

rebuke in the face of the reviler of the faith of his fellow-Christians. In order to prevent public indignation from falling heavily upon this "godless" system of education, endeavors to depict me as the representative and organ of a party—a small and insignificant party; doubtless, leagued for the destruction of the State Schoolism. With a view of bringing upon my devoted head an overwhelming weight of odium, he devoted to draw a line of distinction between the native clergy and the foreign clergy, between those of former days, and those lately entered into the ranks of this Province. Alluding to me personally, and to his Lordship Dr. DeCharbonnel, now in Europe, he bestowed upon us the old epithet borrowed from the *Globe*, his new organ,—of foreign clergy, the *vitæ fusion* of a new foreign element, unacquainted, of course, with our Canadian institutions and usages. The hypocrite son of John Wesley, condescends to speak in terms of praise of the venerable Bishop Macdonnell, in terms of praise of the venerable Bishop Macdonnell, in terms of praise of the venerable Bishop Macdonnell, as language can convey its meaning, that the Jesuits above named were rather favorable to State Schoolism. In their days, if we are to believe Doctor Ryerson, there was no such clamor against our Common Schools.

Now, as to the injurious imputation which the Chief Superintendent of Education has tried to fasten upon the character of the late lamented Bishop Power, I am happy in being able to scatter it to the four winds. I have before me a letter addressed last March, to the Editor of the *Colonist* in this city, by the Honorable John Elmsley, of Toronto. I beg leave to lay before Dr. Ryerson and those it may concern, the following extracts from the documents alluded to. Addressing the Editor of the *Colonist*, the Honorable Mr. Elmsley says: "Following the unhappy example of Dr. Ryerson, and indeed almost using his words, you have thought proper to allege that Bishop Power understood the workings of the Public School System, and died contented. As to the state of that allegation, I am in a position to state that Bishop Power was certainly not long in coming to a perfect understanding of the workings of that infidel system; to the latter portion, that he died contented, I am equally competent to state, and do hereby declare, that it is totally void of truth. His Lordship did me the honor to confide to my charge a large share in the working of the Catholic Separate School System, from the moment that he understood the workings of the other, or mixed system, until it pleased Almighty God to call him to the enjoyment of his reward in Heaven. In favor of Catholic Schools he devoted his best energies; and were he now living, he would set himself vigorously to the work of counteracting the effects of those educational establishments which practically ignore the dogmas of the Christian Religion, and are rapidly subsiding into pure deism."

"I have the honor to be, Sir,
Your obedient servant,
J. Elmsley."

Commentary on the above document is unnecessary. The Honorable Mr. Elmsley is as well known in this city as Dr. Ryerson. For honesty, candor, and character, the former stands, at least, on an equality with the latter. From the perusal of Mr. Elmsley's letter, the public may judge what faith is to be placed in the Chief Superintendent's insinuation, that Bishop Power was favorable to mixed education, or State Schoolism. As to the Venerable Bishop Macdonnell, as Dr. Ryerson affects to call him, in his new-fangled veneration for a Catholic Prelate, I know nothing of his dispositions concerning mixed or separate schools. This good man had gone to the enjoyment of his reward in Heaven long before my coming into this Province. But from the bare-faced imputation cast upon Bishop Power's character by the Chief Superintendent of Education, I may safely infer, that the Venerable Bishop of Kingston was about as much in love with the working and fruits of the Common School System, as is the present incumbent of the Catholic See of Toronto.

