the Eastern Townships, where the population is chiefly of British and American origin, the Dissentients are the Catholics; but in the French Parishes, that is to say, in nine places out of ten, the schools of the majority are Catholic, and the Protestants are the Dissentients. In these Catholic schools, often taught by Brothers and Nuns, an inferior education is given in the secular departments, but much time is spent upon the devotions and catechisms of the Church of Rome; indeed these are made the chief subjects of instruction. Religion is interwoven with every exercise. The school books are full of the distinctive tenets of Romanism. Consequently, the Protestant inhabitants, scattered among the *habitans*, if they send their children to the Catholic school, have them taught a religion they hold to be full of error, and but little besides! If they form a dissentient school, there are usually great difficulties in supporting it, in addition to those arising from their own small numbers.

That this is a grievance on their part, we think no impartial Romanist even can deny, and a very serious one, affecting them in a most vital interest. As a remedy, they demand enlarged powers of combining the dissentient resources of wider districts in the support of schools, together with the taxes of Protestant non-residents and shareholders in public companies, a Protestant chief superintendent, and various other administrative facilities. The English Normal School, being connected with McGill College, is already under Protestant influence.