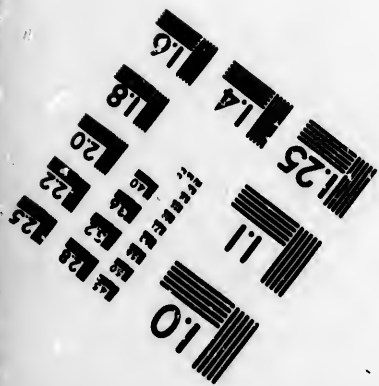
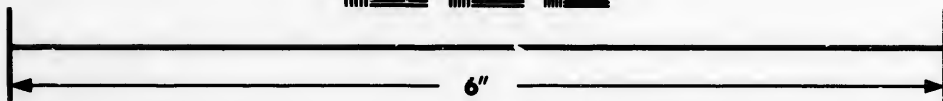
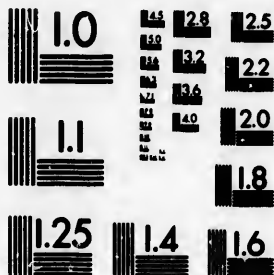


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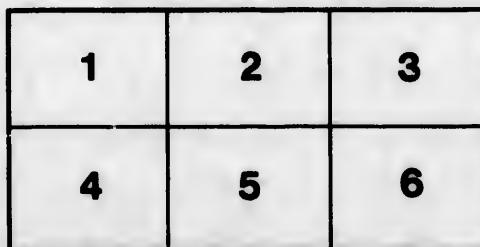
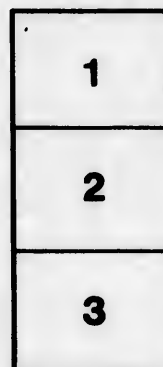
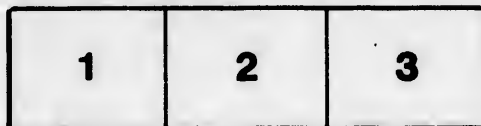
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TO

CONTROVERSY

BETWEEN

DR. RYERSON, CHIEF SUPERINTENDENT OF
EDUCATION IN UPPER CANADA;

AND

REV. J. M. BRUYERE, RECTOR OF ST. MICHAEL'S
CATHEDRAL, TORONTO,

ON THE APPROPRIATION OF THE

Clergy Reserves Funds;

FREE SCHOOLS *vs.* STATE SCHOOLS;

PUBLIC LIBRARIES

AND COMMON SCHOOLS,

ATTACKED AND DEFENDED.

REV. J. M. BRUYERE FOR THE PROSECUTION.
DR. RYERSON FOR THE DEFENCE.

TO WHICH IS APPENDED A LETTER FROM THE RIGHT REV. DR.
PINSONEAULT, BISHOP OF LONDON, C. W., TO REV. J. M.
BRUYERE, ON THE SUBJECT OF THE LATE CON-
TROVERSY WITH DR. RYERSON.

TORONTO:

LEADER AND PATRIOT STEAM-PRESS PRINT, KING STREET EAST.

1857.

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INTRODUCTION.

By a recent Act of the Legislature, the monies derived from the sale of the Lands called Clergy Reserves, were placed at the disposal of the different municipalities in the country, with a certain restriction—that they might be expended for any object to which the municipalities have authority to apply other monies, and for no other. For the information of those who may not be acquainted with the subject, it may be necessary briefly to state what the Clergy Reserves were. In 1791 the Imperial Parliament passed an Act, known as the Canada Bill, which was to serve as the future Constitution of the Province. Among other things, this Constitutional Act provided that one-seventh of all the public lands granted were to be “reserved” for the support and maintenance of a Protestant Clergy. This reservation did not constitute an act of appropriation. There seems to have been an intention on the part of the British Government, that the lands so reserved, should be afterwards appropriated as endowments of Church of England Rectories. This, however, was never done except to a very limited extent; and the lands so appropriated ceased to be treated as Clergy Reserves. The whole amount of lands thus reserved was about three millions of acres, of which some two-thirds lay in Upper Canada. In 1819, the Imperial Government instructed the Colonial Government of

Upper Canada to erect a Church of England Rectory in every township: their endowment, not immediately provided for, was to be a matter for future consideration. For some reason, never explained, the Imperial instructions were disregarded. They were repeated in 1826, with this addition, that the endowment of the rectories was to accompany their erection. Again these instructions were disregarded; and this time the explanation is not so far to seek; for previous to that period an agitation on the subject of the Clergy Reserves had begun to be excited. The attempt to collect tythes for the Church of England, in Upper Canada, had failed; and it began to be apparent that the scheme of endowing rectories would be equally unpopular. The Church of Scotland made a claim to part of the Reserves; founding it on the allegation that by the act of union between England and Scotland, the latter country was entitled to an equality of rights with the former, and alleging that the Church of Scotland was, equally with the Church of England, a national Church. The legal question being submitted to the law officers of the Crown, in England, the claim of the Church of Scotland was admitted; but by the same decision all other religious denominations, except these two, were excluded from all right of participation. This tended to array all the other religious bodies against the Reserves; and the feeling soon assumed a popular shape. So early as 1831, the Imperial Government was obliged to declare its abandonment of the reserved lands, and its desire that they should revert to the general demesne of the Crown. But as the Legislative Council, a body then nominated by the Crown, was averse to the popular feeling on this subject, any settlement was prevented for many years. The Legislative Assembly declared in favor of devoting these reserved lands to general public purposes, no less than sixteen times; and as often was that House thwarted by the opposition of the other Branch of the Legislature. At length, in 1839, Lord SYDENHAM, with the indomitable en-

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ergy which characterized his administration, procured the passage of a bill, by a majority of one, for distributing the proceeds of these lands among certain religious denominations. But although the greater share had fallen to the Church of England, the Anglican Archbishop of Canterbury was not pleased with the disposition made; and he brought on Lord John RUSSELL's Government to bear such a pressure as compelled the Imperial Government to alter the bill to his liking. This was called a settlement of the question; but it was so unpopular in Canada that it could not be maintained. In the present Legislature, it was found that out of 130 members, less than twenty were favorable to the maintenance of that act. Leave having been obtained from the Imperial Parliament, a bill to dispose of the question was introduced in the Canadian Legislature, making the disposition of the lands already stated.

The time had come for distributing a first instalment of the monies derived from this fund, amounting to some £300,000, to the municipalities; when Dr. RYERSON, Chief Superintendent of Education, for Upper Canada, issued a circular, calling upon the municipalities to make a particular disposition of the funds—to apply them to school purposes and the purchase of township libraries—Rev. M. BRUYERE objected to that recommendation, from a belief that its adoption would be unjust to the Roman Catholic body; and thus the following controversy commenced. Of the merits of that controversy the public will be enabled to judge, since Rev. M. BRUYERE has acceded to the appeals which had been publicly made, to allow the whole correspondence to be printed in pamphlet form. Dr. RYERSON declined to answer all appeals of this kind, or to accept the invitation to join in the publication of the correspondence; and Rev. M. BRUYERE was induced to assume the whole charge of the publication.

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THE

BRUYERE RYERSONIAN

CORRESPONDENCE.

(From the Leader, February 12.)

As generally happens in such cases, the admirers of both combatants in the late controversy regarding the proper mode of disposing of the Clergy Reserves monies by the municipalities, claim a wreath of laurel for their champion. In this state of the case, several correspondents have suggested that the whole correspondence, including Dr. Ryerson's circular, should be published in pamphlet form. For our part, we think the suggestion a capital one; and we cannot see why either of the controversialists should decline to accede to it. To do so, would, indeed, show a want of pluck; a consciousness that the verdict of the public would go in favor of his antagonist. What says the Rev. M. Bruyere to the proposal? What says the fighting official?

(From the Leader, February 13.)

THE Rev. MR. BRUYERE accedes to the proposal made by us at the suggestion of several correspondents, that the whole of the correspondence between himself and Dr. RYERSON should be published in pamphlet form. The whole thing therefore rests with Dr. RYERSON; will he "face the music?" At present he has the advantage over his opponent, that several of his letters have been published by journals which did not give a word of the other side of the question. But he is bound to act manfully in the matter; and let the whole thing go to the public, so that every one can judge for himself as to the merits of the controversy. To refuse this would be a most humiliating acknowledgment; and one which we take it even Dr. RYERSON cannot afford to make.

THE RYERSON-BRUYERE CORRESPONDENCE.

(TO THE EDITOR OF THE "LEADER.")

DEAR SIR,—Your suggestions of this day's *Leader* meet my full approbation. I take great pleasure in informing you that, so far as I am concerned, the correspondence lately carried on, in the columns of the *Leader*, between Dr. Ryerson and myself, may be turned to such use as you think best. In acceding to your proposal, I am not aware, I beg leave to say, that I am actuated by the frivolous desire of winning to myself the high-sounding title of Controvertist. But I think it quite right that the public should have an opportunity of contrasting, at one glance, the respective arguments of the contending parties, on a subject of such vital importance as that of the appropriation of the Clergy Reserve Funds, connected as it is, with the still more important question of Common and Separate Schools. I hope my worthy antagonist of the Education Office, will not refuse to those who may have read only one side of the question, the pleasure of seeing the other side also. By allowing his brilliant effusions to come in close contact, in Pamphlet form, with the productions of that *new foreign element*, he will enable the public to form a correct estimate of both. If my opponent comes off victorious, as *he* anticipates, I will take pleasure in adding a fresh leaf to the laurels destined to encircle his noble brow. Should the public, contrary to his expectation, decide against him, he is too just, too high-minded, I am sure, not to bow down his venerable head, in respectful acquiescence, to the verdict of such a respectable and impartial Jury as public opinion.

With a view, therefore, of complying with the very reasonable anticipations of the public, in a controversy which has elicited so much interest, I respectfully invite my distinguished antagonist to join with me in publishing, in a pamphlet form, the whole correspondence which has lately taken place between his reverence and myself, including his Circular to the Municipalities, together with the different replies and rejoinders on both sides. As to the expenses attending the publication, though my salary is by far much smaller than that of the Chief Superintendent of Education, I am quite willing to bear an equal share.

Hoping that my worthy friend will be pleased to give to the public, in to-morrow's *Leader*, a favorable answer to your very sensible suggestions.

I remain, dear Sir,

Yours truly,

J. M. BRUYERE.

St. Michael's Palace,
Toronto, Feb'y 12, 1857.

(From the *Leader*, February 19.)

THE BRUYERE-RYERSON CORRESPONDENCE.

Several days have now elapsed since we, acting upon the suggestions of correspondents, called upon DR. RYERSON and the Rev. M. BRUYERE to publish entire, in pamphlet form, the correspondence which has passed between them on the subject of the distribution of the Clergy Reserves monies. Rev. M. BRUYERE, the very next day, addressed a letter to this journal stating his willingness to comply with the suggestion. But, so far, DR. RYERSON has given no response, has made no sign. His silence seems to imply that he would prefer to have matters stand as they are. Several of his letters have been published in journals which did not give a word of the other side; and it would seem that he is satisfied with this unfair advantage, and is afraid to have the whole correspondence go before the public in pamphlet form. If so, the fact shows no little moral cowardice; and in any event he will not gain by this flinching from the ordeal of public opinion founded on the knowledge of the whole controversy; for we learn that the Rev. M. BRUYERE has himself undertaken the publication of the entire correspondence. It will form the groundwork for a just opinion on the merits of the case; and the result, whatever it be, must be far more satisfactory than the formation of an opinion upon either half or a detached portion of the correspondence.

THE RYERSON-BRUYERE CORRESPONDENCE.

(TO THE EDITOR OF THE "LEADER".)

DEAR SIR,—In compliance with your suggestion of the 12th inst., I hastened, on the same day, to inform you that I acceded to the proposal made by you, that the whole of the late correspondence between Dr. Ryerson and myself should be published in pamphlet form. I invited, at the same time, my distinguished antagonist to join with me in bearing an equal share of the expenses attending the publication. Several days have now elapsed since the suggestions were made public. Hitherto nothing has issued from the Education Office to indicate what course the Chief Superintendent of Education intends to pursue. If his sterna silence on the matter is to be taken as a criterion of his feelings, I am inclined to think that he does not approve of the publication of our Correspondence. Of *his* reasons for objecting to it, Dr. Ryerson is, doubtless, the best judge. But, as I have *my* reasons for acting differently, I beg leave to inform you and the public, that I take upon myself the risk and expense of the publication. You are hereby authorized to go to work, at once, and publish, in pamphlet form, the whole correspondence between Dr. Ryerson and myself, including his Circular to the Municipalities. The noble letter addressed to me by His Lordship Bishop Pisonneault of London, C. W., and bearing on the same subject, must also be inserted in the pamphlet. I trust that those who have taken such an interest in the controversy, will not forsake me in the hour of need. For this purpose, I appeal, through the columns of your excellent journal, to the public at large, and especially to the clergy of all denominations and booksellers, for their co-operation in the circulation of the pamphlet, as soon as it is issued from the Press. You will oblige me by writing, yourself, an introduction to it, with a short notice on the nature of the Clergy Reserves, for the benefit of those who may not be conversant with the question.

I remain, Dear Sir,

Yours truly,

J. M. BRUYERE.

TORONTO, February 19th, 1857.

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CIRCULAR.

To the Heads of City, Town, Township and Village Municipalities in Upper Canada, on the appropriation of the Clergy Reserves.

SIR,—

By the late settlement of the Clergy Reserve question, a considerable sum of money is placed at the disposal of each Municipality in Upper Canada ; and I take the liberty of addressing to you and to the Council over which you have been chosen to preside, a few words on the expenditure of the money which the Act of the Legislature has placed under your control.

I beg, therefore, to submit to your favourable consideration, whether the highest interests of your Municipality will not be best consulted by the application of the whole, or at least a part of that sum, for procuring Maps, Charts, Globes &c., for your Schools, and books of useful and entertaining reading for all classes and ages in your Municipality. If you apply the money to general purposes, it will amount to comparatively little, and the relief or advantages of it will scarcely be perceived or felt. If you apply it to the payment of salaries of Teachers, it may lessen for the present the amount of your Municipal School rates ; but it will add nothing to your Educational resources, and will be of momentary advantage. But if you apply it to furnish your Schools with Maps, Globes, &c., and your constituents with Libraries, you will not only confer a benefit which will be felt in future years, in all your Schools, by all your children, and all classes of your population, and that without imposing a six pence rate upon any one, but will double your resources for these most important purposes. The Legislative

School Grant is apportioned to each Municipality *according to population*, and is not, therefore, increased or lessened by any application you may make of your share of the Clergy Reserve Fund. But the Legislative Grant for School Apparatus and Public Libraries is apportioned to each Municipality *according to the amount provided in such Municipality for the same purposes*. In applying your Clergy Reserve Money, therefore, to these purposes, you *double the amount of it*; and confer upon the rising generation and the whole community advantages which will be gratefully felt in all time to come, and develop intellectual resources, which, in their turn, will tell powerfully upon the advancement of the country in knowledge, wealth and happiness.

Some Municipalities have anticipated what I now venture to suggest, by resolving to apply their share of the Clergy Reserve Funds to the purposes above mentioned. The first application I received was from a comparatively new and poor Township, whose share of the Fund in question amounted to £200; the whole of which the Council nobly determined to apply for procuring Maps for the Schools and Public Libraries for the Township, and sent a deputation to Toronto to select the Books, Maps, &c. I had great pleasure in adding other £200 to their appropriation, and thus every School in the Township is furnished with Maps and other requisites of instruction, and every family with books for reading, and that without a farthing's tax upon any inhabitant. It is delightful to think of a Township whose Schools are thus furnished with the best aids to make them attractive and efficient, and whose families are thus provided (especially during the long winter evenings) with the society of the greatest, best, and most entertaining men (through their works) of all countries and ages! Several Cities, Towns, and other Township Municipalities have adopted a similar course, some of them appropriating larger sums than that which I have mentioned.

