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The True Witness.

MONTREAL, FRIDAY, FEB. 6, 1857.

NEWS OF THE WEEK.

THE latest advices from Europe confirm the previous announcement of a prompt and satisfactory solution of the "Neufchatel Question." The news from China would seem to indicate that the real aggressors in the late disturbances at Canton were the British. The vessel from which the sailors were seized by the Chinese authorities, had no legal right to hoist a British flag, or to claim British privileges at the time of the seizure; as her "British Registry" had expired, and had not been renewed. A strong feeling is growing up in England against the conduct of the British authorities at Canton; who are suspected, and not without reason, of having provoked the rupture for the sake of extorting from the Chinese, additional commercial advantages. At the meeting of Parliament, the whole business will be no doubt thoroughly investigated.

We would remind our readers of the Meeting for Sunday evening next, which will be held in the Bishop's Church at 6.30 p.m., with the view of organising a system for the rebuilding of the Cathedral of this Diocese. This is an undertaking in which all Catholics should take a lively interest.

BAZAAR OF ST. JOSEPH.—A Bazaar, in aid of the St. Joseph Asylum, will be held on the evenings of Monday, Tuesday, Wednesday, and Thursday of next week. We trust that upon this occasion the good Sisters by whom the Asylum is conducted, will be suitably encouraged by the Catholics of Montreal.

We should be sorry to believe the Toronto Mirror capable of willfully misrepresenting an opponent; but we cannot but think that, in his notice of the last number of Brownson's Review, our cotemporary has done the Doctor less than justice. The article in the Mirror to which we allude, is headed "Brownson on the Irish Character," and contains the following remarks:—

"This sombre month of January, with its keen frosts and huge snow drifts, bring no relief for the Celt. He must pass under the yoke of the Boston Philosopher's genius. He must furnish him once more with a living argument on which to rest a panegyric of his Americanized faith. He must form one knot of a penitential cord, and do duty in the castigation of every puny scribbler, from Erasmus Brooks, to the author of 'E. H. Derby to his Son.' Is an example required by which to show the civilizing power of Catholicity? The Catholic Irish is chosen, as that of a people 'the least favorable to the Catholic that can be selected.' Italy, France, Spain, Belgium or Austria, might have been selected by the Reviewer to sustain his position. But these are nations having a natural bent for civilization. The least favorable—the one best calculated to develop the refining power of the Church—the most barbarous member of the sodality of nations—the least likely to prove creditable to the great elevator of human aspiration—the Irish nation is chosen to show the enlightened heretics of dordoland how a vicious stock can be purified by the teachings of the cross! Really we are much obliged to the New Englander for his defence of the Church against the formidable attacks of 'E. H. Derby to his Son.' But as we cannot conceive it possible that this pamphlet is calculated to do serious damage amongst his people, we think he has committed a ten-fold and a crying injustice in seeking to debase our national character, to make it contemptible before those fifteen millions, whom we vain would have view it in a far different light."

We have carefully read the article alluded to in the above extract; and we must confess, that we have been unable to detect therein the slightest design on the part of the Reviewer to speak slightingly of the Irish national character. On the contrary, we can find nothing therein but a very flattering, and well merited compliment to the natural excellencies of the Irish Celt, and his fidelity to the Catholic faith under the most trying, and therefore, the most unfavorable circumstances. That our readers however may have an opportunity of judging for themselves, we will transcribe, for the benefit of those who do not receive the Review, that portion of the Reviewer's article on "E. H. Derby's Letters to his Son," which has provoked the strictures of the Toronto Mirror.

Mr. Derby, who is a Protestant, urges the old Protestant argument against Catholicity, that it is unfavorable to civilisation; that its profession "has been attended by debasement and degradation."

