

our Upper Canadian brethren to have all the children of the country taught, and trained to become useful members of society. At the same time, hours were set apart for religious teaching, and it rested with parents to say how those hours were to be employed. The result was most gratifying, and education made rapid strides. All were satisfied, and the prejudices which arise among those who are kept apart, and not allowed to meet together in the daily intercourse of school life, were passing away. This did not suit the priesthood. They contrived to get up an agitation on the subject, and by the employment of means which they so well know how to use, they succeeded, after years of turmoil, in getting passed the Separate School bill, which was to be final. To this the Bishops were pledged. If there is any force in words, if any belief can be attached to the obligations of men who speak with all the solemnity attaching to the pledges of those standing in the highest rank in their Church, then the bill known as the Scott bill is one beyond which the Catholic priesthood are not entitled to pass. But what vows, what pledges, what obligations can bind the Church of Rome? So far are the laity of the Romish Church from joining in the Crusade against the Common School system in Upper Canada, that out of the whole number of the children of that sect attending school, barely a fourth are to be found in the Separate Schools, notwithstanding every effort made to compel their parents to send them there; and to show the impartiality in the appointment of teachers it is only necessary to say that no less than three hundred of those employed are Roman Catholics.

On the other hand, the so-called Common School system in Lower Canada is practically the most rigidly sectarian in the civilized world. It is impossible for parents who are not Roman Catholics to send their children to schools in those parts of the country where the Roman Catholics are in the majority, unless they are prepared to allow of their children being trained to all the outward forms of that religion. As much as possible the teachers are either monks or nuns, and by a special clause in the statute they are exempt from examination as to their qualifications, and are removed from all control except by the Romish Hierarchy. Wherever a few families who are not Catholics are settled in Roman Catholic districts, they are debarred from school, unless they agree to have their

children taught what they believe to be dangerous errors. Not only so, but they must also contribute to the support of these schools. Attention has been too exclusively directed to those parts of the country in which there are amongst the majority of the particular district, a sufficiently large minority to form a dissentient school, and those places have been overlooked where amongst the majority composed of Roman Catholic French, are to be found one or two families of the same nationality who are not Roman Catholics. The gross injustice done to them has been altogether forgotten, and too feeble to make their voices heard, they have been obliged to submit in silence. As to Roman Catholics in the same position it is a very different matter, for it is undeniable that when left to themselves they, as a general rule, prefer to send their children to non-Catholic schools, acknowledging that the education their children receive in them is of a much more useful and liberal kind, than that bestowed in schools under the control of the priests. This is matter of fact in Lower Canada, and has been shown, as we have already said, in a striking degree in Upper Canada. The demand for an alteration of the school laws in Lower Canada was therefore one which was supported by the strongest arguments of justice and reason. As at present constituted, the school laws tend to foster and create disunion between the nationalities and creeds which make up our population. They are a source of weakness fraught with incalculable danger in the future. In the minds of the British population in the Eastern Province, a rankling feeling of injustice is springing up. The largest part of the taxes is paid by them, although smallest in numbers it is they who have contributed most to the prosperity of the country, who, by their enterprise, have created new channels of industry, who have developed new sources of employment. They see growing up and overshadowing them a power against which their fathers contended, and to combat which they shed their blood and gave their lives. It is idle to endeavour to conceal the fact. They have humbly sought to have their claims considered, to have some slight measure of justice granted to them, to have some voice in the management of the education office, now monopolized by the nominees of the priesthood. They have waited long and patiently, believing that, before being separated from their Upper Canadian brethren, an instalment of their just claims