The voice of the people of Upper Canada has long been lifted up in favor of appropriating the proceeds of the Clergy Reserves to educational purposes. Now that those proceeds are placed in their own hands through their municipal representatives, it is as consistent as it is patriotic to carry out their often avowed wishes; and I know of no way in which it can be done so effectually as that, by which the amount

of it may in the first place, be doubled, and in the second place, be so applied as to secure permanent benefit to every pupil and every family in each Municipality in Upper Canada. If the principal of the Fund were invested, and the interest accruing therefrom be annually applied, as I have taken the liberty to suggest, then ample means would be provided for supplying in all future time every School and every family in Upper Canada with the means of increasing the interest and usefulness of the one, and the intelligence and enjoyment of the other, to an indefinite extent, and that without even being under the necessity of levying a rate or imposing a tax for that purpose. Such an investment would be the proudest monument of the intelligence and large-heartedness of the grown-up population, and confer benefits beyond conception upon the rising and future generation of the country.

I have, heretofore, furnished each Municipal Council with a copy of the Catalogue of Books for Public Libraries, and I herewith transmit a copy of the Catalogue of Maps and other School Apparatus provided by this Department, together with the printed blank forms of application; and I shall be happy to afford every aid and facility in my power, as well as make the apportionments above intimated, towards accomplishing an object, or rather objects, so noble in themselves, and so varied and permanent in their influence and advantages.

I will thank you to have the goodness to lay this Circular before your Municipal Council, and to let me know as early as convenient the decision of your Council on the subject, which I have taken the liberty to bring under your notice, in order that I may know what apportionments and provisions may be requisite to meet the appropriations, and comply with the wishes of the various Municipalities.

I have the honor to be,

Sir,

Your fellow-laborer, and faithful servant,

E. RYERSON.

EDUCATION OFFICE,

Toronto, 15th Nov., 1856.

WHAT IS TO BE DONE WITH THE CLERGY RESERVE FUNDS?

TO THE CONDUCTORS OF THE PRESS IN CANADA.

GENTLEMEN,—I have before me a "Circular" addressed, by Dr. Ryerson, Chief Superintendent of Schools in Upper Canada, to the heads of City, Town, Township, and Village Municipalities, in this section of the Province, on the appropriation of the Clergy Reserve Funds. In this letter, the distinguished head of the Educational Department, takes upon himself to deliver a lecture to the Municipalities of the upper section of the Province, on the expenditure of the money accruing from the secularized Clergy Reserves. The Rev. gentleman *submits to the favorable consideration of the Municipalities, whether their highest interests will not be best consulted by the application of the whole, or at least, a part of that sum, for procuring Maps, Charts, Globes, etc., etc., for their Schools, and books of useful and entertaining reading for all classes and ages in their municipality.*

On the propriety of thus intruding an unasked advice on our various Municipalities, I will not attempt to express an opinion. The worthy Doctor may be actuated by considerations which may plead as an excuse for his meddling interference in the concerns of others. I may be permitted, however, to say, *en passant*, that our Municipal bodies, being composed of citizens of the highest respectability by their moral character, education, and standing in society, should be the best and sole judges of the most suitable appropriation of the money which the Act of the Legislature has placed under their control. Had the Rev. gentleman allowed our Municipalities to follow, in this, their own judgment and discretion, I would have considered it imperative, on my part, an humble Priest of the Catholic Church, to remain silent. Having now before me the example of the distinguished Chief Superintendent of Schools in Upper Canada, I may be permitted to venture to suggest some considerations on the same subject.

Our Legislature, in settling, two years ago, that long-pending and much vexed question of the Clergy Reserves, meant to withdraw from the private use of one portion of our community funds, which they considered should be applied to general purposes, and to the benefit of all Presbyterians,

Methodists, Baptists, Catholics, as well as Members of the Church of England. They designed to share amongst the whole community, the immense resources which were to accrue from the sale of landed estate heretofore enjoyed by a small class of Her Majesty's subjects, the clergy of the Church of England. They proposed to themselves to remove for ever from our midst, a fruitful source of discord and bitter dissension. Whether the act of the Provincial Parliament should be looked upon as a measure of distributive justice, or an act of high-handed robbery, I am not prepared to express an opinion. Bearing this in mind, I may be permitted to ask, whether it is right and proper now to appropriate to one portion of our people funds which the Legislature intended for the general use and benefit of all citizens, without distinction of creed or nationality.

I beg leave, in turn, to submit to the favorable consideration of the public, whether the end of the Legislature will be obtained by the application of the proceeds of the sale of the Clergy Reserves to the purposes mentioned by Dr. Ryerson, viz: to the furnishing Common Schools with Maps, Globes, and other School Apparatus—and getting up Public Libraries? Pray, what are these Educational Institutions which Dr. Ryerson proposes to endow with the proceeds of the Clergy Reserves Fund? We look around, and behold huge and palace-like fabrics, stigmatized by public opinion as godless schools. What are these stately edifices, rearing up their proud turrets over the breadth and length of the land? What are these gigantic mansions which first meet the eye of the traveller on entering our city? Let the truth be proclaimed again for the hundredth time. They are Common Schools, built with Catholic as well as Protestant money. They are houses of education from which religion is banished, where the elements of Christianity cannot be inculcated to the rising youth, where the child of Christian parents must be taught practically that all religious systems are equally pleasing, or rather equally indifferent in the sight of God, be he a believer in the immutable decrees of eternal reprobation or a follower of the imposter Joe Smith. These halls of learning, already so richly supplied with the most elegant School Apparatus, are shut up against one-third, or at least one-fourth of the population of Upper Canada. Yes, a Catholic parent, who values his faith above all worldly advantages, and who rightly considers religion as the basis of all

education, and the life of man upon earth, would rather doom his child to the horrors of the most degrading ignorance, than permit him to drink in the Common Schools the poison of infidelity or heresy along with the pure draught of useful knowledge. These convictions are likewise shared by a large portion of the members of the Church of England. Talk not to us of your superior training, splendid School Apparatus, and highly qualified Teachers. If these advantages, great as they may be, are to be purchased at the price of our faith, we value them not; we do not want them; we spurn them and fling them back into your face.

Sad would be the alternative left to the Catholic population of the Province, were Dr. Ryerson to have his own way. To send our children to the Common Schools, cannot, without risking their faith, which we esteem the most brilliant education, tainted with infidelity. To withhold them is to deprive them of the immense advantage held out in these richly endowed halls of learning, which the acute Chief Superintendent so earnestly recommends to the liberal patronage of our Municipalities. We read of the tyranny of a Julian, the apostate, condemning the Christians of his days, to ignorance and degradation, by shutting up their Schools, and forbidding them to attend the halls of learning. History records the penal laws enacted in Ireland, making it felony for the adherents of the ancient faith, either to harbor a Schoolmaster in their house, or to send their children abroad to be educated in a country whose faith was more congenial to their own. I do not hesitate in saying, that the yoke attempted to be imposed on our neck by the Chief Superintendent of Schools in Upper Canada, is not less galling, less insufferable, than that of the apostate Emperor of Constantinople, or of the Protestant rulers of England. He will, if allowed to have his own way, crush and annihilate our poorly endowed, and poorly furnished Separate Schools, by the overwhelming superiority of his School Apparatus, and by the already enormous resources placed under his control. But should the bait of the tempter entice the Catholic child to the godless schools, we will have nothing to envy the neighbouring republic. There, thanks to the State education, now in its zenith, an infidel generation is rising up every where. "The serpents of irreligion," says a distinguished writer of New York, swarm every where. They are to be found in the halls of justice and even

in the temple consecrated to religion." Over twelve millions of infidels are scattered through that once flourishing republic,—now the land of Know-Nothingism, riot and bloodshed. Behold the lamentable fruits of a system of education encouraged and patronized by Dr. Ryerson, once a Minister of the Gospel! Having these facts, and the insidious "Circular" before me, I do not hesitate to assert, that the Chief Superintendent of Schools in Upper Canada is the most unrelenting and most oppressive enemy of Catholicity in this section of the Province, throwing altogether in the shade the apostate Julian of old!

If Dr. Ryerson was sincere in his anxiety for the diffusion of useful knowledge among the rising generation, without distinction of creed or nationality, why does he not submit to the favorable consideration of the Municipalities, the propriety of applying, at least, a small part of the Clergy Reserve Fund to the use of Catholic Separate Schools? They too, and more by far, than Common Schools, stand in the greatest need of Maps, Charts, Globes and other School Apparatus. We are met, at once, by the liberal and learned gentleman saying: The law is in your way; there is a clause in the law for the secularization of the Clergy Reserves, precluding expressly Separate Schools from any share in the distribution of these funds. Yes, indeed, the law is in our way, thanks again to the Superintendent of Education in Upper Canada, who, (if I am correctly informed,) suggested the oppressive clause cutting off Catholic Separate Schools from any share in the distribution of the above mentioned resources. If one system of education was to be excluded from any share in the common boon, why were not Common Schools hindered in like manner, from deriving any benefit from these enormous funds arising from the secularized Clergy Reserves? Oh! no; Common Schools must be furnished, and abundantly furnished with Maps, Charts, Globes, &c., &c. Let the benighted Catholic boy and the Catholic girl learn astronomy by looking up to the stars, and geography by taking an easy trip around the world.

The next purpose to which the learned Superintendent calls the favorable consideration of the Municipalities, is the getting up of Public Libraries, by the purchase of books of useful and entertaining reading for all classes and ages in their respective districts. Here again, I must confess, the public at large, and Catholics especially, owe a deep debt

of gratitude to Dr. Ryerson, for his amazing stretch of liberality. With due regard for the high standing and sacred character of the reverend gentleman, may I be permitted to ask him: What are these public libraries composed of? What class of authors penned these works of useful and entertaining reading? What sort of rare literary productions are to enter into the composition of these Public Libraries, made up under the superintendence of the learned Divine of the Methodist Church? What books will occupy the most prominent place in these well-furnished Libraries? Dr. Ryerson must excuse my anxious inquisitiveness. Catholics are rather suspicious when they hear of a Protestant contrivance got up by a Protestant agency, and under Protestant influence. The worthy Chief Superintendent is, or was, a Reverend Protestant Minister. He knows that the generality of Protestants read none but Protestant books, Protestant newspapers. In getting up his Libraries, he will consult his own taste and that of his readers: he must procure such books as will suit their predilection, books thoroughly impregnated with Protestant spirit. Now, such reading, entertaining as it may be to a Protestant mind, will never accord with our rather fastidious Catholic taste.

But let us, for a moment, take a rapid survey of those Public Libraries, got up under the superintendence of Doctor Ryerson. In looking over their shelves, it is not unlikely but my eyes will fall upon some of the most rapid anti-Christian writers, such as the infidel Hume, and the sceptical Gibbon. The next works which probably will meet my gaze, are such truthful historical books as D'Aubigny's History of the Reformation, whose assertions would put his satanic majesty to the blush. Will the Rt. Rev. Doctor Spalding's brilliant refutation of D'Aubigny's History find a corner in Doctor Ryerson's Libraries? No. The Rev. gentleman knows that his fellow-believers are generally satisfied with an *ex parte* view of the subject. Then comes the richly got up diaries of distinguished Protestant tourists, giving to the world their fanciful sketches, from notes hastily taken from the window of a vehicle, on Italy, Naples, Spain, and other benighted Catholic countries, sitting in the shadow of ignorance, vice, superstition and idolatry. A Catholic clergyman has lately favored us with his admirable outlines on France, Italy, Naples, &c. But these masterly historical sketches, by the Rev. Mr. Haskins, being the production of

a Popish Priest, will find no room in Dr. Ryerson's Public Libraries. A more prejudiced or more illiberal work than White's elements of General History, could not be conceived. This historical compendium, replete with the vilest insults against what Catholic nations venerate and respect, was, and is, probably, still taught in the Grammar Schools. Of course, such a book will be quite welcome in the Public Libraries. A liberal Protestant prompted, perhaps, by serious doubts and misgivings, and desirous of reading the other side, will look in vain in those Public Libraries, for Hawkins' Travels through France, Italy, &c. ; Bossnet's Variations ; Balmes's Protestantism and Catholicity compared ; Chateaubriand's Genius of Christianity ; Cardinal Wiseman's Lectures ; Doctor Newman's Lectures ; the end of Controversy, by Dr. Milner ; Audin's History of Luther, Calvin, Henry VIII., Leo X ; Count de le Maistre's works ; Trials of a Mind, by Doctor Ives ; Religion and Society, by Abbe Martinet ; Doctor Spalding's Lectures ; Cobbett's Reformation ; Lingard's Anglo-Saxon Church ; Gahan's Church History ; Travels of an Irish gentleman in Search of a Religion ; History of the Church, by Reeve ; Tavern's Amicable Discussions ; and sundry other works which assist a Protestant Reader in forming a correct opinion of the respective merits of Protestantism and Catholicity. The above named works, and such others as are written by impartial and well-informed authors, are not, as a general rule, to be found in those public libraries, so much eulogized by Doctor Ryerson. Instead of them, you meet there with nothing but the flimsy productions of narrow-minded and prejudiced writers who give you a distorted and one sided view of the subject they treat, if it has any reference to Catholicity, Catholic nations, and Catholic morals or customs.

From the above statement and the perusal of the worthy Chief Superintendent's "Circular," the Public cannot be at a loss to discover his benevolent designs. The learned Doctor *ventures to suggest* to our various Municipalities, the application of, at least, a part of their share of the Clergy Reserve Funds, to the purchasing of works *ludicrously styled by him, books of useful and entertaining reading.* The Chief Superintendent of Schools whose cranium has been stretched to its utmost capacity, cannot find out a better use of public money, destined for general purposes, than to purchase with it, and place into the hands of rising gene-

rations, both Catholics and Protestants, *books of useful and entertaining reading* : viz: books calculated to corrupt the budding mind of youth with the venom of infidelity, revile Catholicity, insult the ministers of a church of two hundred millions of human beings, misrepresent their doctrines and practices. In these *books of useful and entertaining reading* the most sacred tenets of our Holy Religion are attacked with a virulence and bitterness worthy of a Julian the apostate. There, Catholicity is exhibited in a most odious form; then this phantom, the offspring of a heated imagination, or perhaps of a malicious heart, is assailed with the most violent abuse, it is attacked with the powerful arms of ridicule and low ribaldry. In these works, recommended by Dr. Ryerson, *books of useful and entertaining reading*, the morals, character, customs, and condition of Catholic countries, are depicted by ignorant or prejudiced scribblers, who are about as competent to write on Catholic nations, and Catholic usages, as a New Zealander who would attempt to give a correct narrative of the manners and customs of England, which he has never seen or heard of. In some of the books which are to make up our public libraries, for the use of the rising youth of Upper Canada, religious subjects are handled with the most amazing confidence by audacious tyros as inadequate to the task they have undertaken, as the blind man who sets himself up as a lecturer upon colors, or one deaf and dumb who ventures to give his views on the theory of sound. In a word, to foster an anti-christian spirit, hatred and animosity, to sow the seeds of dissention and religious discord among the citizens of the same community; such are the detestable purposes to which Dr. Ryerson would have our Municipalities to apply part of the money, which the act of the legislature has placed under their control. Let those who relish these *books of useful and entertaining reading*, purchase them with their own money. But, in the name of justice and common sense, let not public money and public funds, destined for general purposes, be squandered away in increasing the power of a contrivance already productive of so much mischief.

I conclude with expressing a sincere hope that the good sense, honesty, and liberality of our Municipalities in Upper Canada will defeat the snares of the enemy of peace and good feeling in this section of the Province, by applying the funds placed into their hands to general purposes, and

to the common use of all, Catholics as well as Protestants, since they are all members of the same community, and have an equal right to its resources. Let these resources with which a kind Providence has blessed us, be spent in improving our Cities, Towns, and Villages, in draining and macadamizing our streets, digging sewers, where wanted, in founding institutions of general beneficence, such as common baths for the use of poor people, in establishing general dispensaries, where the sick of the poor class may procure whatever medicine may be necessary, in securing in each Ward of our large Cities the services of one or two Physicians, who would attend the most urgent cases of destitution. Let a part of the Clergy Reserve Funds be employed in erecting shelters for the aged, the infirm, the widow, the orphan, and the immigrant. Many of our Houses of Industry are in a lamentable state. In several Towns, and even Cities, the destitute and the poor are yet without shelter. When the famishing widow will appeal to your sympathy, will you reach her a Globe to appease her hunger? When the half-naked orphan will stand before you, will you give him a map to cover his shivering limbs? When the anxious immigrant will reach your shores, will you receive him with a chart to rest his wearied body upon? When sickness and pestilence breaks out in your midst, will you be able to relieve suffering humanity by scattering around you books of useful and entertaining reading, such as Doctor Ryerson suggests to purchase with the money placed under your control?