That the opposition to the State School System may not have been consequent upon its immediate introduction into the neighboring Republic, as decided and universal as it is at the present time, may be readily accounted for. Many honest men, among whom were some Catholic Clergymen, in a spirit of conciliation, may have been willing to give it a trial. But as the tree is known by its fruits, this criterion has not been wanting to the Common School System. I have before me evidences of its disastrous results in the United States, which fall with crushing power upon its supporters and advocates. I will select a few of them, all taken from Protestant authorities, and from some of the leading American papers. The *New York Church Journal*, in an article headed "The Common School System a failure," says: "The Common School System is proving a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfill these promises. The whole system, we regret, is proving a lamentable failure." In the same article, my authority goes on saying: "The prevailing system is lamentably defective, in that it does not aim at the training of the whole man; neglecting, as it does, the moral and controlling powers of human nature, and concentrating all its force upon the development of the intellect."—Again, in the same article: "The prevalent notion that mankind are vicious because ignorant, and that to make them virtuous, it is only necessary to make them intelligent, is contradicted alike by sound philosophy and universal experience." Next follows a report of the Prison Association of New York, revealing a most alarming increase of crime, since the introduction of the Common School System into the country. The *Richmond Examiner*, another Protestant paper, has the following: "The worst of all these abominations, because when once installed, it becomes the hot-bed propagator of all—is the modern system of free schools. We forget who it is that has charged and proved, that the New England system of free schools, has been the cause and prolific source of all the legions of terrible infidelities and treasons that have turned her cities into Sodom and Gomorrah, and her fair lands into the common nestling-place of howling bedlamites." Lastly the American papers filled their columns with a series of startling revelations as to the morals of the "Common Schools in Massachusetts."—These revelations, says a contemporary, are altogether too beastly for us to transfer to our columns. Suffice it to say, that they establish the fact, that the boasted "Common Schools" of our republican neighbors, especially the "girls' school," are—we do not say but little better, but—a good deal worse than the ordinary places of debauch which abound in large cities."

Were it necessary I might extend my quotations to any desirable length. The above will suffice, I trust, to convince any sensible man, that Catholics have some reason for their hostility to State Schoolism, and their preference for Free Separate Schools. The Common Schools presided over by Dr. Ryerson are but an importation from the New England States, where they have produced their disastrous effects. Our Common Schools are the worthy daughters of Yankee Land. There, contempt of all religion and its Ministers, infidelity, Know-Nothingism, riot, and bloodshed, have kept pace with the progress and prosperity of State Schoolism. Behold the precious inheritance which Dr. Ryerson is preparing to bequeath to Canada, should this detestable education be forced upon us, and kept upon our necks, in spite of ourselves. Already the unhappy fruits of Dr. Ryerson's schools are but too apparent in our midst. I allude to the frequent instances of rudeness and ill-manners experienced by Clergymen of our Church at the hands of some of these juvenile Socrates, the

pride of this Model Education. Hardly a week passes but some Catholic Priest is insulted in some way or other by youths who are not educated in our schools. In mentioning the above incidents, I do not wish it to be understood that such rude and uncouth manners are tolerated; much less inculcated by the gentlemen of the Education Office. The Chief Superintendent and his amiable colleagues are the last men in the world who would countenance such disgraceful facts. What I mean to say is, that such total disregard of Christian feeling and good manners, is the result of that system of education pursued in the Common Schools, viz: the absence of religious training. To make an honest man, a Christian, a polished gentleman, something more is requisite than reading, writing, arithmetic, astronomy, natural history, &c. &c. From the teaching of the declension of nouns, the variations of the article, and the conjugation of verbs, the child will never learn "to do unto others as he would have them do unto him." Let him master the rule of three, he will not, on that account, understand the distinction between mine and thine. Education, without religion, will never cure the vices and ill-manners which are observable among the pupils of the Common Schools. Religion is the only antidote to crime. But, as all religion must necessarily be excluded from the "Common Schools" of a community whose members have no religion in common, it follows that the Common School System is inadequate to the object contemplated, viz: the preservation of society.

In presence of the above facts, which stare every sensible man in the face, who can refrain from smiling with pity at Dr. Ryerson's impudent assertion that the people of Upper Canada cherish and support them, (the Common Schools,) when it is remembered that the whole Catholic population are dissatisfied with the working and sad fruits of State Education, and are calling for Free Schools?—when you take into consideration that nearly all the members of the Church of England, and many of those in connection with the Church of Scotland, and the liberal and enlightened of all denominations, are opposed to them, and establish schools of their own, at the same time that they are made to support State schools? At this very moment, Catholics are busily engaged in establishing and supporting their own Free Schools, notwithstanding the odious restrictions with which the Separate School Law is hampered. In pursuing this line of conduct, Catholics and other assertors of freedom of education, are guided by the unerring principles of eternal justice and equity. They claim, as a cotemporary says, the right and privilege to provide for the education for the feeding and clothing of their children. They maintain that on parents, and not on the State, has the Creator of the universe imposed the obligation to provide for all the wants, corporal, intellectual, moral and religious of their offspring. No power on earth can withdraw them from their control. The principle assumed by the Chief Superintendent of Education and the friends of State schoolism, viz., that it is the duty of the State to provide for all the youth of the country, has been imported from pagan Lacedæmon. There, the infant was examined by the Magistrate; and if found feeble and deformed, and likely to be a burden to the State, it was doomed to immediate destruction. If strong, it was left to the mother's care till it had attained its seventh year. At that age the child was entrusted to the public master, and his education was left to the wisdom of the law. I take the liberty of reminding Dr. Ryerson and his friends, that we are living in a Christian country, and blessed with the benign influence of a more humane Gospel than that of Lycurgus, the celebrated lawgiver of Sparta. To the parents, not to the State, the child belongs; so, at least, the law of God and of nature proclaims. From the parents, control no power on earth can snatch him?

