

they have neither time, nor taste, nor inclination; they claim a similar indulgence, and a corresponding immunity from legislative annoyance.

We solemnly warn the actors in this insulting crusade against the first principles of the Catholic faith to pause in their unhallowed career—their attempt at a badly disguised system of religious persecution—and at once, and forever, to desist from an enterprise which must and will eventuate in their final discomfiture. The danger that is foreseen is generally averted, and we thank our enemies for putting us on our guard, by openly promulgating their hostile, their vindictive designs. The system that secretly and insidiously for TEN YEARS has been working along its sinuous course, is now fully developed, and it must be met by a cool and determined resistance that will say—"Hitherto shalt thou come, and no further, and here shall the pride of your destructive waves be stayed. You have approached the outworks, but not one inch further shall you advance; the citadel of the Faith will only be surrendered when no voice and no arm can be raised in its defence." But, thank Heaven, our defence is not physical, nor dependant on earthly support. Strong in the might of Omnipotence, the Church will stand as she has hitherto stood on her immutable and eternal basis, and no attacks against her impregnable bulwarks can succeed. Her strong defender will protect her safe and unhurt amid the war of factions and the assaults of bigotry, and she can look down with proud defiance on the futile attacks of her desperate but imbecile assailants.

To His Lordship the Right Reverend Bishop of Toronto, the eternal gratitude of the Catholic inhabitants of Western Canada is justly due, for the proud and dignified position which he has assumed in defence of their educational rights. Like the faithful Shepherd he nobly guards his flock from the attacks of the wolf; he flieeth not, like the hireling, but maintains his post with the fidelity and courage of the true champion of the Cross. The vapid assaults of pompous pedantry and verbal criticism pass idly as the *telum sine ictu*; while the eternal principles of his advocacy remain safe and intact—unassailed and unassailable. In a righteous cause, with such a leader, the people will discover no cause for despondency, but on the contrary, they will feel the confidence and the certainty of success.

This subject is encouraging, and would tempt us to indulge beyond our limits; but we must refrain at present, to make room for the following pertinent remarks, which we copy from our able cotemporary the *Montreal True Witness*:—

STATE-SCHOOLISM.—The correspondence betwixt His Lordship the Bishop of Toronto and Dr. Ryerson, the Chief Superintendent of State Schools, upon which we offered a few remarks a week or two ago, has by this time gone the rounds of, and been commented upon by the greater part of the Canadian press. Only one of our cotemporaries though has as yet ventured to enter upon the merits of the question at issue, or to take up the cudgels in defence of State-Schoolism, that is "*the pretensions of the State as educator.*" There have been sarcasms, or impertinences meant for sarcasms, levelled at his Lordship's style, as if there were great cause of triumph for the Protestant or State-School party, in that Dr. Ryerson, being an Englishman, should write more fluently in English, than does Mgr. de Charbonnel, a Frenchman; the manner of his Lordship's correspondence has been criticized, but the matter and the essential justice of the principles which he advocates, have been, by a singular inadvertence, we might almost say coincidence, allowed to pass unnoticed by almost all our cotemporaries. And here we may at once admit Dr. Ryerson's great advantage over the Bishop of Toronto, in that the former writes in a language of which he is thoroughly master, and well knows how to conceal his little meaning beneath a most extravagant display of words; whilst the Bishop of Toronto is a Frenchman. In this, indeed, Dr. Ryerson has the advantage; but in spite of all his verbosity, no impartial person will pretend to say that the "Chief Superintendent" has been successful in supporting the affirmative answer to the question, "Is it just to tax Catholics for the support of Non-Catholic Schools?"

This is the sole question at issue, though our opponents ever seek to distract attention from it, by raising a host of other, and totally irrelevant questions. They represent the Catholics of Upper Canada as demanding that the funds of the State, or a portion thereof, should be devoted to the teaching of Catholic doctrines; and they insinuate that