Let me now, with due respect, put the question to the benevolent members of our Municipalities: Will they be able to answer the numerous calls of humanity, to relieve so many sufferings, to provide for so many wants without large funds, and especially without increasing our taxes which are already enormous? Let me then hope that the heads of our cities and towns will take better advice than that offered to them by the Chief Superintendent of Schools. Let each municipality, therefore, follow, in the use of their respective share of the Clergy Reserve Funds, their own judgment and discretion, without permitting themselves to be dictated to by the head of the educational department. Our worthy Chief Superintendent sees but one thing—his schools; he thinks of nothing but his schools. During the day, all his thoughts are taken up with his schools. In the silence of

the night, the success and prosperity of his schools, interrupt his peace and slumbers, and rise up before his vision. Are the fathers of our cities and towns, the heads of our municipalities, to make themselves ridiculous because Doctor Ryerson chooses to be so? Are they to waste and squander away public money intended for general purposes, because the dictator of the schools bids them to do so? No: our people expect better things from those to whose keeping they have confided their welfare. They hope that they will be actuated but by one consideration,—the general good and utility of all; influenced but by one motive—love and good towards all.

In conclusion, I beg leave to state, that I will consider it as a favor if the Press in Toronto, and elsewhere, do me the honor of inserting in their columns the above views, imperfect as they are. The subject is of the utmost importance and should be placed before the public. On the conductors of a wise press, devolves the duty of enlightening public opinion. To the good sense and kind indulgence of the public I submit these considerations, and beg to subscribe myself,

Their humble servant,

J. M. BRUYERE.

Toronto, Dec. 9, 1856.

(From the Leader, December 22, 1856.)

How is it that Dr. Ryerson, usually ready to rush into print on the slightest pretext, has not favored the public with a reply to the Rev. Mr. Bruyere's suggestions as to the disposal of the Clergy Reserves monies? Is the usually belligerent Superintendent of Education becoming docile in these latter days? Has he discovered that the Rev. Mr. Bruyere stands upon unassailable ground; or that, although a Frenchman he writes better English than this official, and would not be a very convenient antagonist. People are asking one another these questions. In the mean time, the Press is discussing the question according to the particular predilections of the writers or the parties to which they belong. Several journals have had articles adverse to the views of the Rev. Mr. Bruyere, without reproducing his letter; thus depriving their readers of an opportunity of judging for themselves on the merits of the question.

TO THE EDITOR OF THE "LEADER."

EDUCATION OFFICE,
Toronto, 22nd December, 1856.

SIR,—In to-day's *Leader*, you severely blame me for not having replied to the letter of the Rev. J. M. Bruyere, which appeared in your paper of the 10th instant; I herewith transmit my reply for insertion in *The Leader*, at your earliest convenience.

You will see from what follows, that you are mistaken as to the reasons of my tardiness in replying to attacks of Mr. Bruyere; that it has been from the extravagance and puerility of Mr. Bruyere's letter, rather than from the cogency of his facts and arguments, that I have deferred noticing it until to-day.

I have the honor to be, sir,

Your obedient servant,

E. RYERSON.

DR. RYERSON'S REPLY TO THE REV. J. M. BRUYERE.

When I first read in *The Leader* of the 10th inst., the letter of the Rev. J. M. Bruyere (Roman Catholic Priest in this city) addressed to the "conductors of the Press in Canada," criticising a circular which I recently addressed to Heads of Municipalities on the application of the Clergy Reserve Fund, and assailing our Common School system generally, I thought his statements were too improbable and his objections too often refuted to require any notice from me. But I find by remarks in *The Leader* and other papers, as well as by observations in private circles, that I am expected to reply to this anti-public school champion; and I am induced to comply with wishes thus entertained chiefly by the considerations that Mr. Bruyere appears as the representative and organ of a party, and that the statements of his letter afford me another opportunity of exhibiting the fair and generous principles of our public school system, and of exposing the unfairness and baselessness of the objections urged against it by the party of Mr. Bruyere.

2. The *personalities* of Mr. Bruyere manifest the favorite weapon of his party in all controversies, and require little notice. When a law of the land *requires* the Chief Superintendent of Schools, among other things, "to employ all lawful means in his power to promote the establishment of

school libraries for general reading," "to provide the schools with maps and apparatus," and "collect and diffuse useful information on the subject of education generally," Mr. Bruyere shows as little regard for law as for good taste, in charging me with indecent presumption and intrusion, in submitting to the Municipal Councils the suggestions contained in my circular, and more especially when I proposed to add "to each municipal appropriation, one hundred per cent." out of grants which the liberality of the Legislature had placed at my disposal for the very purpose of establishing public libraries and providing schools with maps and apparatus. But with as little consistency as logic, Mr. Bruyere denounces my example in intruding upon the public on the subject of education, and yet pleads that very example for *his* doing the same thing!

3. Mr. Bruyere remarks "that our Municipal bodies being composed of citizens of the highest respectability by their moral character, their education and standing in society, should be the best and sole judges of the most suitable appropriation of the money which the Act of the Legislature has placed under their control." I quite agree in this extorted tribute to the intelligence and patriotism of our Municipal Councils; and it is on this very ground that I have proposed from time to time the provisions of laws to invest them with such large and responsible powers in regard to the education of the youth of the country. I am glad that the party of Mr. Bruyere has at length learned to appreciate the Municipal bodies more highly than recently, when they declared them too ignorant and bigoted to determine the boundaries of separate school sections, or appoint superintendents to divide the school moneys between the separate and public schools. On account of these clamors of Mr. Bruyere's party against the Municipal Councils, the division of school monies between the public and separate schools was transferred from the Municipal authorities to the Chief Superintendent, and the Separate School Act takes away the determining of the boundaries separate school sections from the Municipal Councils altogether—making the boundaries of a separate school section invariably the same as those of the common school section within the limits of which the separate school is established: whereas formerly the Municipal Councils, in compliance with the wishes of supporters of Separate Schools, often extended the limits of

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Separate School sections over three or four Common School sections. It appears to me now that Mr. Bruyere's party begiu to think more favorably of Municipal bodies than heretofore; and those bodies will doubtless appreciate his compliments.

4. The professed subject of Mr. Bruyere's letter is a two-fold protest—one against the application of any part of the Clergy Reserve Fund for the purchase of school maps and apparatus; the other against its application for the purchase of public Libraries. I will examine the grounds on which he professes to base each of these protests.

5. He protests against any part of the Clergy Reserve Fund being applied to the purchase of school maps and apparatus, because the Separate Schools are excluded from any participation in it for that purpose. He says, "the Catholic Separate Schools too and more by far than the Common Schools, stand in the greatest need of maps, charts, globes, and other school apparatus. We are at once met by the liberal and learned gentleman saying, the law is in your way; there is a clause in the law for the secularization of the Clergy Reserves, precluding especially Separate Schools from any share in the distribution of these funds." Mr. B. proceeds to charge me with having suggested this clause of the law for the secularization of the Clergy Reserves, and then piteously exclaims: "Common Schools must be furnished abundantly with maps, charts, globes, &c., &c. Let the benighted catholic boy, and catholic girl, learn astronomy by looking up to the stars, and geography by taking an easy trip around the world." Now the simple fact is, that I not only never suggested one clause, phrase, or word of the law for the secularization of the Clergy Reserves, but there is no restrictive clause whatever, such as Mr. Bruyere asserts, though municipalities in Lower Canada are precluded by an act passed last session from raising anything for the support of dissentient Schools. The Separate Schools in Upper Canada have precisely the same facilities for providing themselves with maps, charts, globes, &c., as the Common Schools; and supporters of Separate Schools in Toronto, Kingston, Hamilton, London, Chatham, Brantford, Niagara, Barrie, Peterboro', Prescott, and other places, have availed themselves of the facilities for procuring maps, charts, globes, &c., at this department, and to each of them I have appro-

tioned one hundred per cent. on the sums advanced by them. And only a few days before Mr. Bruyere makes these assertions, the Roman Catholic Bishop of London was shewn the depository of maps, globes, &c., by myself, and he ordered a number of them for his Separate Schools, and to which I made the apportionment of one hundred per cent. on the amount advanced.

6. Mr. Bruyere's statements in regard to *books* in the official catalogue for Public Libraries are equally unfounded and contrary to fact. While he exclaims against the histories of the "infidel Hume and the sceptical Gibbon," he ought to know that neither of these works is the *Index Expurgatorus*, while Archbishop Whatley's *Logic*, and Macaulay's *History* are thus distinguished. He says, "*d'Aubigne's History of the Reformation*," is in the catalogue, which is not the fact. He says there is no such book in the catalogue as "Cardinal Wiseman's Lectures,"—whereas *Cardinal Wiseman's Lectures on the connection between Science and Revealed Religion* are on the official catalogue, as also Bossuet's *Universal History*. Mr. Bruyere likewise says, "In vain will we look in these public libraries for *Lingard's Anglo Saxon Church*; *Gahan's Church History*; *History of the Church* by Reeve," when each of these three histories is contained in the official catalogue; as also *Lingard's History of England*; *Milvin's History of England*; *Fredet's Ancient History*, and *Fredet's Modern History*. These works were inserted in the catalogue three years ago on the recommendation of Bishop Charbonnel, to whom was communicated the wish of the Council of Public Instruction that he would select the Roman Catholic Histories he judged best, as the Council, on the disputed ground of civil and ecclesiastical history, intended to select a certain number of standard works on each side—leaving to what Mr. Bruyere himself calls the "good sense, honesty, and liberality of the Municipalities in Upper Canada," to procure which they might please; and most of them have made a fair selection of histories from both sides. Nay, when in London, in 1851, making selections of library books for examination, and arrangements for procuring them, I had (on the strength of a letter of introduction from a high quarter) an interview with Cardinal Wiseman, to whom I briefly explained the principles on which I proposed to promote the establishment of Public School Libraries in Upper Canada—the avoidance of

doctrinal and controversial works of any religious persuasion, as between Protestants and Roman Catholics, and the selection of the most popular works in all the departments of human knowledge, and I wished his Eminence to favor me with a lists of books and their publishers such as were approved by his Church and in harmony with the character and objects of the proposed Canadian Libraries. Cardinal Wiseman frankly replied, that nearly all the books printed and sold by Catholic publishers, were doctrinal expositions and vindications of the Catholic Church, or such as related to questions of difference between Catholics and Protestants, and therefore, not adapted to the non-controversial and non-denominational libraries I proposed to establish. Yet, after this, I applied to Bishop Charbonnel, notwithstanding his previous attacks on me, and inserted in the catalogue every historical library book recommended by him, and more than the histories enumerated by Mr. Bruyere. Thus throughout, have I pursued a fair, a kind and generous course towards Roman Catholics, and have treated them with a consideration which has not been shown to any Protestant denomination, while their Charbonnels and Bruyeres have not ceased to requite me with evil for good, by their ceaseless misrepresentations, provocations and calumnies.

7. Mr. Bruyere represents me as the most inveterate enemy of Romanism in the country, and employing every means in my power to oppose and destroy it. What may be my views as to the peculiar doctrines of Romanism and Protestantism, and of the comparative influence of each system upon religion, morals, intellect, social order, liberty, civilization, and man's well-being here and hereafter, is a matter which appertains to myself. I am responsible for my *official* acts; and to them I appeal for a refutation of Mr. Bruyere's imputations. And the reader will, perhaps, be surprised to learn, that at the very moment Mr. Bruyere thus assailed my official conduct, he had fresh in his recollection, if not in his possession, a practical refutation of his own charges, as I had, no longer ago than the 25th of November, addressed to him an official letter, (in reply to one from him,) every sentiment and word of which disproves his statements. As this correspondence illustrates the religious aspect of our Common School system, the extent to which Mr. Bruyere and his friends seek to avail themselves of it, and the fairness and "liberality" with which I have interpreted and ap-

plied the law in favor of Roman Catholics as well as Protestants, I append copies of it to this letter for publication, as the best answer to the attacks of Mr. Bruyere's party. This correspondence is only a specimen of much of the same kind. I select it because it has recently taken place with Mr. Bruyere himself. A man's necessities must be great and his scruples small indeed, when he conceals the truth and asserts the contrary.

8. In conclusion, I beg to add three or four general remarks. The first is, that Mr. Bruyere's objections to the system of providing the schools, &c., and the municipalities with libraries, are perfectly frivolous and groundless, as in regard to these the Separate Schools and the Roman Catholics are placed upon precisely the same footing as the Public Schools and the other classes of the population. The books which Mr. Bruyere complains of as selected for the libraries are not in the catalogue at all, and the histories which he represents as having been omitted are all in the catalogue, while the culture of the vast and varied fields of human knowledge—common alike to the Romanist and Protestant—is provided for by the best translations of the famed authors of ancient Greece and Rome, by the best works on every branch of natural history, science, and philosophy, every department of human industry and enterprise, as also of genius, imagination and taste; and from this extensive catalogue of some four thousand different works (several thousand volumes) selections are made at the uncontrolled discretion of those whom Mr. Bruyere himself has pronounced "citizens of the highest respectability by their "moral character, education, and standing in society."