But because Catholics claim the privilege of educating their children, as they deem proper, and in their own schools, they are cried down by Dr. Ryerson as the abettors of ignorance, as the future "Heaven of wood, and drawers of water." Because, foresooth! they do not wish to be placed under the once shouting Methodist Preacher, they are represented by him as being prohibited all mental development, all exercise of thought, all participation of any mental food, the reception of even a single ray of intellectual light. If such be the unhappy influence of the Roman Catholic Church, over mental culture, intelligence and education, how gloomy must be the horizon of the capital of the Catholic world, the dread Rome! The following extract from an unexceptionable witness, because a Protestant and a Scotchman, will, perhaps, render my distinguished antagonist more diffident of himself, for the future, when he presumes to lecture on Catholic education. My authority is Dr. Laing, a well known Presbyterian Minister and a tourist, who relates what he himself saw and had full opportunity of examining. In his "Notes of a Traveller," which appeared in 1844, he says:—"In Catholic Germany, in France, and even in Italy, the education of the common people in reading, writing, arithmetic, music, manners, and morals, is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands; and they might, perhaps, retort on our Presbyterian clergy, and ask if they too are, in their country, at the head of the intellectual movements of the age? Education is, in reality, not only not repressed, but is encouraged by the Popish Church, and it is a mighty instrument in its hands, and ably used. In every street in Rome, for instance, there are, at short distances, public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with a population of 150,678 souls, has three hundred and seventy-two primary schools, with four hundred and eighty-two teachers, and fourteen thousand children attending them. How Edinburgh so many schools for the instruction of those classes? I doubt it. Berlin, with a population about double that of Rome, has only two hundred and sixty-four schools. Rome has also her University, with an average attendance of six hundred and sixty students; and the papal States, with a population of two and a half millions, contain seven Universities. Prussia, with a population of fourteen millions, has but seven." The reader will remark that the number of primary schools, in the city of Rome alone, is put down by Dr. Laing at three hundred and seventy-two. This number is, perhaps, somewhat below the mark. According to the Roman Almanac for 1834, Rome then had three hundred and eighty-one free schools. This number has not likely decreased since, as the population has been steadily increasing. It must be recollected that many of these free schools are supported by private charity, whilst those of Protestant countries are maintained only by burdensome taxation. The perusal of the above splendid testimony of Dr. Laing in behalf of Catholic education in Catholic Rome, will readily remind the reader of the well known proverb: "Truth is powerful, and will prevail." The distinguished traveller cannot be suspected of partiality to Catholic Rome. His prejudice and bigotry against it are only half concealed. Nothing but the power of truth could extort it. Dr. Ryerson, who seems to take special delight in expatiating on all participation of any intellectual food being prohibited to the followers of the Church of Rome, would do well to take a lesson of candor and honesty from his brother minister. His education, in this respect, I am sorry to say, must have been sadly deficient. His knowledge of Greek, Latin, Astronomy, or Botany, will never compensate before an impartial public, for the total absence of candor and sincerity.

