

subscribed is \$38,350, of this \$21,600 has been paid. The amount already paid to contractors is \$30,000, being \$8,400 in excess of the amount as yet received by the Treasurer. From the state of our funds it is plain that subscribers, who have it in their power to pay earlier than stipulated in the list, will confer a favour by doing so. Until this is done, we shall be obliged to make payments on an interest account, and thus increase the total cost. In this connection, it gives me pleasure to acknowledge the generous contributions given us by persons of various denominations, especially by our friends of the American Presbyterian Church in this city. I cannot refrain in this public manner from presenting an expression of admiration and grateful thanks in behalf of professors and students to all the members of the College Board for the energy and despatch with which they have carried forward this work to successful completion; and it is but right to say what all feel, that we are under special obligations to Mr. Warden King, our Treasurer, Mr. David Brown, Mr. John Watson, Mr. John Stirling, our Secretary, and to the members of our finance and building committees, for the valuable time, thought and efforts which they have expended in the work of the Church. By the blessing of God there has been no accident, interruption or conflict of opinion in carrying forward our undertaking, and I believe I can safely say of all the contractors that they have performed their engagements in a faithful and honourable manner, and now hand over to the Board an edifice of which no class of workmen need feel ashamed. WHAT IS STILL REQUIRED.—I must not, however, give you the impression that nothing further is required. Our class rooms, etc., are not yet properly furnished. Our library has room for many additional volumes. Not long ago I invited some one to send us Abbé Mingès' edition of the Greek and Latin Fathers. It is still wanting. Will some one signalize our entrance into this building by placing this unique treasure within our reach? Will some one set an example of liberality worthy of our merchant princes, of our church and cause, and which will stimulate others to do likewise by completing our original plans? I had almost asked, will the present auspicious occasion be allowed to pass without some appropriate manifestation of our wonted liberality? WORK TO BE DONE WITHIN THESE WALLS.—I cannot close without expressing, however briefly, my conviction as to the nature of the work to be done within these walls. Here we are to teach the highest of all sciences—the science of God and man. We are to train men to preach the everlasting Gospel, to expound and defend the word of the living God. We are to teach them to be ‘fishers of men,’ to seek to save souls and to edify the saints. Here are to grow up under our fostering care Home and Foreign missionaries and pastors for our churches. Here we are to offer, in these days of doubt and vacillation, uncompromising resistance to all forms of error. While cherishing and teaching the broadest charity, you may expect us to be thoroughly intolerant of all that would rob us of God's truth and jeopardise the souls of men. We do not think it an impertinence, or contrary to common sense, revelation or Christian etiquette, to define and announce our creed and to ask others to do the same. The fact is that every man has a creed of some sort, and if it is good, and if he is honest and clear headed enough to give it expression, we can see no reason why he should put his light under a bushel. We shall not wilfully stand in the way of the onward march of intellect, and shall seek to help and not to hinder theological and scientific investigations of all sorts; but as none of the articles of our faith have yet been annihilated by the persistent efforts of modern scepticism you may expect to find us firmly and resolutely standing by the old creed as worthy of all acceptance and full of vitality and power, because containing the truth of God. We will not, however, discourage free thought in the proper sense of the term, in the sense in which it was defined by that distinguished statesman, the Right Hon. W. E. Gladstone, in an address before the Liverpool College in December last. He said: ‘Saint Paul, I suppose, was a teacher of free thought, when he bade his converts to prove all things: but it seems he went terribly astray when he proceeded to bid them “hold fast that which is good;” for he evidently assumed that there was something by which they could hold fast. And so he bade Timothy keep that which was committed to his charge; and another Apostle has instructed us to “earnestly contend for the faith which was once delivered unto the saints.” But the free thought of which we now hear so much, seems too often to mean thought roving and vagrant more than free; like Delos in the ancient legend, drifting on the seas of Greece, without a root, a direction or a home.’ Interesting and appropriate addresses were also delivered by Judge Torrance, Principal Cavan, Dr. Taylor, and Dr. Jenkins. Following these gentlemen, a very eloquent and stirring address was delivered by Brahmin Sheshadrin, a native missionary from Madras, who arrived during the evening, and was cordially received, and listened to with great attention.—*Montreal Gazette.*

8. VALEDICTORY BY THE EDITOR OF THE CANADIAN FREEMAN.

THE CHIEF SUPERINTENDENT OF EDUCATION.