My second remark, is Mr. Bruyere's statements and objections, that religion is banished from our Common Schools and that they are infidel, are equally groundless and untrue, as may be seen by the appended correspondence, the official regulations, and hundreds of official returns. The only ecclesiastic in Canada that ever proposed the "banishment of religion from our Common Schools was Bishop Charbonnel himself" In his official correspondence with me, (printed by order of the Legislative Assembly,) letter dated 1st of May, 1852, the Bishop says—"I have said, that if the "echism were sufficiently taught in the family or by the "pastor, so rare in this large Diocese—and *if the mixed "schools were exclusively for secular instruction, and without*

"danger to our Catholics, in regard to morals, books and
 "companions, the Catholic Hierarchy might tolerate it, as I
 "have done in certain localities, after having made due in-
 "quiry." I am quite aware of the object of thus wishing
 to banish all recognition of religion from our Common
 Schools, as well as Mr. Bruyere's object in asserting that
 such is now the fact. The same course was pursued by
 Bishop Hughes and his partizans in the city of New York
 some years since. Under the pretence of not permitting
 anything denominational in the schools, the Bible was taken
 out of the hands of the Protestant pupils, and every par-
 agraph and sentence, and every word, in which any reference
 to religion, or even the Divine Being was made in the school
 books, was crossed or blotted out. I have in my possession
 a specimen of this system of school-book emaculation in
 order to conciliate (as it was supposed) Bishop Hughes and
 his followers. Did it succeed? Certainly not. The school
 being thus rendered so objectionable to large classes of Pro-
 testants, it was thought they might be crushed altogether.
 Bishop Hughes now denounced them, as Mr. Bruyere does
 our Common Schools, as godless, infidel, &c., and to be shunn-
 ed by all mankind as the deadly fountains of infidelity. I
 have endeavored to guard our school system and schools from
 a similar danger by equally protecting the rights and interest
 of both Protestant and Romanist; and this is the real ground
 of the alarm and denunciations of Mr. Bruyère and his con-
 try, who class all as infidels that are not of their party, and
 all teaching infidelity which is not given under their di-
 rection. I will not consent to Mr. Bruyère's wresting from
 the hands of a Protestant child his Bible—the best charter
 of his civil liberty, as well as his best directory to heaven—
 any more than I will force it into the hands of the Roman
 Catholic child, or wrest from him his Catechism. Thus are
 the assertions of Mr. Bruyere and his *confreres* falsified, and
 their alien aggressions against our Common School system
 defeated. In the days of the venerable Bishop McDonell
 and the excellent Bishop Power, there was no such clamor
 against our Common Schools, they were liable to greater
 objections from that quarter than now; there were then no
 such classification and denunciation of all as infidels who do
 not believe in the peculiar dogmas of the Church of Rome
 —no such efforts to separate Roman Catholics and their
 children from Protestants; and the result was there were as

sound Roman Catholics then as now, and the Roman Catholic children who were taught in the mixed schools are as good Roman Catholics as those who have been, or are, taught in the Separate Schools; there were from six to twelve Roman Catholics, members of the less numerous Legislative Assembly of Upper Canada, elected by the common suffrages of Protestant as well as Roman Catholic electors, instead of one, as at the present time, and he elected by protesting against Separate Schools and against priestly influence. Ten *Globes* and their contributors could not do as much to impair the influence of the Roman Catholic Church, and blight the hopes of its members in regard to such distinctions and advantages as depend on the popular elective voice, as have the Charbonnels and Bruyeres of that Church during the last five years. Though one may not regret this as a Protestant, yet every benevolent and patriotic mind must lament that there is any class of children or citizens in the country so isolated as to deprive them of the mental development and culture enjoyed by others, and cut off from the prospects of all public offices and distinctions depending upon the elective voice of the people to which intelligence, talent, industry and worth are justly entitled, irrespective of religious sect or creed. It is to the Charbonnels and Bruyeres—the infusion of a new foreign element into our country since the days of Bishops McDonell and Power—that our Roman Catholic fellow citizens owe the cloudy, civil and social prospects that are darkening the future of themselves and their children. The palace-like schoolhouses, richly furnished with appropriate maps, charts, and other apparatus, which inflict such pangs in the heart of Mr. Bruyere, are so many voluntary creations of the people themselves; so many bright illustrations of a glorious progress, in which Roman Catholics, in common with all other classes, should, and may equally participate. I should falsify the whole of my past life, and despise myself, were I not scrupulous to protect the rights and feelings of Roman Catholics equally with those of any, or all other classes of the community. It is certain of their own ecclesiastics who have inflicted upon them burdens and disadvantages which their fathers had not to bear in the days of Bishops McDonell and Power; who have made that a mortal sin at a Municipal or School Election, which was formerly no sin at all; who deny the ordinances for attending schools, an attendance at which was formerly

encouraged, when those schools were more exceptionable than at present. The conscientious convictions of which Mr. Bruyere talks, have been manufactured to order, as also the mortal sins which are charged upon certain Catholics. The authors of such violations of the rights of both God and man; who treat the immortal minds of Roman Catholics just as the American slave-holder does the mortal bodies of his slaves; who prohibit all mental development, all exercise of thought, all participation of any mental food, the reception of even a single ray of intellectual light, except at their own command, and under their own manipulation; the authors of such an enslavement and extinction of all that is expansive and dignified and noble in man, are alone responsible, if the Roman Catholics and their decedents in Upper Canada become "Hewers of wood and drawers of water" to other classes of their fellow citizens, instead of standing upon equal footing with them and rivalling them in intelligence, mental power, enterprize, wealth, individual influence and public position.

But the authors of this new crusade for the creation of a despotism in the State, and above the State, upon the wrecks of Canadian intellect and civilization, seems as reckless of principles as of consequences; and to destroy our national school system every variety of method is employed:—At one time, all state provision for education is denounced, and that in the face of state endowments for education in Lower Canada—at another time it is insisted, not only that the state, but that even the municipalities shall collect and provide funds for the support of Roman Catholic schools, as may be demanded from time to time by their supporters, and that without any supervision or accountability such as is required in regard to public schools equally open to all classes of the community. At one time Members of Government and of the Legislative are thanked and praised for having passed certain provisions of a Separate School law; at another time the very same persons are denounced from the very same source for not having repealed those provisions. The assertion that our school-sare infidel is an insult and libel upon the people of Upper Canada, who cherish and support them; and the pretence is as idle as it is groundless, that the pupil of a day school cannot be taught his catechism at all unless taught it during the six hours per day of the five days and a half of each week that he is in the school, when he is sixteen hours each day, and the whole of Sunday under the care of his parents and priest.

But as I have in my last annual report sufficiently vindicated the religious and impartial character of our school system, I need not do so again in this place; my present object is only to defend it and myself against the fresh attacks of Mr. Bruyere, and to expose the spirit and character of his semi official manifesto.

My last remark is, that the same spirit which assails, misrepresents and calumniates our public school system, is equally hostile and calumnious against everything British, from the throne down to the school municipality. You cannot open the journals in which the letters of Bishop Charbonnel and Mr. Bruyere find an echo without seeing them largely devoted to selections and articles assailing the British Government as the most unjust and execrable in existence, both in its foreign diplomacy and domestic administration, and the British nation as the most heartless and unprincipled on the face of the globe. Were I to insert only those passages of this kind that I have marked, the reader would be surprised and shocked at the concentration of enmity which is cherished and inculcated by these journals against the Government, character, institutions, and prosperity of the mother country. Their hostility to our system of public instruction is only one aspect or phase of a crusade against everything that places Great Britain at the head of modern civilization, and make her the asylum and guardian of liberty for the oppressed of all nations, and develops her national mind and resources beyond those of any other country in Europe.

I trust the papers that have inserted his attacks will insert this reply.

E. RYERSON.

EDUCATION OFFICE, }
Toronto, Dec. 22nd, 1856. }

Correspondence between Dr. Ryerson and the Rev. J. M. Bruyere, on religious exercises and religious instructions in the Common Schools—[referred to in the preceding.]

No. 1.] The Rev. J. M. Bruyere to the Chief Superintendent of Education.

(L. R. 4882, 1836.)

RESPECTED SIR,—The enclosed letter reached me yester-

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day. Unable to solve the question proposed to me, I take the liberty of addressing it to you, as the most competent judge in such a matter. Should you be so kind as to give your opinion on the involved question, I will forward it to Mr. Bulmer.

Hoping you will forgive the liberty I have thus taken in trespassing on your valuable time,

I am, dear sir, your most obedient servant,

(Signed)

J. M. BRUYERE.

DR. RYERSON,

Chief Superintendent of Education.

[Enclosure.]

WINDSOR, Canada West,

Oct. 21, 1856.

The REV. J. BRUYERE.

DEAR REV. SIR,—I hope you will excuse the liberty I have taken in writing to you on a legal point of law, but as many parties here cannot give, and even differ on the involved question, I thought probably you could obtain me the solution and advice I seek far better in Toronto when so near the Board of Education, than what I could in Windsor. The point to which I refer is as regards the school tax of this section. I am Teacher and Collector of School Sections Nos. 2 and 5, Township of Anderdon, County of Essex. Being in want of money, the Trustees empowered me to collect the school tax as authorized by law, but when calling on two or three Protestants, they protest against the tax, and says it is a Catholic school.

1. The school is free and supported by general tax.

2. All the people, with three exceptions, are French, and require the Christian Brothers' 2nd Book to be used for their children, while the Protestants use what books they think proper.

3. Catholic prayers are used at the recommendation of myself and Trustees, both at morning, noon and evening prayers.

4. I have taught the French Catechism to the Catholics when the confirmation was held at Moulton, during school hours, but only to the French children.

5. No religious knowledge has been taught to the three Protestant children, and only a Christian Brothers' book,

2nd series, was given to one of them, when the boy brought me 2s. to buy one for him.

The questions involved here are: Have we, by teaching Catechism to the Catholic children during school hours, and by using the Christian Brothers' books for Catholic children, exempted the Protestants from tax, and made the school separate, instead of common or public?

This is the only school in the section, and the Protestants have not demanded another, since all the children, with three exceptions, are Catholics, and speak French. We have only used the French books, with the exception when a boy or class wished to learn English: then, and only then, have we used the English translation.

We have closed school on days of observance by the Trustees' order, but the Protestants object to it, and say they will bring an action against us for violating the law, as only certain holidays are allowed by law.

Your early reply will greatly oblige, as I am forced to seize the goods and chattels of persons making default of payment after ten days notice, which has nearly expired for all the Protestants.

I am, dear and Rev. Sir, your obedient servant,

(Signed)

THOS. L. BULMER,

Teacher, Windsor.

P. S.—I teach school six miles from Malden, but receive my letters in Windsor, as my general residence is there.

T. L. B.

No. 2.] The Chief Superintendent to the Local Superintendent of Anderson.

EDUCATION OFFICE,
Toronto, Oct. 27, 1856.

[No. 6649, S.]

SIR,—I will thank you to return the enclosed letter at your earliest convenience, with such remarks and explanations (on a separate sheet) as you may judge necessary.

I have the honor,

(Signed)

E. RYERSON.

JOSEPH A. BETHELOT, Esq.,

Local Superintendent, Anderdon, Amherstburgh.

No. 3.] The Chief Superintendent to the Rev. J. M. Bruyere.

EDUCATION OFFICE,
Toronto, Oct. 27, 1856.

[No. 2650, S.]

SIR,—I have the honor to acknowledge the receipt of your note of the 23rd inst., and to state, in reply, that as the letter enclosed by you involves facts, as well as questions of law, I have felt it necessary (before answering it) to refer it to the Local Superintendent of Anderdon for his report upon the statements made. See 4th page of this letter.*

I have the honor, &c.,

(Signed)

E. RYERSON.

THE REV. J. M. BRUYERE,
(*In re.* No. 2 and 5 Anderdon)
Toronto.

No. 4.] The Local Superintendent of Anderdon to the Chief Superintendent.

ANDERDON TOWNSHIP,
County of Essex, C. W.

[L. R. 5046, 1856.]

[Not dated. Received E. O. 14th Nov., 1856.]

SIR,—My being absent from home will account for this delay in the answer of yours of the 28th ult., No. 2649—requesting I should return the enclosed with such remarks and any explanation I may judge necessary.

**Appeals to the Chief Superintendent of Education.*—All parties concerned in the operations of the Common School Laws have the right to appeal to the Chief Superintendent of Education; and he is authorised to decide on such questions as are not otherwise provided for by law. But for the ends of justice,—to prevent delay, and to save expenses,—it will be necessary for any party thus appealing to the Chief Superintendent of Education: 1. To furnish the party against whom they may appeal with a correct copy of their communication to the Chief Superintendent, in order that such party may have an opportunity of transmitting any explanation or answer they may judge expedient. 2. To state expressly, in the appeal to the Chief Superintendent, that the opposite party has been thus notified, as it must not be supposed that the Chief Superintendent will decide, or form an opinion on any point affecting different parties, without hearing both sides—whatever delay may at any time be occasioned in order to secure such hearing. Application for advice in Common School matters, should, in all cases, be *first* made to the Local Superintendent having jurisdiction in the Municipality.

I would inform you that in my great desire to start or establish a good and large school in sections No. 2 and 5, which had been so sorrowfully neglected, that I felt it necessary, and justified under the circumstances, in granting to Trustees and Teacher, certain privileges which may be considered, in some degree, a violation of the law regulating Common Schools. The children being all small, and all French except two; parents wishing they should be taught French for the first year at least, if not the second; there being no translation of the books authorized, I permitted them to use such books as are used in the Township of Sandwich and Lower Canada. As regards the teaching of Catechism to the children, it was understood to be out of school, in other words after school hours. I knew that if I did not allow a slight violation of the law, the section would be without a school, now consisting of 50 to 60 pupils. I would here remark that the two or three Protestants whom Mr. Bulmer, the teacher, speaks of, are perfectly justified in protesting against the tax imposed by teachers:—not knowing the circumstances under which I acted; when explained to them, which I will do in a few days, they, I feel assured, will justify the slight violation, and pay the tax willingly; and more, if it is deemed necessary to keep the school in its present condition, I feel well assured that the strict adherence to the letter of the law by the *last* Superintendent was the cause of so small a number of children attending school. I am *also* fully satisfied from what has transpired, that a slight deviation in nothing very essential does remove objections which parents frequently urge as an excuse for not sending their children to school. It is a true and melancholy fact that in this and adjoining Townships the majority are constantly urging reasons for not sending their children, and it is only by a personal visit of the Superintendent—and not always successful—to every head of family, to urge, and I might almost say *beg* of them to send their children, to enable you to form anything like a good school. I have thought it advisable to state a few facts to give you some idea of the difficulties attending the duties of a Superintendent who feels as he should about schools, they must palliate any slight deviation from his duties which are clearly pointed out. I have no doubt but what the Trustees have done some little things that might be taken advantage of, but I have every reason to think that they have acted

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honestly, and thought it lawful and right. Should it be thought best, and proper to make a change in the management of the school sections Nos. 2 and 5, after the reasons here given for my allowing certain privileges, I would ask for advice and instructions.

Yours respectfully,

(Signed) JOSEPH A. BERTELOT,
Local Superintendent in Anderdon Township.

No. 5.] The Chief Superintendent to the Rev. J. M. Bruyere.

EDUCATION OFFICE,
Toronto, Nov. 25, 1856.

[No. 2795 T.]

SIR,—In reference to your letter of the 23rd ult., the receipt of which I acknowledged on the 27th ult., I have received from the Local Superintendent of Anderdon (Mr. J. A. Berthelot) his explanation relative to the matters referred to in the letter of the Trustees of School Sections Nos. 2 and 5 in that Township, which you had enclosed to me, and on which you request my interpretation of the school law.

1. The law in Upper Canada does not permit any authority whatever to interfere between the parent or guardian and child in regard to religious instruction. The law on the subject of using books, and giving religious instructions in the public schools, is as follows:—"No foreign books in the English branches of education shall be used in any model or common school, without the express permission of the Council of Public Instruction, nor shall any pupil in any such school be required to read or study in or from any religious book, or join in any exercise of devotion or religion, which shall be objected to by his parents or guardians; provided always that *within this limitation*, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to the general regulations provided according to law."—(School Act of 1850, Section 14.)

On this section of the Act the Council of Public Instruction have founded the following remarks and regulations: "In the section of the act thus quoted the principle of religious instruction in the schools is recognized. The restriction within which it is to be given is stated, and the exclusive right of each parent and guardian on the subject is

secured without any interposition from Trustees, Superintendent, or the Government itself; therefore it shall be a matter of mutual voluntary arrangement between the Teacher, and the parent or guardian of each pupil, as to whether he shall hear such pupil recite from the catechism or other summary of religious doctrine and duty, of the persuasion of such parent or guardian."

In regard to devotional exercises the Council of Public Instruction, after *recommending* that the daily exercises of each common school shall be opened and closed by devotional exercises, remark that "The Lord's prayer alone, or the forms of prayer hereto annexed may be used, or any other prayer preferred by the Trustees and Teacher of each common school."

According to the above quoted provisions of the act and the regulations founded upon it, you will perceive that the restriction as to the use of foreign books in the schools does not apply to any published in the French, or in any other than the English language, that the Trustees, Teacher and parents of the pupils of the school referred to by you, can exercise their own discretion, as to the prayers and books of religious instruction, and the religious instruction given to the pupils of the school, so as not to compel the Protestant children to be present at them against the wish of their parents or guardians, or lessen the amount of secular instruction to which they are entitled in the school.

I have the honor, &c.,

(Signed)

E. RYERSON.

THE REV. J. M. BRUYÈRE,

(*In re.* Nos. 2 and 5 Anderdon.)

Toronto.

(*From the Leader, Wednesday, December 24, 1856.*)

We publish this morning a reply from Dr. Ryerson, Chief Superintendent of Education, to a letter of the Rev. Mr. Bruyère which lately appeared in our columns, on the subject of the Clergy Reserves' monies. The letter of the Rev. Mr. Bruyère was called forth by a circular from the Chief Superintendent of Education to the Municipalities, urging them to apply those monies to educational purposes. The Rev. Mr. Bruyère objected to the devotion of these funds to the purchase of books, on the ground alleged by him, that

the official list of works out of which the township libraries were selected, was unfair, from its sectarian bias, to the Roman Catholic religion. It is now shown that the rev. gentleman was in error in regard to certain exclusions as well as inclusions in that list; though whether Dr. Ryerson does not go too far in asserting that his opponent was wrong in every case to which he alluded, is a question not to be decided without reference to the list itself. Those who are curious upon that point may, if they can obtain a list—not one of which we have ever seen—set about the solution of the question by an actual examination.