In spite of my anxiety to discover in Dr. Ryerson's long document, something sensible and truthful, I find myself altogether disappointed. Against his assertion that the Roman Catholic children who have been taught in the mixed schools, are as good Roman Catholics as those who have been, or are, taught in the Separate Schools, I beg to protest most emphatically. On the

authority of the oldest and best informed Catholic Clergymen of Canada, I am able to assert, that with a few honorable exceptions, these so-called Roman Catholics, educated in mixed schools, may be honest men, honest men, according to the Protestant sense of the word; but, practical, religious, scrupulous, observers of the rules of their church, they are not. They are Catholics in name, Protestant, or half-heathen, in practice. They are Protestant to all intents and purposes. Therefore we can well afford to give them up to the Chief Superintendent of Education in Upper Canada. They are as Catholic and as Protestant as himself. Behold the secret and great spring of the efforts put forth by Dr. Ryerson and his new organ, the *Globe*, to support Common Schools. Our enemies have sworn to destroy Catholicity in this Province. In their blind and inveterate hatred against it, they have not been able to contrive a more efficient plan than the Common Schools. Hence they move heaven and earth to uphold their tottering and crumbling machinery.

I come now to the examination of the charges brought against me, at the Supreme Court of the Education Office, in Upper Canada. I am charged with wilful error, in regard to certain exclusions as well as inclusions in my list of books, which are likely to be admitted in, or excluded from, the Public Libraries. The Chief Superintendent of Education asserts that neither Hume nor Gibbon are to be found in his libraries. I repeat again, on the authority of my own eyes, that the above-named works are contained in the *Journal of Education*, for 1853, under the head of "General Catalogue of Works for Public Libraries in Upper Canada." I will add, moreover, that lest the youthful reader should be tempted to shun these poisonous sources of scepticism and infidelity, to the title of these dangerous books are appended notes well calculated to arouse curiosity in the mind of the reader, and entice him to take of the forbidden fruit. The history of the Decline and Fall of the Roman Empire, by E. Gibbon, is said in the catalogue, prepared by Dr. Ryerson, to be a work which, "if it is not always history, is often something more than history: it is philosophy, it is theology, it is wit and eloquence, it is criticism the most masterly on every subject with which literature can be connected." Of the History of England by D. Hume, it is said in the note appended to it by Dr. Ryerson: "Though not impartial, nor free from religious scepticism, it is the most generally read history of England ever written. The author's philosophical turn of thought and beauty of diction, together with his skill in arranging and grouping facts, invest his history with an interest that never flags." So much for the infidel Hume and sceptical Gibbon, which are not in Dr. Ryerson's libraries. If the Rev. gentleman has a catalogue of books different from the one under my eyes, let him publish it in some of our city papers, that the public may judge for themselves. I have asserted that Bossuet's History of the Variations is not in the libraries got up by the Chief Superintendent. No allusion was made by me to Bossuet's Discourse on Universal History. Hereupon Dr. Ryerson takes me to task. I repeat the assertion. The reply of the Chief Superintendent is a miserable quibble, unworthy of an official. I repeat again, on the authority of the catalogue before me, Cardinal Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, are not in the catalogue. I did not allude to Cardinal Wiseman's Lectures on the Connection between Science and Revealed Religion. The History of England by Lingard, D. D., is in the catalogue, but with an appropriate note by the Chief Superintendent, warning his readers that *Doctor Lingard is a Catholic Priest, and an advocate of the Roman Catholic Church*. That is to say: beware readers! it is the production of a Popish Priest. Does Doctor Ryerson append such warning to books composed by Protestant writers, to put Catholics on their guard? No, of course: nothing unsound can come from a Protestant pen. I beg to assure the Chief Superintendent that the mistake about the antiquities of the Anglo-Saxon Church, by Rev. Dr. Lingard, history of the Christian Church by T. Reeve, and abstracts of the history of the Christian Church by the Rev. W. Gahan, was quite unintentional on my part. The reader, however, may judge of the importance attached by Dr. Ryerson to the unintentional exclusion of some two or three small volumes, when it is remembered, that out of over 4,000 works mentioned in the catalogue, not perhaps twenty works come from the pen of sound Catholic authors. So much for the fairness and honesty with which Dr. Ryerson boasts of having acted in the selection of books for public libraries.

