

school apparatus and library depositories of the Educational Department upon the same terms as other schools—that the precise books which had been named as having been excluded, were all in the catalogue prepared by me, and that even Roman Catholic prayers and religious instruction were used in some of the schools (and that by my official interpretation of the general regulations) from which Mr. Bruyere had represented me as having excluded all recognition of Christianity. *a)*

Endorsed by Bishop Pinsoneault.

Bishop Pinsoneault now formally endorses these statements and attacks; thanks Mr. Bruyere heartily for having made them, and of course considers it an "official misdemeanor" in me to defend the school system and myself against them. As if the selected agent of Bishop Pinsoneault and his colleagues had the prescriptive right to heap epithets and imputations upon me, scarcely decent in the ordinary walks of life, irrespective of what he himself terms my "high station;" and as if Bishop Pinsoneault's endorsement could make that true which was before untrue—that right which was before wrong.

Fallacy of the Bishop's Arguments.

In proceeding from general endorsement to special reasoning, the Bishop says:—"Concerning what you have said about public libraries, the question is not whether you were right or wrong with regard to the exact number of Catholic books said to be on the shelves, but whether you had good ground for denouncing them as dangerous to faith and morals." *(b)* By this fallacy of unstating the question, the Bishop absolves Mr. Bruyere for having stated what was untrue, in charging me with having excluded from the libraries certain books which he named, and which were actually contained in the official catalogue. There was no question as to the "exact number of Catholic books"—this is Bishop Pinsoneault's own invention—but as to whether certain books specified by Mr. Bruyere had been excluded by me from the catalogue as he had asserted. The "efforts" of the Bishop to evade these facts by unstating the question, will therefore be regarded as hardly less "puny" than those of Mr. Bruyere in first stating them in support of his charges against me.

Bishop's efforts against the Character of Bishops Power and McDonell.

Nor do the "puny efforts" of the Bishop (if I may quote his own words in reference to myself) appear more gigantic, although certainly more bold, in asserting that the late Bishops McDonell and Power were opposed to mixed education. "The most he could have said with truth (says the Bishop) was that they tolerated to a certain extent what they could not prevent; but to pretend that they were favorable to mixed education is injurious to their honored memory and untrue in point of fact. Need I

(a) Mr. Bruyere wrote to Dr. Ryerson on the 23rd October, enclosing a letter which stated that in one of the Common Schools "Catholic prayers were used morning, noon and evening, and that the Catholic Catechism was taught during school hours." Dr. Ryerson replied that "the Trustees, Teachers and parents could exercise their own discretion as to the prayers and books of religious instruction, so as not to compel Protestant children to be present against their parents' wishes, nor to lessen the amount of secular instruction to which they were entitled in the school." A fortnight after receiving this reply, Mr. Bruyere denounced the schools in which the Trustees and Teacher could so act, as "houses of education from which religion is banished, and where the poison of infidelity or heresy is mixed with the pure draughts of human knowledge!"

(b) Beautiful salvo for Mr. B.'s conscience. According to the above, Mr. B. may assert as many falsities as he pleases in regard to *matters of fact*: it will be of no consequence if he can bring in anything else. The above shows also how completely Mr. B. was fooled.

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