Dr. Ryerson still retains something of the controversial style of the early journalism of the Province, when it was but an infant colony. He is profuse in epithets, bandies motives and kicks about accusations in the approved style of village newspaper literature. It is an old and inveterate habit; and we are more than half inclined to excuse it on that score. But it is not exactly the moderate and conciliatory style that we are accustomed to look for in an official. A semi-official decorum seems to demand that such controversies should be conducted in a style at once more concise and modest; retaining all the energy and force necessary to the assertion of facts and the rectification of error. The extraneous matter which Dr. Ryerson has dragged into his reply is but a symptom of an incurable fondness for that railing controversy which has such an attraction for juvenile minds, and which once formed into a habit cannot be shaken off by any but a superior mind. It is absurd for Dr. Ryerson to profess to steer clear of religious preferences, when he speaks of "conscientious convictions manufactured to order," and a thousand other things of the same kind. We are not aware that he has received any special mission from above to judge of the genuineness or spuriousness of conscientious convictions; but if he has any credentials of this kind, he ought by all means to make them known. But as to the main question; if he consulted all parties interested in making the list of books for libraries; if he inserted such works as Bishop Charbonnel indicated, by way of balancing others of an opposite character, he must be confessed to have acted with a degree of fairness for which he is entitled to some credit. As we said before, all histories which relate to the period of the Protestant Reformation, are more or less one-sided; more or less the biassed apologists of the parti-

zans or opponents of that great event ; and the only thing practicable is fairly to allow both sides to be heard. If this be done there can be no well-founded cause of complaint ; if not done, a remedy is indispensable.

In the meantime, we suspect the Municipalities will dispose of the Reserves' revenues for such purposes as they think proper, without much regard to outside advice from any quarter.

The rejoinder of Father BRUYERE to Dr. RYERSON will be found in our columns to-day. He clearly convicts the Superintendent of Education of falsehood in regard to the list of books from which township libraries are selected ; and in several other respects is more than a match for the official. His style and tone certainly contrast most favorably with those of Dr. RYERSON.

REV. J. M. BRUYERE'S REJOINDER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

The long expected reply of the Chief Superintendent of Education, at length, made its appearance in *The Leader* of the 24th ult. The perusal of it has brought back to the recollection of many, the old adage of the Latin poet :

*Parturiunt montes, nascetur ridiculus
Mus.*

Which I translate freely, thus :

Dr. Ryerson, after several weeks of painful labor, has brought forth a ridiculous

—Fuss.

The rev. gentleman starts off with a sarcasm upon what he chooses to call the *extravagance and puerility* of the Rev. Mr. Bruyere's letter. If I am not mistaken, an impartial public is naturally inclined to look over with indulgence the occasional *puerilities* which may escape an earnest and honest man. But I doubt whether they will extend the same indulgence to the crudities thrown broadcast in the face of *two hundred millions* of believers in the Church of Rome. Pause awhile, reader. The creed of Catholics is termed by Dr. Ryerson "*conscientious convictions manufactured to order.*" No one better than the Chief Superintendent of Education, knew the falsehood of a charge which, besides, is the most outrageous insult offered to Catholics, as rational

beings and believers in a creed which is professed by the greatest geniuses as well as the most limited capacities. This creed *manufactured to order* was believed by the conquerors of Poitiers, Crescy, and Agincourt, by Bossuet, Fénelon, Massillon, Descartes, Mallebranche, Tasso, Napoleon. It is professed by such weak-minded men as Cardinal Wiseman and Archbishop Hughes. Many of the most gigantic intellects and profound reasoners of the present day have made their profession of this creed, fit only for brutes, according to Dr. Ryerson : The Schlegels, the Stolbergs, the Hellers, the Hurters, the Newmans, the Brownsons, the Mannings, and the Wilberforces. It is daily embraced by Dukes, Duchesses, Peers, men of the highest nobility, resplendent with learning and virtue. Over five hundred ministers of different denominations, have during the last ten years, made their solemn profession of these *conscientious convictions manufactured to order*. I thank most sincerely the independent and noble Editor of *The Leader*, who, in his editorial remarks of the 24th ult., flung a manly rebuke in the face of the reviler of the faith of his fellow-christians.

Doctor Ryerson, in order to prevent public indignation from falling heavily upon his godless system of education, endeavors to depict me as *the representative and organ of a party*—a small and inconsiderable party, doubtless leagued for the destruction of State Schoolism. With a view of bringing upon my devoted head an overwhelming weight of odium, he attempts 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 ministry in this Province. Alluding to me personally, and to his Lordship Dr. DeCharbonnel, now in Europe, he bestows upon us the old epithet borrowed from the *Globe*, his new organ,—of foreign clergy, *the infusion 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 and the excellent Bishop Power*, insinuating as clearly as language can convey his meaning, that the saintly Bishops above named were rather favorable to State Schoolism. In their days, if we are to believe Dr. 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 document 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 working of the Public School System, and died contented." As to the first portion of this 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 therewith, 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 * * * * Your encomiums, in so far as they relate to the line of conduct you have attributed to him, are severe reproaches; and I am most happy in having it in my power to state, for the benefit of all whom it may concern, that our late Bishop was a most energetic advocate and supporter of Catholic Separate Schools, and most resolutely opposed to mixed.

"I have the honor to be, Sir,

"Your obedient servant,

"T. 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 insinua-

tion, 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 disposition 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 fruit 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 neighbouring 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 deleterious 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 fulfil 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 intellectual." 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 re-

port 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 insaluted, 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 Sodoms and Gomorrachs, and her fair lands into the common nestling-place of howling bedlamites." Lately 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 deleterious 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 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 acts. 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, etc., etc. From the teaching of the declension of nouns, the variation 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 as 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 the education of 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 parent's 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 "*Hewers of wood and drawers of water.*" Because, forsooth! 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

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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 movement 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 158,678 souls, has *three hundred and seventy-two* primary schools, with four hundred and eighty two teachers, and fourteen thousand children attending them. Has Edinburg so many schools for the instruction of those classes ? I doubt it. Berlin, with a population of 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 prejudices 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 sufficient. 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 sound Roman Catholics*, educated in mixed schools, may be honorable 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 of have sworn to destroy Catholicity in this Province. It 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, and 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*

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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 taste 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 *Dr. Lingard is a Catholic Priest, and an advocate of the Roman Catholic Church.* That is to say: beware reader! 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 chaste 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 repel 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 Christiani-

ty. 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 nativeism. 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 asserter 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 inf. re, 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 Halls of Science; no learning, except in my Schools. Every where 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. Bruyere tells you; he is a Popish Priest. Give me a little more money; give me the whole Clergy Reserve fund. If you cannot give 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, ect., ect.; 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 Bruyere; you are both scoundrels for opposing me.

in my noble efforts in behalf of my Model Schools ; ye 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 design. By George ! I will destroy your Separate Schools, and send your Brothers and Nuns to Halifax, if you do not hold your tongue and stop your pen." 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 fractions. 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 Gaspé, 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 fulfil our duty towards our children, without tantalizing interference. Catholics ask to be let 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 schools, 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 do not want them for ourselves. Let those who are satisfied with their working and fruits, enjoy them to their hearts content. Such is our position, such our principles. Will Dr. Ryerson see in them *alien aggressions against his Com-*

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mon School System? Will he again charge us with an 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. Bruyere'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. Bruyere 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 contemporary. 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 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 stays 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 fall. 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, free, however, from prejudices against his fellow Christians, is the earnest wish of his devoted friend and sincere admirer,

J. M. BRUYERE.

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 busy times for us, are the sole cause of the delay.

From the Leader, January 16, 1867.

With the air and tone of an injured man, Dr. Ryerson, in his second reply to Rev. J. M. Bruyere, complains that he has been unjustly subjected by this journal to an imputation of making false statements. Where this the case, we should lose no time in making the *amende honorable*; for, on all occasions it has been our aim to do justice to those whose language or conduct we may have occasion to censure. Let us then see whether we are guilty of the injustice to Dr. Ryerson of which he makes a complaining accusation. But first, we must explain how the controversy between Dr. Ryerson and the Rev. J. M. Bruyere commenced. Dr. Ryerson issued a circular to the Municipalities, urging them to devote the Clergy Reserve monies to educational purposes. In this recommendation we concurred; without, however, accepting the reasons on which Dr. Ryerson had thought fit to base it. The Rev. J. M. Bruyere addressed the Conductors of the Canadian Press, through our columns, giving his reasons for disapproving of the suggestions of Dr. Ryerson, and indicated other destinations for these monies which, in his opinion, would be preferable. Among his reasons for opposing Dr. Ryerson's suggestion, Rev. J. M. Bruyere urged the following:

But let us, for a moment, take a rapid survey of these Public Libraries, got up under the superintendence of Dr. Ryerson. In looking over their shelves, it is not unlikely that my eyes will fall upon some of the most rapid and anti-christian writers, such as *the infidel Hume, and the sceptical Gibbon*.

To which Dr. Ryerson replied that the books complained of were not in the catalogue at all:

In conclusion, I beg to add three or four general remarks. The first is, that Mr. Bruyere's objections to the system of providing the schools with maps, &c., and in the municipalities with libraries, are perfectly frivolous and groundless, as in regard to these the Separate Schools and the Roman Catholics are placed upon precisely the same footing as the Public Schools and other classes of the population. *The books which Mr. Bruyere complains of as selected for the libraries are not in the catalogue at all*; and the histories which are represented as having been omitted are all in the catalogue.

This denial was surely full enough—that the books complained of by the Rev. Mr. Bruyere were not in the catalogue at all; the complaint, be it understood, extended to the works of Hume and Gibbon. Rev. M. Bruyere rejoined:

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 Catalogues 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 taste 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."

Whereupon *The Leader* said: "Mr. Bruyere clearly convicts the Superintendent of Education of falsehood in regard to the list of books from which township libraries are selected."

The reader will see from the above statement what right Dr. Ryerson has to complain that we have put the brand of falsehood on his productions. It is we who have a right to complain of being unjustly charged with uttering false accusations. We know that unscrupulous journals which this time-serving official is trying to conciliate, will copy his accusation without permitting their misguided readers to know that it has been refuted.

DOCTOR RYERSON'S SECOND REPLY TO REVEREND J. M. BRUYERE.

FOR THE LEADER.

In *The Leader* of Wednesday the 7th instant, the Reverend J. M. Bruyere has addressed to the conductors of the Press in Canada a second long letter against myself and the Common School system in Upper Canada. It is a professed rejoinder to my reply to his previous attacks; but instead of sustaining the position he first assumed, and supporting the charges he first made, he virtually abandons every one of them, and occupies three columns with miscellaneous declamation foreign to the subject, with pitiful misrepresentations

of my words, and gross personalities, which accord so entirely with the taste and feelings of *The Leader* as to be regarded by him as a pattern of controversial style. But, as I have not thought it worth while to notice any of the many characteristic attacks which have been made upon me by *The Leader* during the last year or two, nor to the previous personalities of Mr. Bruyere; so neither must I now suffer myself—however strong the temptation—to do more than show how completely the school system of Upper Canada and its administration stand vindicated against the insinuations of *The Leader* and the attacks of Mr. Bruyere. With *The Leader* and Mr. Bruyere, I may but merit the epithets of “falsehood” and of being a “hypocrite son of John Wesley.” but I leave it to the intelligent reader to suggest the grounds on which others than *The Leader* and Mr. Bruyere may regard me as entitled to the treatment of common decency, if not gentlemanly courtesy.

Mr. Bruyere's first letter contained four principal charges. The *first* was, that Separate Schools were excluded from the provision which had been made for supplying the public schools with maps and apparatus—that Catholic children must learn geography by travelling round the world, and astronomy by looking up to the stars. In reply, I showed that there was not only the same provision for supplying separate, as public schools with maps and apparatus, but that many Separate Schools had been provided with them by me, and among others those in the City of Toronto itself. What does Mr. Bruyere now say in support of this grave and exciting charge? Not one word; and by thus abandoning it in silence, he tacitly confesses its utter groundlessness.

The *second* charge which Mr. Bruyere preferred was, that by a clause which he represented me to have got inserted in the Clergy Reserve Moneys Distribution Act, Separate Schools were expressly excluded from sharing in the advantages of the application of those moneys for the purchase of maps, apparatus and libraries. On the contrary, I maintained that there was no such exclusive or restrictive clause in the Clergy Reserve Act, much less had I suggested it. What does Mr. Bruyere now say in support of this grave charge and alleged grievance? Not one word—thereby admitting its groundlessness also.

A *third* charge made by Mr. Bruyere was, that I had inserted in the catalogue of books for public libraries, Hume's

and Gibbon's Histories, and D'Aubigne's History of the Reformation whilst I had excluded Lingard's Anglo-Saxon Church, Gahan's Church History, and the History of the Church by Reeve. In refutation of this charge, I showed that Hume's and Gibbon's Histories were not in the *Index Expurgatorius*, and therefore ought not to be objected to by Mr. Bruyere—that D'Aubigne's History of the Reformation was not in the catalogue, while the three histories mentioned by Mr. Bruyere as having been excluded, were all contained in the catalogue; and in addition to those histories, the catalogue contained Lingard's History of England, Mylius' History of England, Fredet's Ancient History, and Fredet's Modern History—all standard Roman Catholic Histories, and all inserted on the recommendation of Bishop de Charbonnel himself, on my application to him. What justification does Mr. Bruyere set up for such scandalous charges? None whatever; and the only apology he makes is that his "mistake was quite unintentional." I have to observe in reply, that neither the public nor myself are concerned with Mr. Bruyere's *intentions*, but with his *statements*—which are shown to be unfounded in regard both to what they deny and what they assert of a printed catalogue of books, and a system of libraries affecting the whole country, and adopted by the Council of Public Instruction—a Council composed of gentlemen of the highest honor, intelligence and integrity.

The *fourth*, and last principal charge preferred by Mr. Bruyere was, that in the Common School system Christianity was not recognized—that the schools were godless and infidel—and that I was employing every means in my power to injure and destroy the Roman Catholic Church. In reply, I simply gave an official correspondence that had recently taken place between Mr. Bruyere and myself, which disproved his statements and charges in every particular. What now is Mr. Bruyere's defence of such statements and imputations? His only defence is, that the correspondence ought not to have been made public, and has nothing to do with the subject!

Thus have Mr. Bruyere's four principal statements and charges been disproved and shown to be entirely groundless. It now remains for me to dispose of some of his miscellaneous statements.

1. He says—"The Chief Superintendent of Education asserts that neither Gibbon nor Hume are to be found in his libraries." I asserted nothing of the kind—my argument was

the reverse. I said they were not in the *Index Expurgatorius*—showing thereby that Mr. Bruyere had no authority to object to them, even in regard to Roman Catholic readers. Yet on this palpable misrepresentation of what I said, *The Leader* has, in most offensive terms, charged me with having been “convicted of falsehood!”

2. Mr. Bruyere says—“I repeat again, on the authority of the Catalogue before me, Cardinal Wiseman’s Lectures on the Principal Doctrines of the Catholic Church are not in the catalogue.” Who ever said these lectures were in the catalogue? I said expressly that all *controversial* works, whether Protestant or Roman Catholic—I may add Episcopalian, Presbyterian, Baptist, or Methodist—were excluded from the libraries, as inconsistent with their objects; and therefore such works as the above-mentioned lectures of Cardinal Wiseman, as well as Bossute’s *variations* had not been and should not be submitted, any more than the masterly Protestant answers to them. But, on the contrary, to prove that Roman Catholic authors as such, had not been excluded, I showed that CARDINAL WISEMAN’S lectures on the *Connection between Science and Revealed Religion*, and BOUSSUET’S *Universal History*, had been inserted in the catalogue. Mr. Bruyere says, he did not allude to *these* lectures of Cardinal Wiseman. I have to remark, I can only judge of what he intended by what he said. He said Cardinal Wiseman’s lectures in absolute terms—thus including his lectures of every description. I proved the inaccuracy of his statement, by showing that Cardinal Wiseman’s lectures on the connexion between Science and Revealed Religion—his best and most popular lectures, and the only ones known or adapted to general readers—were given in the Catalogue.