To this the Reviewer replies by a simple denial of Mr. Derby's statement; and cites Ireland as an illustration, not only that Catholicity does not degrade or debase the people who profess it; but that, even under the most unfavorable external circumstances, it preserves them from that degradation and debasement which would otherwise seem to be their inevitable lot. The case of the Irish is chosen as an illustration of this—"as that of a people the least favorable to the Catholic that can be selected"—not because—as the Mirror says—the Irish are naturally "the most barbarous of the sodality of nations"—but because, for three hundred years the Irish Catholic Celt has been exposed to the brutalising tyranny and persecution of Protestant England; because, for three centuries, the systematic efforts of the British Government of Ireland have been directed to the debasement and degradation of the Irish people; and because, in spite of these, the most unfavorable circumstances—because, in spite of long years of persecution without a parallel in history—the Irish people have, by their heroic constancy under trial, and by their noble fidelity to the faith, pre-

served—as the Reviewer says—"one of the finest national characters in the world"—and have "given to the humblest shealing a dignity and moral grandeur and beauty which not one of England's proudest palaces can surpass."—p. 41.

This is the Reviewer's line of argument with Mr. Derby; and herein we may find a ready answer to the objection urged by the Mirror, to the effect that—"Italy, France, Spain, Belgium, or Austria, might have been selected by the Reviewer to sustain his position." They might indeed have been selected; but the selection would not have been judicious for this reason—that, in Italy, France, Spain, Belgium, and Austria, Catholics have never been exposed to the same adverse, to the same degrading and brutalising circumstances, as have been the lot of the Catholics of Ireland for three hundred years—that, if in the first named countries the people are still favorable specimens of the civilising effects of Catholicity, it might be attributed by Mr. Derby to material causes, to the favorable influences of their respective Governments; whilst in Ireland, "the high moral character, the deep sense of religion, the stern virtues, the noble sentiments which"—as Dr. Brownson truly observes—"mark the majority of the Catholic Irish" have been retained "in spite of the efforts made for three hundred years to brutalize them, and to crush the life out of them."—p. 41. Would any other people, if so tried, have come so nobly out of the trial? Would the Irish have been enabled to preserve "the finest national character in the world" but for their fidelity to Catholic truth, and the Grace of God, the reward of that fidelity?

These then are the reasons—and most excellent reasons they are—why the Reviewer did not select, in illustration of his thesis, countries of which the respective Governments were professedly favorable to Catholics; but referred his opponent to Ireland—to cruelly persecuted Ireland—as an extreme test of the power of Catholicity to preserve its faithful professors from "debasement and degradation," even under the most unfavorable circumstances. No people have been so severely tried as have been the Irish Catholics; there is no Protestant people—Celt, or Teuton—but what would have been either exterminated, or utterly debased, under one-half of the cruel treatment to which for long ages the Irish Catholics have been exposed; and therefore no people can be so appropriately cited as an example of the ennobling influences of Catholicity as the persecuted Irish Catholics. This is the drift of the Reviewer's argument, as will be apparent from the following extracts:—

"Mr. Derby asserts that the Catholic system has been attended by debasement and degradation, and that the Reformation has been attended with different results. Is this the fact? We will take a case the most favorable to the Protestant, and the least favorable to the Catholic, that can be selected. We will take Protestant England, and Catholic Ireland."—p. 38.

The Reviewer then proceeds to show why, and in what sense, Protestant England offers a case the "most favorable" to the Protestant:—

"England is the country of all others in which Protestantism has had the fairest scope for its development, and where it has been best able during three hundred years to prove its capabilities."—p. 39.

He then in like manner explains why, and in what sense, he cites Catholic Ireland as a case the "least favorable to the Catholic that can be selected." Because—

"Catholic Ireland is the country of all others where Catholicity has labored under the greatest worldly disadvantages"—[not because the Irish are naturally "a vicious stock" but because—"Catholic Ireland has been governed as a conquered country, and governed too by Protestants. The Government for three hundred years has been Protestant, and till within the last quarter of a century has done all in its power to trammel the Catholic religion, and to debase and degrade the Catholic population. It deprived Catholics of all political power; it robbed them of all their churches, schools, and seminaries, outlawed their religion, hunted down their clergy as wild beasts, and prohibited by heavy penalties all education by Catholics, even the teaching of letters to his child by a Catholic father. It seized all the revenues of the Church, confiscated the estates of Catholic proprietors, even prohibited Catholics from acquiring landed property, or of owning a horse of more than five pounds value. In a word, the Protestant Government aided by a Protestant faction in Ireland, far worse than the Government itself"—(the worst enemies of Catholic Ireland have always been Protestant Irishmen and Irish Orangemen)—"has during three hundred years done all in its power to impoverish, to debase, and brutalise the Catholic population."—p. 39.