As we are about relinquishing our connection with the *Canadian Freeman* newspaper, we would wish to part on friendly terms with all individuals of every denomination with whom we have come in editorial contact, or whom, as in duty bound, we have conscientiously differed from during our career as a journalist. We do not now, and never did, bear any malice against any person whatever, not even towards the proprietor of the *Globe*; but it is impos-

sible for the editor of a newspaper, especially a newspaper representing a minority, to pursue his course without coming into collision with those holding opposite views. Men in power are always, to the other side, intolerant. In this country at least they represent, or are supposed to represent, the majority; those who dissent from their peculiar views must fight an up-hill battle; the crowd is against them, as the Jews of old opposed Christ, and the upholders of the Roman Empire his followers. But the Church to which we have the happiness to belong teaches charity; it says “Love your enemies,” on matters of conscience do not give away an inch, maintain your rights, even should those enemies insist that “We will have no king but Cæsar.” Before relinquishing the editorial pen, therefore, we should like to say a few words on a gentleman whom we have for years steadfastly opposed, and whose opinions on many, but especially educational, matters, we have strenuously combatted, and nevertheless have in a certain sense admired, and would, were he aught but Chief Superintendent of Education, hold in the highest esteem.

We maintain certain views on the subject of Education; we believe that when Our Lord uttered his command, “Go, teach all nations,” he intended that those words should be taken in their fullest sense. You cannot bring up a youth in a Protestant or non-Catholic school, and expect that youth to be a firm believer in the Catholic faith. History, morals, geography—everything is taught from a Protestant standpoint, and of course the result must be that the boy on reaching manhood will view everything through Protestant spectacles. The wisest of men has stated that a child will go as he is trained up. The same effect therefore is produced in a Catholic school or in a Pagan school, as to Catholic or Pagan principles. The Church alone in Christian countries teaches with an infallible voice. On matters of faith she cannot err, and is quite likely to be right on educational or other things. This is our belief; therefore we hold it as a *sine qua non* that a Catholic child, where possible, should be reared up and receive its training in faith and morals, and on all subjects of learning, in a Catholic school, and under the supervision of the priesthood. In this view we differ completely from our venerable opponent, the Chief Superintendent of Education.

The Reverend Egerton Ryerson holds what the civilization of this age terms “liberal” views: he advocates the advancement of the masses, or educating every one, no matter what his position in society may be. The best part of an eventful life has been devoted by him to carry out his peculiar opinions on this subject. He is essentially a man of one idea, and he is a very determined, resolute and personally courageous person. It is individuals of his stamp who have made their mark in the world. As to politics he has really none; but in free thought, in educating the masses he does believe. From the various educational systems of constitutional England, despotic Prussia, republican America, Holland, Ireland and Scotland, with the assistance of his own powerful intellect, he has perfected a plan, according to non-Catholic ideas, an improvement on all of them, maintaining their best, rejecting their worst features. He has been assailed by various denominations and classes of our citizens, by dissatisfied freeholders, by childless rate-payers, by representatives of churches, by Grit and Conservative newspapers, by politicians and by administrations holding the most opposite views, and yet he has managed to stand his ground, and not only this, but to enforce his educational opinions on the great majority of the people of this Province. At one time he is reported by a Tory Governor as “a dangerous man,” and a certain Toronto journal has pursued him with fierce malignity for years, and all kinds of politicians have at different periods attacked him in the bitterest way, and yet Egerton Ryerson has triumphed, and is at this day, in spite of all opposition, the great and successful vindicator of free, universal education. This is the man whom Governments do not care to interfere with, and who cannot be crushed; who, in spite of his seventy years, is still as fresh and as vigorous as ever, and as ready, in defence of his ideas, to smite his enemies “hip and thigh” either through a public journal or in a pamphlet of 365 pages. During our entire career we have opposed the Doctor; but we are fully aware how difficult it is to make headway against a man of his ability, holding but one idea and resolved to win. We have often wished that a Ryerson would present himself as a representative of our Catholic masses to fight as determinedly for us as he has for his Protestant fellow-countrymen—a man who would endeavour, under all circumstances, to procure what his Eminence Cardinal Cullen and the Irish Hierarchy are now labouring to attain, a Catholic, purely Catholic education for Catholic people.

Secular instruction, in spite of all that has been said to the contrary, does not do away with crime; if, however, combined with religious teaching, it certainly does. An educated rascal is infinitely more depraved and bad than an illiterate evil doer. To make a man a Christian, you must rear him up in Christian principles,