

## CORRESPONDENCE.

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### 1. Bishop Charbonnel to Dr. Ryerson.

+ IRISHTOWN, (near Chatham,)

20th February, 1852.

The spirit of the Normal School Ceremony not prevalent in certain localities.

REVEREND AND DEAR DR.—I beg to recommend to your equity, and to the good spirit of our Council of Public Instruction, the petition of the R. Catholics of Chatham.

My visitation through the Diocese convinces me more and more that this spirit, so solemnly professed at the laying of the corner stone of the Normal School by different interested parties, and particularly by our most excellent Governor General, is far from being prevalent in certain localities. (a.)

For God's sake, and for the prosperity of the country, let us combine all our exertions, that religious liberty, liberty of conscience, may be more real than nominal; there is no other element of peace in this part of the world, composed of so many different persuasions.

As for me, I will do anything and make any sacrifice for the success of a principle, the privation of which is nothing short of a more or less disguised persecution.

I remain, with the best feelings of respect, your most devoted Servant,  
(Signed) + ARM'DUS FR. MY.

*Bp. of Toronto.*

Rev. Dr. E. Ryerson,  
Chief Superintendent of Education.

### 2. Bishop Charbonnel to Dr. Ryerson.

+ LONDON, 7th March, 1852.

The Negroes in Chatham are better treated than the Catholics.

REV. AND DEAR DOCTOR,—I hear from Chatham, subsequently to my appeal to your equity and to your answer, that there the negroes are

(a) The following is an extract of Lord Elgin's celebrated speech, on the occasion referred to, when he so eloquently eulogized "the excellent system of secular education provided in our Common Schools." Lord Elgin, in reply to Dr. Ryerson's address, said,—“I understand from your statements—and I come to the same conclusion from my own investigation and observation—that it is the principle of our Common School Educational System, that its foundation is laid deep in the firm rock of our common Christianity. I understand that, while the varying views and opinions of a mixed religious society are scrupulously respected—while every semblance of dictation is carefully avoided—it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our Common Schools shall learn that he is a being who has an interest in eternity as well as in time. . . . I understand that, upon the broad and solid platform which is raised upon that good foundation, we invite the ministers of religion of all denominations,—the *de facto* spiritual guides of the people of the country,—to take their stand along with us.” Bishop Charbonnel, at that time, so far supported the system, as to remark to Lord Elgin, that “the Institution would be one of the most glorious monuments of all that His Excellency's liberal government had raised for the prosperity of the country.”