This should suffice, in all conscience, to exonerate the Reviewer from the charge of intentionally disparaging the aptitude of the Irish national character for the reception of Catholic civilisation; and is, we trust, a sufficient answer to the strictures of the Toronto Mirror, who, we fear, has either read the article upon which he comments, very carelessly; or has allowed himself to be carried away by the warmth of his nationality, to unjustifiable lengths against the Reviewer. We would therefore appeal to the calm judgment of our respected cotemporary; begging of him to re-peruse the article at which he has taken offence; and if he still adheres to his first opinion, to publish it in its integrity—these portions of it at least which allude to Catholic Ireland—in order that his readers may have an opportunity of judging for themselves how far, in this instance, the "Boston Philosopher" has been unjust towards the Irish Catholic. We have no doubts of the result of a careful study of the article in question.

THE "ANNIVERSARY MEETINGS."

We see no reason why our Protestant fellow-citizens should be grudged by Catholics, their annual exhibitions of impotent malice. It amuses them, and most certainly, it does not hurt us.—On the contrary, as showing how powerless are all their efforts to corrupt the truth, and how weak their arguments against the Church, we should feel almost thankful to the reverend exhibitors for the pains they take to prove themselves humbugs.

The best fun is generally afforded by the Annual Meeting of the French Canadian Missionary Society; and upon the occasion of its "turn out," the Meeting-house is always thronged. But, upon the whole, there is a great similarity betwixt all these Anniversaries. The speakers, the dresses, and, what in the theatrical world is known as, the "properties," are the

same. The same tub is taken by the same persons; and is surrounded on every evening by the same company of demure looking Merry-Andrews. A report, in short, of any one of these evangelicall farces, will stand for a report of all. For this reason then, we will confine ourselves to a few remarks upon the Anniversary of the F. C. M. Society, as the most successful, and certainly the most pretentious, of the different societies which have taken in hand the conversion of the Papists of Canada.

From the Report, as read at the Annual Meeting of this Society, held on Thursday of last week, we gather the following facts:—

At its school at Pointe aux Trembles, there were, in May last, "about eighty" young scoundrels. During the course of the summer and autumn, the number dwindled away to about forty; but with the coming on of the cold weather, it has increased "to seventy-five"—varying inversely as the temperature. This little fact throws much light upon the motives which induce poor French Canadian parents to send their children to a Protestant school.

At Montreal, the Society has a church and congregation, ministered unto by the Rev. Messrs. Wolf and Tanner. This church "numbers thirty members," while the attendance at service is sometimes upwards of fifty. A Mr. Van Buren, a City agent for the Society, "complains of finding the people generally inaccessible."

The finances of the Society are not in a very flourishing condition. Its income for the year has been £2,947 12s 6d, of which £547 17s 1d were received from Great Britain. Its expenditure has been £3,220 9s 9d—leaving a deficiency of £272 17s 8d for the past year; which, added to the deficiency of the year preceding, makes a total debt of £610 4s 11d. "To sum up," concludes the Report, "the Society employs thirty missionaries of both sexes, who have all witnessed faithfully for the Gospel among the French Canadians." The above analysis of the Society's Report suffices to show how powerless have been all its efforts hitherto to corrupt the faith and the morals of our Catholic French Canadian population.

Of its arguments, its logic, and its rhetoric, we have an amusing display in the reports published by the City papers of the proceedings. A Rev. Mr. Jeffers admitted that the "French Canadians are our countrymen, as good by nature as we;" and, by the Grace of God, a good deal better than "we"—if by that monosyllable Mr. Jeffers means the mass of the Anglo-Saxon and Protestant population of Canada, or of North America. Indeed it would be an insult to the F. Canadians to compare them with their Protestant neighbors; though to contrast them with the latter is both lawful and useful. We would recommend Mr. Jeffers, for instance, to contrast the criminal statistics of Lower Canada, with those of the Upper Province, or of Massachusetts.

