

the Chief Superintendent of Education be complied with by the Municipalities, as directed by him in the famous circular, Catholics would be unfairly and unjustly dealt with, being compelled to purchase maps, charts, globes, etc., etc., with their own money, whilst their more fortunate Protestant neighbours would be able to provide themselves with the same, with the money accruing from the Clergy Reserve Funds. Now if the Separate schools in Upper Canada have the same facilities for providing themselves with maps, charts, globes, etc., etc., as the Common schools, they owe no thanks to the Chief Superintendent of Education. But this is not the question. The point at issue is not whether they have now the same facilities as Protestants for the purchase of the said school apparatus, but whether they *would* have these facilities, were the funds, or any portion of the funds, accruing from the Clergy reserves to be applied to Protestant schools and Protestant libraries. Should Dr. Ryerson's suggestions be complied with, the Common Protestant schools and Protestant libraries could alone participate in the advantages of such an appropriation. In his first communication to the public, our unscrupulous Chief Superintendent of Education thought to throw dust in the eyes of his readers by changing the question, and then charging me with having said what I did not say. His answer is but a paltry quibble, unworthy of an Official, but in perfect keeping with his characteristic tergiversation.

My worthy antagonist, with the view to insinuate the unpopularity of our Separate Schools, says: "There are upwards of three hundred and fifty townships in Upper Canada in which there is not a single Separate School although the Roman Catholics are numerous in many of them." I thank his Reverence for this admission. Truth, at last, oozes out. The fact thus recorded by Dr. Ryerson, carries along with it a crushing weight against our law of Separate Schools, as it at present stands. How long have we not been complaining of tyrannical clauses and oppressive restrictions thrown in our way, in establishing Separate Schools?—I am glad to see that the violent enemy of freedom of education, the bitter assailant of our rights, is compelled, at length, to admit the correctness of our grievances, though his admission is rather an unwitty one. The plain matter of fact is, that if in several Townships, we have none or few Separate Schools, it is because Catholics meet with insurmountable obstacles and difficulties, when they attempt to establish them. The fetters and shackles with which our Separate School Law is hampered, are the sole reason of their scarcity. But, in Toronto where our Separate Schools do exist, how many Catholic children attend the Common Schools? Would Dr. Ryerson be kind enough to give some information to the public on the subject? Has he a dozen or half a dozen Catholic children frequenting his pet Common Schools? I will inform him, *en passant*, that our Christian Brothers alone have, at this moment, near eight hundred boys attending their Schools. Were I not apprehensive of hurting the Doctor's feelings, I would tell him plainly, that wherever and whenever his State Schools become practically known, the good sense of the people shrinks from them as a public nuisance.

Before I dismiss Dr. Ryerson and his miserable quibbles, I may be permitted to say that no one is imposed upon by his ridiculous and bombastic profession of Loyalty, which appeared in his so-called reply to