I stand accused by the Chief Superintendent of Education, in his usual charge and choice style, of being, together with his Lordship Bishop De Charbonnel, an infusion of a new foreign element into our country. Query: if I am already infused, how can I be a foreign element? Has Dr. Ryerson, by some chemical process separated the foreign from the native element? Before I answer the charge, I beg to suggest to the Rev. gentleman of the Education Office, when he chooses to honor me again with his scurrilous diatribes, to let Dr. De Charbonnel alone. His Lordship is now in Europe, consequently unable to reply the cowardly attacks of the Chief Superintendent of Education. I may be permitted, *en passant* to inform his Reverence, Dr. Ryerson, that Bishop De Charbonnel, with less means, by far, at his command, than have been laid under the control of the Chief Superintendent, has done more for the cause of education in Canada, in five years, than Dr. Ryerson will ever be able to accomplish in twenty years, should the Almighty, for the punishment of our sins, inflict him on us during that space of time. To return to the very serious charge brought against me, viz: of being an infusion of a new foreign element into this country. I do not hesitate in saying, that the accusation betrays an equal amount of ignorance of Catholic feelings, and of malice. Had Dr. Ryerson lived in the days of the Apostles, he would, doubtless, have cried them down as an importation from a foreign clime. These messengers of heavenly tidings, who carried the faith of Christ to the different nations, were not natives, says Archbishop Hughes, of the several countries in which they propagated Christianity. They were by national origin Jews; by the grace of divine faith, they became Christians. In the eyes of the Catholic Church, there is neither foreigner nor native. Neither the Church nor its members should be called a new foreign element on any continent or island of this globe. In the Catholic Church, the Catholic of foreign birth stands on an equality with the Catholic of native origin. Under the influence of the Catholic or universal principle, representatives of all nations are blended together into a unity which has its foundation on the Eternal Wisdom, who came down from Heaven to form a Church of all nations and of all peoples. Such is the doctrine inculcated almost in every page of that sacred book, which Catholics believe to be the Word of Eternal Truth. Dr. Ryerson may talk as long as he pleases, about his nativism. It is but a mere accident common to him with the insect of the bog and the fox of the forest. His boasted nativism is calculated to make him the laughing stock of all sensible men.

Because an opponent of State Schoolism, and an assertor of Freedom of Education, I am accused by the Chief Superintendent of Education, of being an obstacle to the diffusion of intelligence, mental power, enterprise, wealth, individual influence, and public position. Now, hark, dear reader, to the real meaning of the Chief Superintendent of Education. His Reverence addresses you to this effect: "There is no intelligence except in my Hall of Science; no learning, except in my Schools. Everywhere else ignorance and degradation prevail. Your Christian Brothers, your Nuns, your Sisters of Charity, are all blockheads, stupid donkeys, compared with my teachers of the Model Schools. You, my darling Municipalities, do not believe a word of what Rev. Mr. Bryere tells you: he is a Popish Priest. Give me a little more money; give me the whole Clergy Reserve fund. If you cannot give me the whole, give me, at least, part of it. With this money I will rear

throughout the breadth and length of the land, palace-like schools, I will furnish them with the richest school apparatus; I will supply them with plenty of maps, globes, charts, &c. &c.; I will make them real rat-traps, holding out the most enticing baits. You, my dear little Papists, come to my schools—my Model Schools. I will soon make you ashamed of your religion and of your Church. Come, ye little Papists. You, Bishop De Charbonnel, and you, Padre Bryere; you are both scoundrels for opposing me in my noble efforts in behalf of my Model Schools; you are the abettors of ignorance, the promoters of darkness, for keeping your little Papists from coming under my parental care. I will soon make you feel the weight of my indignation, if you persist in your denunciation of my benevolent designs. By George! I will destroy your Separate Schools, and send your Brothers and Nuns to Halifax, if you do not hold your tongues and stop your pews." Behold, reader, the real cause of the terrible roaring of the Lion of the Education Office.