3. Having thus refuted every specific charge made by Mr. Bruyere, relative to the selection of books for the public libraries, I may remark generally, that the catalogue contains the name of every Roman Catholic author of celebrity in France, Germany, and Italy, whose works are adapted to popular libraries, and have been translated into English; and that if a larger number of such authors is not given in the catalogue, it is simply for the reason assigned by Cardinal Wiseman, when I applied to him for the names of them—they do not exist, and cannot therefore be inserted in the catalogue. If nine-tenths or nineteen-twentieths of the works in the English language on civil polity, political economy, pro-

gress of society, science, arts, manufactures, every branch of natural history and human industry, as well as works of taste, literature and imagination, are productions of Protestant authors, public libraries embracing those subjects—and not questions of controversial divinity—must be proportionately composed of the works of such authors. And it is a blessing for which we cannot be too thankful, or value too highly, that since the resurrection of the human mind, three centuries since, from the lethargy and enslavement in which it had been buried during the “dark ages,” mental activity has so followed upon the foot-prints of mental liberty, as to produce such vast treasures of knowledge, such abundant sources of entertainment, and such powerful levers of social advancement, for ourselves and for our children. What would the British Empire and the United States be without them? Spain and Italy can answer.

4. Mr. Bruyere has written and quoted much to show the immorality of the school system in the United States, and has reproduced Bishop de Charbonnel's quotations from the traveller Laing (not a clergyman) on schools in Italy. If so much crime exists in the States of North America where the systems of public schools exist, the States of South America show how much worse would be the condition of those States did not such schools exist. But I have shown more than once, that in four essential features our Canadian school system differs from that in the United States, in regard to the *religious* element; and in my published correspondence with Laing—a correspondence fresh in the recollection of Bishop de Carbonnel, I have disposed of the quotations from the public, though it appears, not so in that of Mr. Bruyere.

5. Again, Mr. Bruyere says—“The *Creed* of Catholics is termed by Dr. Ryerson, “conscientious convictions manufactured to order.” So far from there being a particle of truth in this statement, my whole letter proved that in the school law and its administration I had shown a consideration to the creed, feelings and even scruples of Roman Catholics, which had not been shown to any Protestant denomination of Upper Canada. I spoke not of the creed of Roman Catholics which has existed for centuries, but of convictions produced against our Public School system, by the infusion of a new foreign element, since the days of Bishops Macdonnell and Power, and with which a large portion of the Roman Catholics have no sympathy: my words were as follows:—“I

should falsify the whole of my past life, and despite myself were I not scrupulous to protect the rights and feelings of Roman Catholics equally with those of any, or all other classes of the community. It is certain of their own ecclesiastics, who have inflicted upon them burdens and disadvantages which their fathers had not to bear in the days of Bishops Macdonnell and Power; who have made that a mortal sin at a municipal or school election, which was formerly no sin at all: who deny the ordinances for attending schools, an attendance at which was formerly encouraged when those schools were more exceptionable than at present. The conscientious convictions of which Mr. Bruyere speaks have been manufactured to order, as also the mortal sins which are charged upon some Roman Catholics." It is thus clear that I had no more reference to the creed of the Roman Catholic Church than to that of any Protestant Church, but to injunctions against the public schools; which have been laid upon Roman Catholics in the diocese of Toronto by their Bishop, and which Mr. Bruyere has misnamed "Conscientious Convictions of Catholics"—but convictions of which Catholics knew nothing until since the infusion of the new foreign element, and which are as abhorrent to a large portion, if not the great majority, of Catholics, as they are inconsistent with their dignity as men, and their rights as Christians and citizens.

6. Mr. Bruyere has attempted to prove that the lamented Bishop Power entertained the newly imported views on the subject of Separate *versus* the Public Schools. As well might he attempt to prove that light is darkness. Bishop Power acted as a member and chairman of the Provincial Board of Education up to within less than a week of his death—advised upon and concurred in all the regulations relative to the Normal, Model, and Common Schools of Upper Canada, the selection of text-books, &c., &c.—was honoured after his decease by an unanimous resolution of the Board as to his character and services, and afterwards eulogized by me (who was absent at the time of his death) in a public and published address. As well might Mr. Bruyere have the boldness to attribute his sentiments to all the other members of the Board, including myself, as to ascribe them to Bishop Power. Nay, the ideas as well as convictions as to the mortal sins of sending children to the public schools or voting for a School Trustee, or Councillor, or Legislator, except at

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the order of the Bishop, have been manufactured since the days of the lamented Bishop Power, to the surprise, and reproach, and injury of Roman Catholics, as well as to the disturbance of the peace and hitherto harmonious educational progress of the country.

7. In reply to my assertion that Roman Catholic children who have been taught in the mixed schools, are as good Roman Catholics as those who have been taught in separate schools. Mr. Bruyere delivers himself as follows: "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 sound Roman Catholics, educated in mixed schools, may be honorable 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 Protestants to all intents and purposes. Therefore we can well afford to give them up to the Chief Superintendent of Education. They are as Catholic and Protestant as himself." Now as the Separate Schools are only recent and few and far between in Upper Canada, it follows that nineteen twentieths, if not ninety hundredths of the Roman Catholics who have received any education in Upper Canada, have received it in the mixed schools; and Bruyere himself admits that all of them with a few exceptions are of my views and not of his, on the system of public schools. This is a conclusive though unwitting testimony, that the newly imported dogmas and assumptions of Bishop DeCharbonel and Mr. Bruyere are as alien to the views and feelings of the great majority of the Roman Catholics as they are subversive of their rights and social interests. According to Mr. Bruyere, there was no sound Romanism in Upper Canada before the recent importations, and there are no sound Roman Catholics out of the assumed 150,000 bearing that name save the "few honorable exceptions," that bow their necks to the new yoke and their understandings to the new vocabulary of saintly virtues and mortal sins which have been lately manufactured for the perfection of their humiliation and enslavement. In the past days of Bishops Macdonell and Power and their clergy, who, like them, had grown up under British institutions, and knew by privations, experience and labors, how to sympathise with the wants, circumstances and interests of their people, it appears on Mr. Bruyere's au-

thority the Roman Catholics were only so in name, while they were "half-heathen in practice," as are their successors at the present day, whom Mr. Bruyere gives up by wholesale to the Chief Superintendent of Education. I will cheerfully accept the charge, and treat this large class of my fellow citizens with the same consideration and solicitude that I have always shown for their welfare as well as for their rights—knowing that neither is consulted by the party of Mr. Bruyere—a Falstaff Company, by his own confession, of "a few honorable exceptions," in the great body of the Roman Catholic community. And the sequel will show whether the great majority of the Roman Catholic youth, taught in the public schools in connection with their fellow countrymen, will, like many of their pioneer predecessors, stand in the first walk of the intellectual, distinguished and prosperous men of their neighborhood and country; or whether such distinction will attach to the "few honorable exceptions" of those and their children whom Mr. Bruyere's party shall isolate from all that is progressive, elevating and invigorating in the country,—shall teach the new catalogue of mortal sins with their accompanying conscientious convictions, that all Protestants are infidels—general knowledge poison—and Great Britain the most infidel and execrable Empire on earth.

The assumptions of this new foreign element in our country might not require public notice were they confined to their unfortunate victims; but when they are made the cloak of assailing public law and its administration; when they presume to command and denounce in the Council Chamber of Government and in the halls of Legislation, and give peremptory orders, enforced with pains and penalties, at every political, municipal, and school election throughout Upper Canada; when they seek to defame and destroy every public institution and agency for the diffusion of general education and knowledge, and even demand State support to teach that the great majority of the inhabitants of the State and their institutions are infidels and infidel agencies,—enemies of God and man; when they become an active element of party in regard to every public man and every public question, and public measure, whether in the provincial government or in the local municipality, and thus aim at controlling or destroying every man and every institution in the land,—they then reach a crisis of invasion which can no longer be evaded, but must be confronted by every man of every rank and

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party who values liberty of action, word or thought, just government and free institutions.

8. Finally, passing over many petty misrepresentations, I must say a word on that great doctrine of moral and political science flippantly propounded by Mr. Bruyere in the following sentences: "To the parents, not to the state the child belongs: so, at least, the law of God and nature proclaims. From the parent what power on earth can snatch him?" The theory thus laid down is, that the parent has everything, and the state nothing to do with the child—the one is placed in opposition to the other—a dangerous error and practical absurdity. By the state is meant the whole body of the people united under one government; and in the best organized state the interests of the whole community are binding upon each member, and the strength of the whole community is exerted for the protection of each member. The state, therefore, so far from having nothing to do with the children, constitutes their collective parent, and is bound to protect them against any unnatural neglect or cruel treatment on the part of the individual parent, and to secure to them all that will qualify them to become useful citizens of the state. Thus if the individual parent should starve, maim or murder the child, would not the state or collective parent have something to do in regard to the child? Has not the state had something to do for the protection of factory children in England—to protect them against the cupidity of the individual parent, and secure to them the opportunity and means of instruction? And if the state has so much to do with the body of the child has it not, by a stronger reason, something to do with the child's *mind* also—to see that it is not starved, maimed, and converted into an enemy and danger to the state, instead of being an intelligent and useful member of it? Now, our public school system instead of exceeding the legitimate power of the state, or the whole people in their collective capacity, in regard to the child, comes short of it. Based upon the fact that individual ignorance is a public evil, the state or whole people provide for its removal and prevention by establishing schools for the education of all the children—reserving to their individual parents the supreme control as to *religious instruction*.— But the state or collective people should proceed a step farther, and see not only that provision is made for the instruction of each child, but that each child should receive somewhere a certain amount, or certain period

of instruction—that if any individual parent should be so unnatural as to deprive his children of their divine and human birthright of mental food and clothing, and therefore mental growth and power, and starve and maim them by cruel neglect or abuse, the state or collective parent should interpose for the protection of such helpless children—worse than orphans—and save them from such irreparable wrongs and injuries. This is a power with which the state through the several municipalities of the land should be invested—a power with which I proposed to invest them by a draft of bill and communication submitted to Government two years ago—a power which has lately been suggested by two Judges of the Supreme Courts—the one in a recent address to a grand jury, the other in a still more recent address to the Canadian Institute. Thus the state, or the collective people, is the helper of every good, and especially of every poor parent, in the education of his children, and the legitimate guardian of children against the cruel neglects and wrongs of bad and unnatural parents.

But Mr. Bruyere says, the State, or society at large, through any of its organs or agencies, has nothing to do with the child—the individual parent is absolute. Yet, how does this pretext set up to exclude a class of children from the public schools accord with the practice of his party? Bishop De Charbonnel and Mr. Bruyere say to the state, you have no business or concern with the education of children, especially one class of them—they belong absolutely to their parents; and then turning to those parents, they say, those children are not yours but ours; and if you send them to the public schools to which you have been accustomed, you are guilty of moral sin—you shall be deprived of the ordinances of the church, and if you or your children die, you shall be buried like dogs. This is what Mr. Bruyere calls “freedom of education”—a despotism in the state over the state,—a despotism in the family over the parent—a surrender of the rights and functions of both the state and the parent to a clerical absolutism under which humanity withers and society retrogrades.

In conclusion, I beg to call the attention of public men of all parties to the following important facts.

1. That every charge against our School System and its administration, as partial or unjust in regard to School appropriations, libraries, or Maps and apparatus for Schools,

has utterly failed ; and to persevere in hostility when the grounds are shown to be false, shows that the object is not truth, not the diffusion of education or knowledge, not equal rights and privileges among all classes, but immunities and powers inconsistent with the rights of individuals, municipalities, or constitutional government itself.

2. That though in my last *Annual Report* I have explained the Christian and fundamental principles of the School System, its perfect impartiality to all parties, the peculiar indulgences to Roman Catholics, and the unconstitutional and subversive character of the new demands of the party of Bishop De Charbonnel and Mr. Bruyere ; yet has not Mr. Bruyere nor one of the newspapers in his interest attempted to combat one of the principles, facts or arguments of that Report, but they have sought to divert attention from their own pretensions, and the great principles of the School System, by reiterating groundless imputations against it, and making gross attacks upon me—yet concealing from their readers my answers to those attacks.

3. That the oft repeated attempt to show the inequality of the Separate School provisions of the law has been so thoroughly exposed as to be apparently abandoned ; nor has Mr. Bruyere adduced or attempted to adduce a single fact to show that any thing is taught or done in the public schools to proselyte Roman Catholic children, or that is inconsistent with the wishes of their parents ; nor has he been able to fix upon a single partial or disobliging act in my administration of the department during the last ten years, even towards my assailants ; so much so that the chief burden of his charge against the public schools now amounts to little more than the society of Protestant children, against associating with whom "conscientious convictions" are pleaded ; and for Roman Catholic children to be taught or habituated to regard them otherwise than as little infidels, and their religion as infidelity, would be "dangerous to faith and morals." But yet instead of proceeding quietly with their own Separate Schools, the "conscientious convictions" of Mr. Bruyere and his party seem to prompt them to do little more than assail the public schools and every measure adopted for their efficiency and usefulness,

4. That in every enlightened country provision is made by the State for the education of youth—that in every free country where there is no political connection between

Church and State; there has, without exception, provision been made for all classes of its youth without respect to any sect or hierarchy—equally protecting the rights of all parties, but permitting the exclusion or domination of none. In every such country there always have been individuals, especially individuals ecclesiastics, who, advocating the connexion between Church and State, have assailed the moral character and tendency of all schools and educational systems not carried on through the church. Pamphlets, statistics, and appeals without end are put forth to sustain these forlorn hopes of Church and State yearnings. In the neighboring States such publications are no longer heeded; the people proceed with the education of their children, regardless of the efforts of these ecclesiastics to usurp the control of it from the rightful parents. In the statistics of crime these partizans never inform you how many of the youthful culprits have attended the public school, and how many have never been in school—that in the cities of the United States, as in Toronto, and other Canadian towns, the criminals are those who have been kept from the schools,—seldom or never those who have regularly attended the schools—that did all the children attend the schools, there would be a great decrease instead of increase of juvenile crime. The system of popular education in Upper Canada differs from that in any other state in America, not merely in the fact that the clergy of all religious persuasions are recognised as co-workers, and that christian principles and feelings in the highest and largest sense, pervade the text books used in the schools, but in that the parents in each municipality, without interfering with the rights or scruples of any individual, can make their school as religious as they please in regard to both exercises and instruction—in that every possible facility and assistance is given them to do so; but no *compulsion* is attempted in matters of religion, any more than in regard to the establishment of schools themselves. Not a school or library can be established, nor an article of school apparatus procured, without local voluntary municipal action. The school taxing power rests exclusively with the inhabitants in each municipality, who establish and support their schools as they please; and our whole school system is one of aid and encouragement to the inhabitants of each municipality to provide for the education of their children; the working of the system is for the people a practical school of liberty as

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well as a patent means of education and knowledge; and the warfare against it is an invasion of powers, privileges, and aids which have been conferred by law upon the municipalities of the country, and form a part and parcel of the constitutional rights of the people.

E. RYERSON.

Toronto, 13th January, 1857.

REV. J. M. BRUYERES' SECOND REJOINER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

Without possessing much of the sterling worth of the female sex, Dr. Ryerson is not altogether free from the failings occasionally attributed to the senile portion of the daughters of Eve. His Reverence is loquacious, profuse of epithets, sometimes abusive, not unfrequently scurrilous, and incessantly stunning your ears with charges a hundred times refuted. Woman-like, the Chief Superintendent is bent upon having the last word. Much as I would wish to gratify the odd notions of my worthy antagonist, I cannot as yet let him have his own way. His last communication to the public, in *The Leader* of the 16th inst., contains so much that is false, foreign to the subject, unfair, with the usual amount of sophistical Ryersonism pervading the whole, that I feel reluctantly compelled to give his reverence another lecture on candor and honesty. Dr. Ryerson was the first to raise the war whoop, by addressing to the Municipalities his injudicious circular, which has been well characterised by a contemporary, as "a document fraught with the most consummate presumption, and reflecting directly upon the capacity and intelligence of all the Municipalities of this section of the country."

