

It is no unfounded cause of regret, that this book has been so long in use in public Schools in Canada, that very many of the youth have become as familiar with the pervert Haskin's description of Ireland's British rulers, as being "legal persecutors and unfeeling butchers," as they are with their *Ave Marias*.

It is very doubtful if any one of the Fenians lately sentenced to "transportation for life," was convicted of having said or written anything worse than the above, which unproved is being taught daily in the public schools of Canada.

Add to the foregoing consideration, that in large numbers of intermediate and other schools receiving public money, there are very many ecclesiastics, nuns, and other members of R. C. organizations, engaged in teaching, who are exempted by law from examination as to their qualifications; and of what they are teaching the public have known comparatively nothing. It may, therefore, be productive of good to show from other recommended books also, the character and tendencies of some of their teachings. Take a specimen lesson from one of them on "The Authority of the Church,"—of which the following is really the "text:"—"The voice of the pastors is therefore the voice of God" (Eng. Ed.), —*La voix des pasteurs est donc la voix de Dieu même* (French Ed.) Pray, what is the voice of the government of the realm or of the Province, when it differs, as often it must, from the voice of the priests? In such cases which are the people taught to obey? Would this "*imperium in imperio*" tend to to the perpetuity of the proposed "new nationality?"

Take another daily lesson on Christian charity! from the abhorrent dogma that "outside the R. C. Church, there is no salvation;"—that "Pagans, Mahometans, Jews, heretics, (Protestants, &c.), and poor savages," are beyond the pale of salvation. Is this the way to promote unity and good-will among the people? Is it not quite useless for politicians and others longer to reiterate that the extreme doctrines of the late "Encyclical" are not to be enforced in Canada? What a hue and cry would be raised if such-like dogmas were taught in other schools.

The real question is not, what books shall be introduced by law into Protestant or R. C. schools, but what books are to be introduced into the public schools of Lower Canada.

Richmond, C. E., 23rd Jany., 1866.

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THE RECENT SCHOOL-BOOK ORDER.

If it were necessary for the Council of Public Instruction to forbid the use of all other books published in New England or elsewhere in the United States (many of which are now in such general use in the Eastern Townships) on account, as is alleged, of *their Americanizing tendencies*, why, forsooth, has the Sadler & Company New York series been introduced—