Lastly, I am charged with being the representative and organ of a party. When Dr. Ryerson uttered this, he said what is untrue, and what he knew to be untrue. Unlike our neighbors, Catholics are not split up on any question of vital importance. On the question of education, as well as on any subject of equal weight, we are not divided into a thousand factions. No! We are united in one compact body, animated by the same feeling, guided by the same views. I avail myself of this opportunity to inform the worthy Superintendent of Education, that I am but a feeble echo of that mighty voice of 1,150,000 Roman Catholics, which, thunder-like, resounds from Sandwich to Gaspe, from the shores of our beautiful Lake to the farthest northern boundaries. With one accord, one mind, pastors and people, demand not the abolition of Common Schools, as Dr. Ryerson would fain charge us with doing. We ask no favor, we ask our rights. We ask that we may be permitted to fulfill our duty towards our children, without tantalizing interference. Catholics ask to be left alone in the management of their free, independent, and voluntary Schools. They ask not to be compelled to send their children to houses of education against which they have conscientious objections. They ask that they be not taxed, and that the common funds of the country, viz: the secularized Reserves, be not devoted exclusively to the support of either church or school, to which, as Catholics they have conscientious objections. They ask not to be compelled to contribute to the support of a system of education from which they can derive no benefit. With State Schools we will have nothing to do; we don't want them for ourselves. Let those who are satisfied with their working and fruits, enjoy them to their heart's content. Such is our position, such our principles. Will Dr. Ryerson see in them all aggressions against his Common School System? Will he again charge us with a hostile intention against his Model Schools?

From the above plain statement of our views and objects, the public may be able to judge of the amount of truth contained in the following senseless exclamation of the Chief Superintendent:—"I will not consent to Mr. Bryere's wresting from the hands of a Protestant child his Bible—the best chart of his civil liberty, as well as his best directory to heaven." Dr. Ryerson need not fear. Rev. Mr. Bryere has never interfered with the conscientious belief of any one. Nor will he remain silent when the Chief Superintendent of Education, is holding the bait to entice the Catholic children into his schools, and exclaiming incessantly—"Money, money; more money!" "Dr. Ryerson is a very expensive luxury," says a cotemporary. Therefore I have advised our Municipalities to withhold from him the Clergy Reserve funds.

Before I conclude this already too long rejoinder, I beg leave to express my astonishment at Dr. Ryerson's dragging before the public, and without the consent of those concerned, his long correspondence between himself and some other persons. I believe that many will agree with me, when I say that it has about as much to do with the question at issue between Dr. Ryerson and myself, as the Chinese rebellion.

The next suggestion I wish to make, is that desperate must be the cause which has to be propped up with such miserable staves as the *Globe*. Dr. Ryerson's experience ought to have brought to his recollection, that every cause or measure advocated by such a wretched sheet, is doomed to fail. Were the prosperity of State Schoolism identified with the prosperity, religious feeling and wish of the people, the *Globe* would never have raised its impotent voice in its behalf.

Should it not be too late, I avail myself of this opportunity to offer to the worthy Chief Superintendent of Education, the compliments of the season. That he may see many a return of the same, he however, from prejudices against his fellow Christians is the earnest wish of his devoted friend and sincere admirer.
J. M. BRYERE.

Toronto, Jan. 5, 1857.

P. S.—I hope Dr. Ryerson will excuse me, if I have not answered his reply of the 24th ult. sooner. The Christmas holidays, which are long since over, are the sole cause of the delay.

PRESENTATION.

(From the Ottawa Tribune.)
The following address was presented to His Lordship the Bishop of Bytown, by the members of the St. Patrick's Temperance Society of this city, on the morning of New Year's Day. Mr. P. Devine read the address, which was as follows:—

To His Lordship, Joseph Eugene Guigues, Bishop of Bytown.
MAY IT PLEASE YOUR LORDSHIP,

We, the members of the Total Abstinence Society, avail ourselves of this opportunity of once more approaching Your Lordship, to congratulate your Lordship on your happy preservation from all the vicissitudes of the past year, and join with the rest of our co-religionists of this Diocese in supplicating the Throne of Grace, from whence all blessings flow, for a long continuance of your Lordship's perfect health, to enable your Lordship to make provision for all our spiritual wants. In conclusion, my Lord, permit us to implore your Lordship's benediction on our humble society, and to wish your Lordship a prosperous and happy New Year.