Regardless of the fact that the moneys accruing from the secularized Clergy Reserves, were to become the common stock; alike the property of Protestants and Catholics, Dr. Ryerson attempts to dictate to our intelligent Municipalities in Upper Canada, how they should expend the large sums of money placed under their control. Actuated by feelings of a liberal and christian policy, the municipal corporations think it but just and right, to distribute them among the whole com-

munity, without any reference to party, creed, or nationality. The Chief Superintendent of Education, in a spirit of narrow mindedness and hostility to the 1,150,000 Catholics scattered over this Province, seeks to disfranchise them from their share in the Clergy Reserves, by calling upon the Municipalities to apply these resources not to general purposes, as originally intended by the Legislators who passed the Act of the Secularization, but to his Schools and Libraries, to the purchase of books, maps, globes, charts, and other school apparatus from which Catholics can derive no more benefit than the Hottentots of Southern Africa. I may be permitted to repeat, that Catholics have conscientious objections to the Common School System, and to the Public Libraries, composed almost exclusively of Protestant books. Of the validity of our "conscientious objections," of course, no secular tribunal, not even the Chief Superintendent of Education, can take cognizance, without thereby violating the rights of conscience.

Should the proceeds arising from the secularized Reserves, in compliance with Dr. Ryerson's suggestions, be turned exclusively to the account of these darling institutions, Catholics would be deprived of their share of the fund in question. In the name of the whole Catholic body in this Province, and on the part of 1,150,000 human beings, I have raised my feeble voice against the crying injustice perpetrated by the Chief Superintendent of Education. Is it just, I repeat again, is it fair, to apply exclusively to the use of one portion of our community, what was destined for general purposes? Is it fair, is it just, on the part of Dr. Ryerson, to urge upon the different Municipalities, the propriety of expending the common stock arising from the sale of the secularized Clergy Reserves, in enriching Protestant Schools, to the exclusion of Catholic Separate Schools, in getting up Protestant Libraries, composed almost exclusively of books teeming with insulting diatribes against the Catholic community? Such is the question at issue between Dr. Ryerson and myself. Such is the position from which he started in his famous circular to the heads of City, Town, Township and Village Municipalities in Upper Canada, on the appropriation of the Clergy Reserve Fund. To this position I hold him fast.

My cunning antagonist, having discovered but too late, that he had taken a wrong step, flies off with the rapidity of lightning, from the subject in question. Instead of vindicating by fair argument, like an honest man, his suggestion to the

Municipalities, he finds it more convenient for himself to touch upon every thing, except the question at issue. In his second reply to my rejoinder, the Chief Superintendent of Education speaks in the accents of injured innocence, "of gross personalities which accord so entirely with the taste and feelings of *The Leader*, as to be regarded by him as a pattern of controversial style." Of course the good Doctor who, so frequently takes great delight in flinging the opprobrious epithets of *an infusion of a new foreign element* in the face of Catholic Bishops and Priests, and French, German, Irish, and Scotch Catholics of foreign birth, must be absolved of the obnoxious imputation. If we are to give credit to the persecuted Chief Superintendent, *even the treatment of common decency, if not gentlemanly courtesy*, is withheld from him. Of course the sensitive Doctor need not be so particular about *common decency*, when he ventures to charge Catholic Bishops and Priests *with treating the immortal mind of Roman Catholics just as the American slaveholder does the mortal bodies of his slaves*. Instead of sticking to his thesis, my wily opponent finds it more to his taste, to indulge in a few of the ordinary common-place declamations of the meeting house, about "clerical absolutism, under which humanity withers and society retrogradés." In one part of the learned document, we have the usual deceptive cry about "the resurrection of the human mind, from the lethargy and enslavement in which it had been buried during the *Dark Ages*." Were this the place, I might easily show his weak-minded Reverence that the "*Dark Ages*" have no existence, except in the dark cranium of the Chief Superintendent of Education and others of his stamp.—For the second, third and fifth time, my persevering antagonist will try his hand at Bishop De Charbonel, whom he politely calls an importation from a foreign clime, "manufacturing conscientious convictions of which Catholics knew nothing until the infusion of the new foreign element into this country." In the absence of His Lordship, who is now in Europe, I beg leave to thank Dr. Ryerson for his lectures on good manners. I may be permitted also, *en passant*, to remark that this frequent repetition of a language worthy of the fish market, betrays a great scarcity of words and of thoughts, and a low tone of education. Spain and Italy will feel, in their turn, the unsparing lash of the Chief Superintendent. Unfortunate Spain, poor benighted Italy, will the light of Ryersonism ever shine upon your mountains and valleys, and dispel

the clouds of ignorance hovering over you? It is true, Rome the capital of Italy, with a population of 158,678 souls, has only *three hundred and eighty-one* Free Schools, with about *five hundred* teachers, and *fourteen thousand* children attending them; a University, with an average attendance of six hundred and sixty students, besides other Institutions of learning, Seminaries, and Academies for the teaching of the higher branches. It is true, the Papal States, with a population of two and a half millions, contain seven Universities, whilst Prussia, with a population of fourteen millions, has but seven.—But what is all this, let me ask, compared with the blaze of light continually issuing from Dr. Ryerson's Model Schools, in which 1,570 children out of a Protestant population of 29,550 receive an education at a yearly cost of four pounds, ten shillings, and four pence per head? The average attendance in our Catholic Separate Schools, out of a Catholic population of 12,210, last year, was 1286. The total receipts for the support of these Schools, during the same year, including City Taxes and Legislative grants, amounted to £545. I leave it the public to judge whether the cause of education would not be more effectually promoted, and public economy better consulted, if each denomination was allowed to have its own Separate Schools. The above is the daily attendance and cost of our matchless Common Schools in Toronto. Even *The Leader*, who has had the extreme kindness to open its columns for the insertion of the *Doctor's* effusions, will occasionally get a rap from the ferule of my fretful opponent, for *violating editorial propriety*, by joining in Mr. Bruyere's attacks. In reference to this strange demeanor of the Chief Superintendent, I hope I shall not be blamed if I say, that his last reply to me sustains but too well the peevish character of the old Dame sitting at the corner of the domestic hearth, fretting wrangling, and scolding all those who come in her way, and differ from her views. Why my sensitive antagonist should thus give way to his temper, I am at a loss to understand. I repeat it again; all these mazes and wanderings have nothing to do with the question at issue. Had Dr. Ryerson confined himself within the debated point, his long communication, extending to *twenty three foolscap pages*, might easily have been reduced to a few lines more characteristic of a sensible man.

If I appeal to an impartial public, I am sure they will sustain me, when I assert that I am not bound by any rule of controversy, to follow my slippery antagonist though all his

intricacies and meanderings. What is to be done with the Clergy Reserve Funds? Shall they be applied for general purposes, for the benefit of all, or shall they be turned to the private use of one portion of our community? Such is the question which the Chief Superintendent attempted to solve in his famous circular addressed to the Municipalities of Upper Canada, by deciding that they should go all, or at least, in part to his State Schools and Public Libraries. In vain will the Doctor plead, that the Catholics may avail themselves of the common boon, by going to his Schools, and drinking at the spring of intellectual knowledge flowing from his Public Libraries. For reasons already assigned, and which will be, if necessary, further submitted to his kind consideration, Catholics can have, and will have, nothing to do with his State Schools and Public Libraries. Unwilling, however, to ruffle the sensitiveness of the good Doctor, I consent to humor him, for a little while, by entering at once, upon the examination of the various charges contained in his last reply to my rejoinder.

The rev. gentleman begins by uttering a loud shout of triumph at the victory won over his opponent, who, if we are to believe Dr. Ryerson, has not a word to say in support of some two or three grave charges and alleged grievances. This premature exultation of the good Doctor, will remind many of one of the feathered tribe who sings her song of jubilation before she has laid her egg.

1st. I asserted in my communication to the conductors of the Press in Canada, that Catholic Separate Schools were precluded from any share in the distribution of the Clergy Reserve Funds. I repeat the charge and challenge my opponent to show how Catholics could be permitted to partake of the common stock, in presence of the legislation on the subject. I repeat again: the law is in our way. The Clergy Reserves Secularization Bill which passes over the funds accruing from their sale, to the different Municipalities, is accompanied by a restrictive clause that they shall be applied exclusively to those purposes for which municipal funds are applicable. But, Municipalities, by a former Act of Parliament, are expressly forbidden from employing any portion of funds placed at their disposal, to the use of Separate Schools. Does it not, therefore, follow, as I complained in my first communication, that Catholics are most unjustly cut off from any share in the distribution of the above named resources?

What matters it, whether the restrictive clause be contained in the Secularization Bill, as I unintentionally stated, or in a former legislative enactment? Is not the result the same? viz: making the Reserves applicable to Common Protestant Schools only, and precluding Catholic Separate Schools from any share of the same? Therefore, the Municipalities, which are at liberty to apply either the whole or at least, a part of the Clergy Reserves Funds, to Common Schools, cannot devote a farthing to the use of Catholic Separate Schools. Therefore, again, Dr. Ryerson committed a most palpable injustice when he suggested to the Municipalities the application of these funds, exclusively to the use of his fellow Protestants. If I disdained in my rejoinder to notice his Reverence's reply to the grievance, it was not because I admitted its groundlessness, as he says, but because his pitiful sophistry was undeserving of an answer.

2.—I complained, in my first communication, that whilst Common or Protestant Schools, should Dr. Ryerson's suggestion to the Municipalities be acted upon, would be abundantly furnished with maps, charts, globes, &c., &c., Catholic Separate Schools would be deprived of the same advantages. To this, what does Dr. Ryerson say? In his first reply, he simply says that "Separate Schools in Upper Canada, have precisely the same facilities for providing themselves with maps, charts, globes, &c., &c., as the Common Schools." In his second reply, taking advantage of my silence on his fresh quibble and sophistry, he repeats that there is the same provision for supplying Separate, as well as Public Schools, with maps and apparatus, and that many Separate Schools had been provided with them by him. Son of Wesley, speak the truth once in your life! Separate Schools have the same facilities for providing themselves with maps, globes, &c., &c., as Common Schools, that is to say, both Catholics and Protestants can purchase school apparatus at the educational departments, both Catholics and Protestants have the privilege of leaving their money in the hands of Dr. Ryerson, and getting in return school apparatus. So far, both are placed on a footing of perfect equality. This I grant with the greatest pleasure, and may this concession rejoice the heart of my worthy friend of the Education Office. But, should the suggestions of the Doctor be taken into consideration by the Municipalities, what would be the difference between Catholics and Protestants? There it is,

dear Doctor: whilst Protestants would be able to purchase globes, maps, charts, &c., &c., with the money accruing from the Clergy Reserve Fund, Catholics would have to procure the same with money taken from their own pockets. The disfranchised class composed of Catholics, would have to draw upon their own individual resources, whilst the more favored class, consisting of Protestant, would have the trouble simply of using the Clergy Reserve Funds: a trifling difference indeed, not worth noticing by Doctor Ryerson. So much for the silence with which I tacitly confess the utter groundlessness of my charge.

3. The next very serious charge is about the books for Public Libraries. Great ado is made about a straw; clouds of dust are kicked up, so as to darken the heavens and blind the readers. What are, after all, these scandalous charges to come to? Some few books, not half a dozen, were mentioned by me through an unintentional mistake, as having been excluded from, or inserted in Dr. Ryerson's Catalogue. On the strength of this pretended false statement; the Chief Superintendent waxes wroth, and in the height of his virtuous indignation, exclaims; "I have to observe that neither the public nor myself are concerned with Mr. Bruyere's intentions, but with his statements." Good Doctor, keep cool, neither the public nor myself are to be duped by your ridiculous fuss about nothing. To judge of the preposterous importance attached by Dr. Ryerson to the unintentional exclusion or inclusion of some few books, I may be permitted to repeat that out of over 4,000 works mentioned in the Catalogue, not perhaps twenty works come from the pen of sound Catholic authors.

4. With a noble pertinacity, the Chief Superintendent clings to his *Index Expurgatorius*. Very little, indeed, does he know about the *Index Expurgatorius*. Had the good Doctor been in the least conversant with the Roman practice in reference to bad books, he would have known, that the Church does not, and cannot put in the *Index* every bad book. Some are condemned in *globo*, that is to say, without mention of the names; others, on the contrary, are condemned *nominatim*, with the express mention of the title. All bad books, in general, containing infidel, heretical, or immoral doctrines, are condemned by the Church, either *nominatim*, or in *globo*. To assert, therefore, that because Hume's and Gibbon's histories are not in the *Index Expurgatorius*, they

ought not to be objected to by me, betrays an ignorance, which was not to be expected from one who has obtained the pretentious title of Doctor. Had he opened his eyes to the light of common sense, he would have understood that the Church is unable to place on the *Index*, even the hundredth or thousandth part of evil books which are daily issuing forth from an infidel press. As well might Dr. Ryerson say, that the obscene and filthy pamphlets which are hourly handed about on railroad cars, and steamboats, should all be placed in the *Index*. By the same rule it would follow that the *Globe* must be a very correct vehicle of truth, and contains nothing but what is proper, and fit to be read by a decent female, since this wretched sheet is not in the *Index Expurgatorius*. I avail myself of this opportunity to inform his reverence that he is mistaken in regard to Hume and Gibbon. One of them is in the *Index*. That both are in his catalogue, I presume, the Doctor can have no doubt now. Shame on the corruptor of youth, who places in their hands the poison of infidelity and skepticism.

5. In order to enable the public to judge of the character of Rev. Dr. Ryerson's Libraries, I will add that bad as the catalogue is which contains not over twenty Catholic works, these Public Libraries, got up under the superintendence of a Methodist Minister, particularly those out in the country, are still worse. Since the beginning of this controversy, friends of mine in the country, have called at some of these Public Libraries, asking for Catholic books mentioned in the catalogue. These books were not there. Whether they were not for circulation, or whether they were not at all on the shelves of the Libraries, which is more probable, the fact is, they could not be had. As a general rule, there are none but Protestant works in the Libraries of Dr. Ryerson.

In connexion with the above statement, I beg leave to add the following remarks. Of the scheme of Public Libraries got up by the Chief Superintendent of Education, we may say what is daily repeated about Common Schools. They do not suit our community; they are not adapted to its instincts and wants. We are living in a community composed of a thousand shades and shapes. Books to the liking and taste of Protestants will not be relished by Catholics, and *vice versa* Catholics will not as a general rule, look into Protestant shelves for mental food. They know from experience

that in these productions of Protestant writers, what they hold most sacred is misrepresented and ridiculed. Nor will Protestants, as a general rule, go to Catholic Libraries when they seek for reading matter. Dr. Ryerson should know that Catholics have no more faith in Protestant Libraries, made up of Protestant books, under Protestant agency, than Protestants have in our own Libraries. I repeat again, in the divided state of Christendom, particularly in Upper Canada, Common Libraries for both Protestants and Catholics, are an impossibility. There is therefore but one alternative. Let every denomination get up their own Libraries, and purchase books adapted to their own choice and taste. Catholics will never ask for their own private use a cent out of the funds destined for general purposes. They would consider it the greatest injustice to divert to their own exclusive use what the unanimous voice of the nation has declared to be the common stock, the property alike of Protestants and Catholics. Let me ask of the Chief Superintendent of Education to condescend to take from a Catholic Priest lessons of justice and equity. Let him listen to the voice of an obscure member of the Church of Rome, reminding him of the golden rule once imprinted on his mind by the finger of his Creator, but which has been obliterated by religious prejudices and hatred of his fellow Christians. "Do unto other as you would wish to be done by." Such is our rule, such are the principles which should guide and direct every Christian, whose mind is not poisoned by Ryersonian doctrine. I will add, the scheme of Public Libraries, like that of Common Schools, having been weighed in the scale, has been found wanting. The tree has borne its fruit; they have proved most bitter to the taste. I am informed on good authority, that lately in several localities, Protestants, in a spirit of conciliation towards Catholics, their fellow Christians, have already sold out their Public Libraries, judging wisely that these Ryersonian contrivances do not meet the present wants and taste of our community. Thus has a great source of discord been taken from their midst. It is to be hoped that before long all Upper Canada, animated by similar feelings, will come to the same conclusion, and scatter to the wind the great humbug of Dr. Ryerson, viz: his Public Libraries, and substitute in their place Private Libraries, better adapted to the liking of each denomination.