A Rev. Mr. Clark "protested against" the Catholic system, because it required a promise of celibacy from those whom it admitted to the ranks of its Ministers; and because "Christ said 'Search the Scriptures.'" He was followed by a learned gentleman who appends D.D. to his name, and calls himself the Rev. Mr. Taylor.—"This gentleman earnestly appealed to the French Canadians "to come and make their companion the Bible which Jesus Christ gave to his Apostles, and which they gave to others;" an appeal which we will cheerfully comply with so soon as this learned D.D. shall have informed us what bible, or book, it was that "Christ gave to his Apostles." Then the Rev. Dr. Fraser had his innings. He lamented—that hitherto, he and his friends had done so little in the direction of conciliating "our French Canadian friends and neighbors by the manifestation of a sincere interest in all that concerns their progress;" and of offering "them that word of truth which has made us happy and free"—and that "we had not been able to give to the French Canadians, not merely the principles of individual Christianity, but the principles of collective Christianity."

Mr. Fraser, who seems to be ignorant of the simple truth, that one can not give what one has not, expressed a warm desire to give us poor Papists, "a better church constitution, and a general church life;" as it was because this had been neglected, that converts from Popery "were so apt to go to some sad extreme, to join some fanatical sect"—that in fact, the Popish brands snatched by evangelical hands from the burnings, were so apt to turn out crooked sticks. At the same time, as the speaker admitted that "Protestant organisation" was as yet "defective," we should advise him first to perfect his own "defective" Protestant organisation, before attempting to deprive Catholics of that which they have. Has Mr. Fraser then never read the Scripture? "Thou hypocrite! cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye."

We need not bore our readers further with such trash. How the children sang a hymn—how the Rev. Mr. Mould insisted upon "earnestness in prayer"—how another gentleman insisted upon coming down with the cash—how the Rev. Mr. Fenwick "did not intend to make a speech" but made one—and how the Rev. Mr. Inglis was "greeted most warmly"—are not all these things written in the columns of the Montreal Witness?

The above is a brief but faithful sketch of what takes place at these evangelicall entertainments. Hatred of Catholicity is the one bond of union amongst them; cant, and anile twaddle, the staple of their proceedings. If we notice them at all, it is not because of their importance, or because anything said or done thereat requires a serious reply from the Catholic journalist; but simply because it is useful to show from their own admissions, how futile are their labors to overthrow the Church which our Lord has built upon Cephas—the Rock.

The Ball of No. 4 Company of Volunteer Rifles (Captain Devlin), came off on Tuesday evening last at the City Concert Hall. We need scarcely say that it was a brilliant affair.—The refreshments were excellent; and the arrangements gave general satisfaction. Want of space prevents us noticing it at greater length.

REV. J. M. BRUYERE'S SECOND REJOINER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

Without possessing much of the sterling worth of the female sex, Dr. Ryerson is not altogether free from the failings occasionally attributed to the scullie portion of the daughters of Eve. His Reverence is loquacious, profuse of epithets, sometimes abusive, not unfrequently scurrilous, and incessantly stuning your ears with charges as hundred times refuted. Woman like, the Chief Superintendent is bent upon having the last word. Much as I would wish to gratify the odd notions of my worthy antagonist, I cannot as yet let him have his own way. His last communication to the public, in The Leader of the 16th inst., contains so much that is false, foreign to the subject, unfair, with the usual amount of sophistical Ryersonism pervading the whole, that I feel reluctantly compelled to give his reverence another lecture on candor and honesty. Dr. Ryerson was the first to raise the war whoop, by addressing to the Municipalities his injudicious circular, which has been well characterised by a contemporary, as a "document fraught with the most consummate presumption, and reflecting directly upon the capacity and intelligence of all the Municipalities of this section of the country."