His Lordship replied nearly as follows:

DEARLY BELOVED BRETHREN,
Language fails me to convey to you, in suitable terms, the heartfelt satisfaction that I feel for your kind wishes, as expressed towards me in the address which has just been read; it gives me the more satisfaction as I am aware those sentiments emanate from hearts endowed with the true Christian piety, and a love of the doctrines and teachings of our holy religion. I feel that it is not to me alone personally, but to our Holy Mother Church, of which I am but an humble minister, that you on this festive occasion offer your fealty, and I rejoice that it is so. My prayers are ever offered up to the Throne of Grace for the spiritual and temporal welfare of my whole flock, but the members of the St. Patrick's Temperance Society are always remembered in an especial manner. Continue, dear brethren, in the course you are pursuing,—with the return of each New Year let your exertions in the cause of temperance be redoubled. If on each return of this happy day you can but offer up one poor soul reclaimed from the loathsome sin of drunkenness at the Throne of Mercy, you will have accomplished one of the most glorious acts that man can conceive. Receive, dear brethren, my benediction, and may you, one and all, enjoy peace and prosperity throughout the year. May the God of the universe pour down upon you His choicest blessings, and grant you hereafter a crown of eternal glory.

Immediately after the presentation of the above address, Master Patrick Lunny read the following on behalf of the Juvenile Total Abstinence Society:—

To His Lordship the Bishop of Bytown.

MAY IT PLEASE YOUR LORDSHIP,

We the members of the Juvenile Temperance Society come to throw ourselves at the feet of your Lordship to beseech your Lordship's blessing for our Society; and feeling conscious, my Lord, that our youth and innocence only tend the more to expose us to all the attacks of those craven wolves that seek the destruction of the lambs of Christ's fold.

Please to accept, my Lord, this humble address from your devoted little children in Christ.

His Lordship replied in his usual happy manner, encouraging those young disciples of the never-to-be-forgotten Father Mathew to hold by the good cause, and bestowing upon them his benediction.

REMITTANCES RECEIVED.

Vercheres, Rev. Mr. Brunneau, 12s 6d; Hawkesbury Mills, J. Maguire, 21s 6d; Quebec, A. Friel, 12s 6d; Huntingdon, Rev. E. Doyle, 21s; L'Assomption, H. McMillin, 6s 3d; Nanaimo, R. Rennie, 10s; Newboro, A. Noone, 10s; Dowell Clinton, U. S., J. O'Brien, 15s; Reach, G. Merrick, 21s 10s; Toronto, Rev. Mr. Bryere, 15s; Eaton Corner, G. McCafferty, 15s; Huntingdon, Rev. L. P. Gagnier, 12s 6d; Inkerman, T. T. Bishop, 10s; Sherrington, E. Conroy, 5s; Westport, J. Byrne, 10s.

Per C. McFarlane, Huntingdon—Self, 15s; J. Corrigan, 15s; M. McFee, 6s 3d.

Per Rev. J. McNulty, Toronto—Self, 10s; Mr. Cuthbert, 10s; J. McCounell, 10s; M. Murphy, 5s; D. McCragg, 10s; C. Doherty, 10s.

Per T. Daley, Lobbrough—Self, 12s 6d; J. Dwyer, 12s 6d.

Per Rev. C. Wardy, Niagara—S. Herriman, 10s; T. Kavanagh, 10s.

Per J. Campion, Russelltown—Self, 12s 6d; D. Gordon, 6s 3d.

Per R. E. Corcoran, Rawdon—Self, 12s 6s; E. Corcoran, 12s 6d.

Per P. S. McHenry, Hamilton—M. Bolan, 10s; M. Mahony, 21s 5s.

Per J. Flanagan, Hamilton—Self 6s 3d; T. Beattie, 6s 3d; J. Egan, 6s 3d; N. Kelly, 6s 3d; M. Dwyer, 6s 3d; T. Spillley, 6s 3d.

Per D. McDonald, Summerstown—Self, 12s 6d; K. McDonald, 12s 6d.

Per J. Ford, Prescott—J. McCarthy, 6s 3d; J. Walsh, 12s 6d; F. Ford, 6s 3d; B. White, 12s 6d; J. Dunn, 12s 6d.

Per A. Daly, Rawdon—Self, 12s 6d; P. Daly, 21s 5s.

