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separate schools from the payment of all school taxes whatever, and their teachers from going before any public board of examiners, and invested them with as full power in regard to their own schools and their own supporters as have the trustees of common schools in regard to the public schools and the other classes of the community.* The bill was printed some months before it passed; and this fourth section was as highly commended by supporters of separate schools as it was denounced by their opponents. On its becoming a law, the *Toronto Mirror* (the newspaper in which Bishop Charbonnel published his official notices and letters, and which he commended from the pulpit and by letter, to the support of the faithful,) published two editorials (the 1st and 8th July, 1853), eulogistic of this section of the act. It was considered not only as securing the rights claimed by the parties concerned, but as calculated to accomplish another object, apparently as dear to the heart of Bishop Charbonnel and his organ as the establishment of separate schools themselves—namely, the destruction of a national system of education. An extract from each of these editorials will illustrate the spirit and feeling with which this enactment was viewed and received:

"The public satisfaction will be heightened by removing all anxiety from the mind of Catholic parents respecting the education of their offspring; and the sour bigot [Chief Superintendent of Schools,] with the vaunt of liberality on his tongue, but the poison of proselytism in his heart, will be relieved from a great load of care. He can give his undivided attention to his own affairs, and leave the progress and management of the culture of Popish children to the direction of their parents and the patronage of the Priests."

"State-schoolism—that daring outrage on the rights of conscience, and the tender ties of domestic affection—has received its deadly wound, from which it never can recover; and the laws of nature and the injunctions of heaven will be no longer violated by severing the connection between the parent and the child. The right has been secured by the laborious exertions of the friends of religious education, and the liberality of an enlightened legislature; and we trust that a faithful application of this salutary enactment will produce all the benefits anticipated, and remove all existing dissatisfaction on this vital question."

To shew how entirely this enactment of the supplementary school act exempted the supporters of separate schools from all taxes for public schools, I will make ye another quotation from the editorial of the *Toronto Mirror*, of the 8th July, 1853. It is as follows, the italics and capitals being those of the *Mirror*:

"Some misapprehension, we understand, exists respecting the support of separate schools, and insinuations have been thrown out that persons rated for such school purposes may still be subject to the common school tax. The misrepresentation, whether proceeding from ignorance or a more reprehensible source, can at once be removed by a simple reference to the commencement of the 4th clause. We find it there distinctly stated—

"That in all cities, towns, and incorporated villages and school sections, in which separate schools do, or shall exist, according to the provisions of the common school acts of Upper Canada, persons of the religious persuasion of each such

* See No. 2 of this correspondence.