Regardless of the fact that the moneys accruing from the secularised Clergy Reserves, were to become the common stock; alike the property of Protestants and Catholics, Dr. Ryerson attempts to dictate to our intelligent Municipalities in Upper Canada, how they should expend the large sums of money placed under their control. Actuated by feelings of a liberal and christian policy, the municipal corporations think it but just and right, to distribute them among the whole community, without any reference to party, creed or nationality. The Chief Superintendent of Education, in a spirit of narrow-mindedness and hostility to the 1,150,000 Catholics scattered over this Province, seeks to disfranchise them from their share in the Clergy Reserves, by calling upon the Municipalities to apply these resources not to general purposes, as originally intended by the Legislators who passed the Act of the Secularization, but to his Schools and Libraries, to the purchase of books, maps, globes, charts, and other school apparatus from which Catholics can derive no more benefit than the Hottentots of Southern Africa. I may be permitted to repeat, that Catholics have conscientious objections to the Common School system, and to the Public Libraries, composed almost exclusively of Protestant books. Of the validity of our "conscientious objections," of course, no secular tribunal, not even the Chief Superintendent of Education, can take cognizance, without thereby violating the rights of conscience.

Should the proceeds arising from the secularised Reserves, in compliance with Dr. Ryerson's suggestions, be turned exclusively to the account of these drying institutions, Catholics would be deprived of their share of the fund in question. In the name of the whole Catholic body in this Province, and on the part of 1,150,000 human beings, I have raised my feeble voice against the crying injustice perpetrated by the Chief Superintendent of Education. Is it just, I repeat again, is it fair, to apply exclusively to the use of one portion of our community, what was destined for general purposes? Is it fair, is it just, on the part of Dr. Ryerson to urge upon the different Municipalities, the property of expending the common stock arising from the sale of the secularised Clergy Reserves, in enriching Protestant Schools, to the exclusion of Catholic Separate Schools, in getting up Protestant Libraries, composed almost exclusively of books teeming with insulting diatribes against the Catholic community? Such is the question at issue between Dr. Ryerson and myself. Such is the position from which he started in his famous circular to the heads of City, Town, Township and village Municipalities in Upper Canada, on the appropriation of the Clergy Reserve Fund. To this position I hold him fast.

My cunning antagonist, having discovered but too late, that he had taken a wrong step, flies off with the rapidity of lightning, from the subject in question. Instead of vindicating by fair argument, like an honest man, his suggestion to the Municipalities, he finds it more convenient for himself to touch upon every thing, except the question at issue. In his second reply to my rejoinder, the Chief Superintendent of Education speaks in the accents of injured innocence, "of gross personalities which accord so entirely with the taste and feelings of The Leader, as to be regarded by him as a pattern of controversial style." Of course the good Doctor who, so frequently takes great delight in flinging the opprobrious epithets of an infusion of a new foreign element in the face of Catholic Bishops and Priests, and French, German, Irish, and Scotch Catholics of foreign birth, must be absolved of the obnoxious imputation. If we are to give credit to the persecuted Chief Superintendent, even the treatment of common decency, if not gentlemanly courtesy, is withheld from him. Of course the sensitive Doctor need not be so particular about common decency, when he ventures to charge Catholic Bishops and Priests with treating the immortal mind of Roman Catholics just as the American slaveholder does the mortal bodies of his slaves. Instead of sticking to his thesis, my wily opponent finds it more to his taste, to indulge in a few of the ordinary common-place declamations of the meeting house, about "clerical absolutism, under which humanity withers and society retrogrades." In one part of the learned document, we have the usual deceptive cry about "the resurrection of the human mind, from the lethargy and enslavement in which it had been buried during the Dark Ages." Were this the place, I might easily show his weak-minded Reverence that the "Dark Ages" have no existence, except in the dark cranium of the Chief Superintendent of Education and others of his stamp.—For the second, third, and fifth time, my persevering antagonist will try his hand at Bishop De Charbonnel, whom he politely calls an importation from a foreign clime, "manufacturing conscientious convictions of which Catholics knew nothing until the infusion of the new foreign element into this country." In the absence of His Lordship, who is now in Europe, I beg leave to thank Dr. Ryerson for his lectures on good manners. I may be permitted also, en passant, to remark that this frequent repetition of a language worthy of the fish market, betrays a great scarcity of words and of thoughts, and a low tone of education. Spain and Italy will feel, in their turn, the unsparring lash of the Chief Superintendent. Unfortunate Spain, poor benighted Italy, will the light of Ryersonism ever shine upon your mountains and valleys, and dispel the cloud of ignorance hovering over you? It is true, Rome the capital of Italy, with a population of 159,678 souls has only three hundred and eighty-one Free Schools, with about five hundred teachers, and fourteen thousand children attending them; a University, with an average attendance of six hundred and sixty students, besides other Institutions of learning, Seminaries, and Academies for the teaching of the higher branches. It is true, the Papal States, with a population of two and a half millions, contain seven Universities, whilst Prussia, with a population of fourteen millions, has but seven.—But what is all this, let me ask, compared with the blaze of light continually issuing from Dr. Ryerson's Model Schools, in which 1,570 children out of a Protestant population of 29,550 receive an education at a yearly cost of four pounds, ten shillings, and four pence per head? The average attendance in our Catholic Separate Schools, out of a Catholic population of 12,210, last year, was 1286. The total receipts for the support of these schools, during the same year, including City taxes and Legislative grants, amounted to £545. I leave it to the public to judge whether the cause of education would not be more effectually promoted, and public economy better consulted, if each denomination was allowed to have its own Separate Schools. The above is the daily attendance and cost of our matchless Common Schools in Toronto. Even The Leader, who has had