MEETING OF PARLIAMENT.—It is officially announced that the Provincial Parliament will be assembled for the despatch of business on the 26th February.—There will be nominal prorogation in the meantime, involving it at an earlier date, followed in a few days by a Proclamation assembling it for the day above mentioned.—*Transcript.*

ACCIDENT AND LOSS OF LIFE.—At the Township of Rawdon, on the 27th ult., a young man named James Dixon, son of James Dixon, Esq., from the adjoining township of Killara, while attending a thrashing machine, unaccountably caught his hand in some part of the machinery, and slightly injured two of his fingers. They were not then unfortunately properly dressed. The consequence was that, in a few days, it was found necessary to remove the fingers, which was done. The removal of them caused lock-jaw, and, finally, on the 5th instant, death put an end to his sufferings. Mr. James Dixon was beloved by all who knew him, as a promising and worthy young man, and his death at the early age of 21 years, is deeply regretted by a large circle of friends and relations.—*Montreal Herald.*

ST. LOUIS WARD.—A numerous signed Requisition has been presented to Mr. L. Dumay requesting him to stand as a candidate for this Ward at the approaching Municipal Election, and has been accepted by him.

At a meeting of the Electors of the St. Louis Ward, held on Tuesday evening at the upper story of the Engine House, St. Germain Street, the concurrence was found too great for the strength of the building. The floor consequently partially broke through, and the crowd were precipitated to the basement story, several having received severe contusions in the fall. Neither life nor limb, happily, was lost. The Fire Engine we believe, sustained some injury.—*Montreal Transcript.*

SUSPECTED POISONING CASE.—A French Canadian baker died, after a short illness, in St. Louis on Sunday night last, and as he had been but a few weeks married to a woman who was said to have married him against her inclination, his friends requested the Coroner to inquire into the cause of death. The inquest was commenced on Tuesday, and adjourned to last evening. In the meanwhile an examination of the body was made by Drs. Froumont and Jackson, and the cause of death was ascertained to be poison, a sufficient quantity of arsenic to destroy life being found in the stomach and intestines. A physician had been attending deceased during his illness, but it would seem, was ignorant that poison had been administered. The examination of witnesses was continued by the Coroner until one o'clock this morning, and will be resumed at 9 o'clock, in the Court House. Deceased's name was Joseph Bizon, a young woman of prepossessing appearance, is in custody, to await the result of the investigation; as is also a Mme. Fortier, suspected of being an accessory.—*Quebec Chronicle.*

Mr. J. C. Tache has published an address to the electors of Rimouski, announcing the resignation of his seat in Parliament for that County. He does not distinctly state his reasons for this step, but, we believe, it is generally understood that he is prompted so to act, in consequence of having undertaken to conduct the new French daily paper about to be established in Quebec. It is said that Mr. W. Baby has been requested to offer himself for the County, instead of Mr. Tache, and that Mr. Joseph Garon, of Rimouski, Notary, will contest the election on the *Rouge* ticket.—*Quebec Chronicle.*

Poor Mr. Cauchon, the law hero of the dinner at the Music Hall, who assumed with such effrontery the whole credit of a demonstration only signifying the favor with which the North Shore Railway project was then regarded, finds himself without a defender to-day except in the columns of the *Mercury*—a terribly degraded position for a minister of the crown, and most significant of his impending fate. The whole city press has followed in the wake of the *Colonist*, and exposes with no sparing hand the worthlessness of Mr. Cauchon as a politician. Mr. Cauchon never was more than tolerated. He managed to get credit for energy of will and capacity which he did not possess. His enemies ever believed in his pledges of securing us the North Shore Railway as a government undertaking. He elbowed out Mr. Chauveau because Mr. Chauveau could not do that which he pledged himself to do. He has done less than Mr. Chauveau, and he has attempted to humbug the people of the city and district in the bargain.—*Quebec Colonist.*

Married.

In this city, on the 12th instant, by the Rev. Mr. Connolly, Mr. Thomas Sexton, third son of Mr. Sexton of this city, to Miss Margaret Ferns, eldest daughter of Mr. John Ferns, of this city.

Died.

At Coteau du Lac, on the 9th instant, Adelaide Wilson, wife of A. A. Pellion, Esq., and sister to the Hon. Charles Wilson.

In this city, on the 9th inst., Capt. Chas. O'Brien, brother of Col. Ermattinger, aged 55 years.

At Cote-des-Neiges, on the 10th inst., Mary Moore, aged 76 years. May her soul rest in peace.