

Bishop shews dignified "style."

Again, great stress has been laid upon your so-called intolerance, (as if truth could tolerate error,) which would fain "enslave human reason in ignominious fetters." Bombastic words and high-sounding sentences were used by the Reverend gentleman of the Education office in order to illustrate—as he fancied very forcibly—this old and now stale calumny—has it not been repeated *usque ad nauseum*? But his puny efforts in this regard will only meet the fate of similar attempts previously made by more powerful and dangerous writers—the indignant scorn of every right-minded person at all conversant with the *true* history of the Church. As for you, my dear Sir, you can well afford not to grudge him his paltry gratification, in his discomfiture on the main question at issue. Please allow him to "raise the wind" in the conventicle to his heart's content. In the present instance this shabby attempt is a harmless *ruse*—for it has decidedly proved a dead failure.

Freedom of Education.

Now, the case is this—We ask no favor, but simple justice. If the enemies of freedom of education in Upper Canada, cannot afford to *yield* us—willingly and cheerfully—that justice which Catholics in Lower Canada have spontaneously *extended* long ago, (*w*) and are now extending, to their separated brethren, at least let them be strictly just and impartial. We ask no more. But it is meet they should know that whenever the sacred principles of faith and morals are at stake, we cannot, on any account, yield one *iota*.

Bishops must carry the Day.

Let obloquy, calumnies, abuses, revilings and threats be the consequence. We expect it—we are prepared for it—nay, it is our daily lot—"discipulus non est supra Magistrum; in mundo pessuram habebitis;"—hence, no despondency, no supineness, no relaxation in our protracted struggle, but a cool unflinching determination, which will never yield before any obstacle how great soever. Many otherwise well disposed people, may perhaps be at a loss to understand our perseverance in this—for us—vital question, viz: to procure the entire freedom of Catholic education. What is a mystery to them, is a plain question with us; it is but consistency with our religious principles which are involved in that question. But when it comes to that point, there comes also the necessity of uttering the stubborn "*non possumus*" once boldly delivered by the Apostles in the face of human power, and ever since repeated in similar circumstances by their legitimate successors in the Ministry—and such *we are*, the Reverend officials notwithstanding. There lies the true secret of our so-called obstinacy. We have been forced by weakness and intolerance combined—into using that "*non possumus*;" it will uphold us, as it has ever upheld our fathers in the faith, under much more trying circumstances; and finally—sooner or later—it will undoubtedly ensure our complete success in this just and necessary struggle for the above sacred cause; for, succeed—we *must*, we *will*. (*x*)

(w) Query.—Is not Lower Canada a colony of a Protestant Government? To whom, then, are privileges extended.

(x) That's what Bp. Charbonnel said in 1852, when *he* "tried to raise the wind" among the half-heathens.

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