the extreme kindness to open its columns for the insertion of the Doctor's effusions, will occasionally get a rap from the ferule of my frothy opponent, for violating editorial propriety, by joining in Mr. Bruyere's attacks. In reference to this strange demeanor of the Chief Superintendent, I hope I shall not be too well the peevish character of the old Dame sitting at the corner of the domestic hearth, fretting, wrangling, and scolding all those who come in her way, and differ from her views. Why my sensitive antagonist should thus give way to his temper, I am at a loss to understand. I repeat it again; all these mazes and wanderings have nothing to do with the question at issue. Had Dr. Ryerson confined himself within the debated point, his long communication, extending to twenty three foolscap pages, might easily have been reduced to a few lines more characteristic of a sensible man.

If I appeal to an impartial public, I am sure they will sustain me when I assert that I am not bound by any rule of controversy, to follow my slippery antagonist through all his intricacies and meanderings. What is to be done with the Clergy Reserves Fund? Shall they be applied to general purposes, for the benefit of all—or shall they be turned to the private use of one portion of our community? Such is the question which the Chief Superintendent attempted to solve in his famous circular addressed to the Municipalities of Upper Canada, by deciding that they should go all, or at least, in part, to his State Schools and Public Libraries. In vain will the Doctor plead that Catholics may avail themselves of the common boon, by going to his Schools, and drinking at the spring of intellectual knowledge flowing from his Public Libraries. For reasons already assigned, and which will be, if necessary, further submitted to his kind consideration, Catholics can have, and will have, nothing to do with his State Schools and Public Libraries. Unwilling, however, to ruffle the sensitiveness of the good Doctor, I consent to humor him, for a little while, by entering at once, upon the examination of the various charges contained in his last reply to my rejoinder.

The Rev. gentleman begins by uttering a loud shout of triumph at the victory won over his opponent, who, if we are to believe Dr. Ryerson, has not a word to say in support of some two or three grave charges, and alleged grievances. This premature exultation of the good Doctor, will remind many of one of the feathered tribe who sings her song of jubilation before she has laid her egg.

Ist. I asserted in my communication to the conductors of the Press in Canada, that Catholic Separate Schools were precluded from any share in the distribution of the Clergy Reserves Funds. I repeat: the charge and challenge my opponent to show how Catholics could be permitted to partake of the common stock, in presence of the legislation on the subject. I repeat again: the law is in our way.—The Clergy Reserves Secularization Bill which passes over the funds accruing from their sale, to the different Municipalities, is accompanied by a restrictive clause that they shall be applied exclusively to those purposes for which municipal funds are applicable. But, Municipalities, by a former Act of Parliament, are expressly forbidden from employing any portion of funds placed at their disposal, to the use of Separate Schools. Does it not, therefore, follow, as I complained in my first communication, that Catholics are most unjustly cut off from any share in the distribution of the above named resources. What matters it, whether the restrictive clause be contained in the Secularization Bill, as I unintentionally stated, or in a former legislative enactment? Is not the result the same? viz., making the Reserves applicable to Common Protestant Schools only, and precluding Catholic Separate Schools from any share of the same? Therefore, the Municipalities, which are at liberty to apply either the whole or at least, a part, of the Clergy Reserves funds, to Common Schools, cannot devote a farthing to the use of Catholic Separate Schools. Therefore, again, Doctor Ryerson committed a most palpable injustice when he suggested to the Municipalities the application of these funds, exclusively to the use of his fellow Protestants. If I disdained in my rejoinder to notice his Reverence's reply to the grievance, it was not because I admitted its groundlessness, as he says, but because his pitiful sophistry was undeserving of an answer.

2.—I complained, in my first communication, that whilst Common or Protestant Schools, should Dr. Ryerson's suggestion to the Municipalities be acted upon, would be abundantly furnished with maps, charts, globes, &c., &c. Catholic Separate Schools would be deprived of the same advantages. To this, what does Dr. Ryerson say? In his first reply, he simply says that "Separate Schools in Upper Canada, have precisely the same facilities for providing themselves with maps, charts, globes, &c., &c., as the Common Schools." In his second reply, taking advantage of my silence on his fresh quibble and scrippity, he repeats that there is the same provision for supplying Separate, as well as Public Schools, with maps and apparatus, and that many Separate Schools had been provided with them by him. Son of Wesley, speak the truth once in your life! Separate Schools have the same facilities for providing themselves with maps, globes, &c., &c., as Common Schools, that is to say, both Catholics and Protestants can purchase school apparatus at the educational department; both Catholics and Protestants have the privilege of leaving their money in the hands of Dr. Ryerson, and getting in return school apparatus. So far, both are placed on a footing of perfect equality. This I grant with the greatest pleasure, and may this concession rejoice the heart of my worthy friend of the Education Office. But, should the suggestions of the Doctor be taken into consideration by the Municipalities, what would be the difference between Catholics and Protestants? There it is, dear Doctor: while Protestants would be able to purchase globes, maps, charts, &c., &c., with the moneys accruing from the Clergy Reserves Fund, Catholics would have to procure the same with moneys taken from their own pockets. The disfranchised class composed of Catholics, would have to draw upon their own individual resources, whilst the more favored class, consisting of Protestants, would have the trouble simply of using the Clergy Reserves Funds: a trifling difference indeed, not worth noticing by Doctor Ryerson. So much for the silence with which I tacitly confess the utter groundlessness of my charge.

3. The next very serious charge is made about the straw; clouds of dust are kicked up, so as to darken the heavens and blind the readers. What are, after all, these scandalous charges to come to? Some few books, not half a dozen, were mentioned by me through an unintentional mistake, as having been excluded from, or inserted in, Dr. Ryerson's Catalogue. On the strength of this pretended false statement, the Chief Superintendent was wroth, and in the height of his virtuous indignation exclaims; "I have to observe that neither the public nor myself are concerned with Mr. Bruyere's intentions, but with his statements."—Good Doctor, keep cool, neither the public nor myself are to be duped by your ridiculous fuss about nothing. To judge of the preposterous importance attached by Dr. Ryerson to the unintentional exclusion or inclusion of some few books, I may be permitted to repeat that out of over 4,000 works mentioned in the Catalogue, not perhaps twenty works come from the pen of sound Catholic authors.

4. With a noble pertinacity, the Chief Superintendent clings to his Index Expurgatorius. Very right, indeed, does he know about the Index Expurgatorius. Had the good Doctor been in the least conversant with the Roman practice in reference to bad books, he would have known, that the Church does not and cannot put in the Index every bad book. Some are condemned in globo, that is to say, without mention of the names; others, on the contrary, are condemned nominatim, with the express mention of the title. All bad books, in general, containing infidel, heretical, or immoral doctrines, are condemned by the