6. I come to the fourth charge preferred against me by

the Chief Superintendent of education. I am accused by him of having stated "that in the Common School system, Christianity was not recognised—that the schools were Godless and infidel, and that he (Dr. Ryerson) was employing every means in his power to injure and destroy the Roman Catholic Church." Before I answer the charge, I beg to state that the infidel character of Dr. Ryerson's schools, is not the only objection we have to them. We object to them likewise, on the ground that the books used in his Model Schools are not fit to be placed in the hand of a Catholic child, nor of anybody else. Indeed there is not a single text-book, even on the natural sciences, arts, civil polity, political economy, or any branch of natural history and human industry,—there is not a single Protestant production of taste, literature and imagination, but contains more or less that is offensive to Catholics. In proof of what I advance, I will make a few extracts from some of the text-books taught in Dr. Ryerson's schools. White's Universal History, one, I believe, of his standard works in the Grammar Schools, stands prominent among objectionable text-books. Almost every page of his modern history, especially when it relates to Catholic nations or the Catholic Church, exhibits instances of bigotry and scandalous perversion of truth. For instance, under the head "The Church," the student in history will read, "Many circumstances seem to have contributed to the great ecclesiastical revolution which distinguished this century. *The introduction of image worship had been strenuously resisted.*" The above, besides being a falsehood, is a direct insult offered to Catholics as rational beings. Again, in a chapter headed "Luther," "The immediate cause of the Reformation was the gross abuse of indulgences. In 1517, a sale of indulgences was proclaimed as the most effectual means of replenishing his (Leo X.) treasury. By these, absolution was given for future sins, as well as for past; and they were converted into licenses for violating the most sacred obligations." On the subject of the Council of Trent, the following, among other passages, occurs. "Among the articles decreed by this Council to be implicitly believed, are:—The celibacy of the clergy, confession and absolution, the worship of images and relics; the intercession of saints, the adoration and Immaculate Conception of the Virgin Mary." Behold, reader, how history is taught in Dr. Ryerson's schools. In a book styled "Lectures on Botany," in Lecture 39, under the title "Superstitions

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with regard to the blossoming of plants," the reader will meet with the following passage: "In the Romish Church, many superstitions exist with regard to certain plants which happen to blossom about the time of some saints' days. In Italy and other countries in the South of Europe, where these superstitions first originated, the dead-nettle being in blossom about the time of St. Vincent's day, a martyr who suffered for Christianity under the Emperor Dioclesian, in the year 304, the flower is consecrated to him. The Winter Hellebore is usually in blossom about the time of the Conversion of St. Paul, supposed to be in commemoration of that event." Again, "The Crown Imperial blossoms in England about the 8th of March, the day of St. Edward, King of the West Saxons; nature thus, as was imagined, honoring the day with a royal flower. It was during the middle ages, when the minds of men were influenced by the blindest superstition, that they thus imagined every operation of nature to be emblematical of some thing connected with their religious faith." I omit several other passages, reflecting particularly upon superstitious monks and nuns who were, says the lecturer, the authors of these conceits. Thus when Catholic children will expect to read a lecture on Botany and flowers, they will be treated to a lecture on superstitious monks and nuns. The text book which contains these extracts is fresh from Dr. Ryerson's libraries. I open another standard work lately from the shelves of the Normal School, it is called: "Recreations in Science and Natural Philosophy." Now, who would expect bigotry and prejudices in Natural Philosophy? Such is, however, the case. In a section of the work, headed "Amusing Problems," the following is found,— "A certain convent consisted of nine cells, one of which, in the middle, was occupied by a blind Abbess and the rest by her nuns. The good Abbess to assure herself that the nuns did not violate their vows, visited all the cells, and finding three nuns in each, which made nine in each row, retired to rest. Four nuns, however, went out, and the Abbess returning at midnight to count them, still found nine in each row, and therefore retired as before. The four nuns then came back, each with a gallant, and the Abbess, on paying them another visit, having again counted nine persons in each row, entertained no suspicion of what had taken place. But four more men were introduced, and the Abbess again counting nine persons in each

row, retired in the full persuasion that no one had either gone out or come in. How was all this possible?" I leave the solution of the above problem to Dr. Ryerson and his pupils. If there is any impropriety in publishing such scandalous trash, let the blame be fastened on the brow of those who thus attempt to pervert the mind and corrupt the hearts of unsuspecting youth. Such are the Christian principles and feelings, in the highest and largest sense, which according to Dr. Ryerson, pervade the text-books used in his schools.

I return now to the charge preferred against me by the Chief Superintendent of Education, viz: my stating that in the Common School system Christianity was not recognized, that the schools were Godless and Infidel, and that Dr. Ryerson was employing every means to injure and destroy the Roman Catholic Church. In answer to the above, I will say that I plead guilty to every one of these charges. With the presumed permission of His Reverence, I repeat again what I have already stated on a former occasion, on the same subject. The Common State Schools, built with Catholic as well as Protestant money, are houses of education from which Religion is banished, where the elements of Christianity cannot be inculcated to the rising youth, where the child of Christian parents must be taught practically that all religious systems are equally pleasing, or rather equally indifferent, in the sight of God, be he a believer in the immutable decrees of eternal reprobation, or a follower of the impostor Joe Smith. Our Common School System is but an importation from Yankee Land, where it has already brought forth its bitter fruits, Deism, Irreligion, Infidelity, Know-Nothingism. Now, what do our Republican neighbors think of their once boasted Common School System? In looking over various statistics and reports of Prison inspectors on the other side of the line, we are struck at the unanimous opinion we meet with, that Godless education, that is, mental training, apart from moral and religious instruction, and an increase of crime are co-existing facts. In New York City, where Common School education, next to Massachusetts, has obtained its greatest perfection, Justice Conolly, who last year sat upon the Maine Criminal Bench, reported that for the nine months preceeding October 1st, he had himself disposed of *nine thousand three hundred and forty-two cases*, or an average of forty cases daily, excepting Sundays. The Prison inspectors, of New Jersey made last January, 1856, the following Re-

port to the State Legislature: "We regret to have to say that we are of opinion that the violation of law by the commission of crime is largely on the increase in our State, and as a natural consequence our penitentiary is full to overflowing." It must be remembered that no State in the Union has made greater efforts for the diffusion of Common School education than in New Jersey.

In a meeting held last year in the city of New York, and composed of Professors of colleges, Professor Greenleaf said he knew of thirteen young men who came from one school, and every one of them had rushed headlong into destruction. The same speaker said that one of the teachers had made to him the following declaration: "I think I must change my system of teaching; I think I ought to give a little more moral instruction, for already *two of my schoolars have been hung for murder.*" Education has been made a matter of State policy in Prussia, and every child is, by the compulsion of the Government, sent to school, and yet we are told that crime is increasing there at a frightful rate. The criminal returns of Great Britain and Ireland, for the last twenty years, demonstrate that the educated criminals are to the uneducated as two to one. In Scotland the educated criminals are about four times the uneducated. Nay, what is still more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of educated ones is yearly increasing. I gather the above facts from a little pamphlet published by a Protestant Clergyman, styled, "Does the Common School system of the United States prevent Crime?" I regret that the length of this letter prevents me from laying before the public more than the following extracts: "While the intellect is so sharpened and informed, (in the Common Schools) the moral powers are suffered to slumber and dwarf. The multitudes who have left school, so ready in figures, so skillful with the pen, so well instructed in the anatomy of their own bodies and the mechanism of a steam engine, go forth into the world ignorant even of the ten commandments and the Lord's Prayer, with an uninformed and slumbering conscience, with impure and enlarged, but ungoverned desires."

It will not do, as Dr. Ryerson does, to assert that on the State or State Schoolism devolves the duty of forming the child's mind, reserving to the parent and pastor the supreme control as to its religious instruction. In answer to this frivi-

ilions but spacious objection, my authority goes on saying, "If we could but be assured that the multitudes of the young were receiving a moral training, any where outside of the school room, at home, or at Church, it would somewhat extenuate the enormity which is now perpetrated. But the lamentable fact is, that *five-sixths* of the homes of the land are irreligious, *five-sixths* of the parents of America do not even attend any place of public worship, and are therefore, of course unqualified to give a moral bent and religious instruction to their offspring." "Ought not," adds the same authority, "this charming host, who are so unprovided for, both at home, and at church, in their daily school instruction be made to receive some adequate moral and religious training? But the popular Common School system provides only for the communication of secular knowledge. Now is it to be believed that such a system tends to the glory of God, to the security of human life and property, or to the prevention of crime in general?" From the above fearful facts and many others which I am compelled to omit, the Protestant writer of the pamphlet above named concludes by saying, "Yet let us not be misunderstood. We have not affirmed that education causes crime. We merely affirm that the two are co-existing facts; and that the system of Common School education is attended with an increase of crime, because it is the education of only one side of human nature, and that not the controlling side. Man's moral and religious nature constitutes this other and better but undeveloped half." Such is the ground on which we also object to the Common School System. Dr. Ryerson's Schools are indetical with the Godless Schools, on the other side of the line, where they have produced the most lamentable results. The Chief Superintendent himself has confessed that they were formed on the plan of the celebrated Massachusetts Schools.

Let us see what title they have to our gratitude in Toronto; what they have accomplished; their present condition and future prospect. What are our Common Schools doing in this City? I beg to lay before the public the following extract from a Protestant Correspondent of the *Catholic Citizen* in a series of letters addressed by him to the Hon. John A. Macdonald. The last letter shows that the number of children of school age, in the city, (Toronto) is 8,884. And by Mr. Barber's Report for 1855, the average attendance in all

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the city free schools, was 1,570. The fact is officially recorded that in a population of 8,884 children of school age, only 1,570 is the average daily attendance. Let us turn to the cost of supporting schools for the daily instruction of 1,570 children. The whole cost for the year 1855, including teachers' salaries, maps and apparatus, rents and repairs of school houses, school books, stationary, fuel and other expenses, including also the interest at 6 per cent., is put down at £7,093 12s. 10d. The cost, then, says the correspondent, of a daily attendance of 1,570 children in the Free Common Schools of Toronto is, £4 10s. 4d per head, for the year 1855. Thus, for the education of Dr. Ryerson's pupils (who seldom fail to insult a priest, when they have an opportunity) the city of Toronto has to pay "four pounds ten shillings and four pence" per head. I have said enough, I trust, to convince every sensible man that the whole machinery of the Chief Superintendent of Education, Common Schools and Public Libraries, are a humbug or grand imposition.

1. If with this enormous amount of money expended in supporting what I will not hesitate to call a gigantic imposition, profitable only to those immediately engaged in its management, some desirable results could be obtained, our citizens might, perhaps, submit in silence to this obnoxious burden. But, let me ask, what are the fruits of our boasted School machinery? Has education, after the Ryerson fashion, prevented crime? The statistics recently published show that in a city numbering according to the last census, 42,000 souls, the number of arrests made by the police during the past year, amount to 5,250, against 3,295 in 1855. His Honor Judge Hagerty, in his late charge to the Grand Jury at the opening of the Toronto City Assizes, was struck at the alarming number of juvenile offenders, and remarked: "We may naturally ask how such a crop of young criminals can arise in this land, boasting as it does a widely extended system of Free Schools, supported by munificent assessments on the whole property of this country. I fear the educational statistics of this city can too readily afford an answer." Again, let me ask, does not this unpleasant and unwholesome state of society, convince every sensible man, that here, as in the neighbouring Republic, *modern education, divorced from religion, and an increase of crime, are co-existing facts?*

In presence of the above alarming facts, it becomes the duty of every man, every christian and citizen, to examine

where the evil lies. The able editor of the *Toronto Times* has on this subject the following sensible remarks: "If the present school system has been tried and found wanting, let us not waste time, that is most precious, in trying it again. Let us not be frightened by the cry of sectarianism from doing our duty to the rising generation. That something should be done for them without delay, cannot be doubted by any one who knows anything of the youth of this most *moral* and well educated city." Next follows a gloomy picture drawn by this earnest and honest citizen, of the alarming condition of the youth in the city of Toronto. That something should be done for the rising generation is no longer doubted; that the present school system cannot, will not rescue it from the frightful abyss it is rushing into, cannot be questioned, except by those whose pecuniary interest is closely connected with the grand imposture. What then should be done for that interesting portion of our community? What should all true christians do for the noble cause of education? If I may be permitted to express my humble opinion, I will attempt to give a solution to this perplexing problem. Let us return to the course pointed out by venerable antiquity, and the experience of all ages. Let us listen to the voice of wisdom and patriotism. Washington's dying injunction was, "Never allow education to be divorced from religion." The separation of religion from secular instruction, says the author of the pamphlet already cited, is altogether a novel proceeding. This divorcement of religion from education was unknown to our fathers.

Since both reason and experience teach that religion and secular education ought always to go hand in hand, the question arises, how shall this be accomplished? We are living in a community divided into various and large religious bodies. Catholics, members of the the church of England, Methodists, Presbyterians, Baptists, Chtistians, of every name. When children of those numerous christian denominations are assembled together to receive instruction, shall a catholic priest present himself to teach his catechism,? Shall a minister of the Church of England undertake the task? Shall a Methodist preacher, offer his services? Or shall a Presbyterian minister be preferred? All these various religious denominations have their conscientious convictions which cannot be trifled with: they have their creed which must be respected. What shall we do? Let us all adopt the scheme which I

have proposed for Public Libraries. Let every religious denomination have its own school. Let religious instruction along with secular knowledge be daily given to the anxious youth. Let the Government extend to all denominations its parental patronage, and bestow on all an allowance proportionate to the daily attendance. Then, and then only shall peace and harmony reign again, in our community; then only, shall we have a moral youth, a promising generation. I hope Dr. Ryerson will now understand why I object to his Common School System.

7. In spite of the most convincing evidence, Dr. Ryerson seems to be determined never to retrace a wrong step once taken, or retract an untruth however palpable. I presume his Reverence acts up to the doctrine ascribed by him to *The Leader*, but put in practice by himself. "A lie once told should be stuck to." Without a blush, I fear, he repeats again that Bishops Power and Macdonnell did not entertain the same views on the subject of the Separate *versus* the Common Schools. I laid before him a letter from the Honorable John Elmsley of Toronto, in which that gentleman stated most distinctly that His Lordship Bishop Power did "him the honor to confide to his charge a large share in the working of the Catholic Separate Schools, and that he was an energetic advocate and supporter of Catholic Separate Schools, and most resolutely opposed to mixed." To this what does Dr. Ryerson answer? Not one word. Of course it is easier to assert than to prove, more convenient to abuse than to refute a man. I am mistaken; excuse me, reader, Beheld Dr. Ryerson's answer. "After his decease, Bishop Power was eulogized by me, (Dr. Ryerson) in a public and published address." A conclusive logic this, very much so.

8. The Chief Superintendent of Education has asserted in his first communication that the Roman Catholic children who have been taught in the mixed schools, are as good Roman Catholics, as those who had been, or are taught in the Separate schools. Against his assertion I protested most emphatically, and informed him at once, that we could easily afford to give them up to him, since they are as a general rule, as Catholic and as Protestant as himself. Whereupon, taking me up to my word, the good Doctor exclaims in an extacy of joy: "I will cheerfully accept the charge, and treat this large class of my fellow-citizens with the same consideration and solicitude that I have always shown for

their welfare as well as for their rights." I repeat again to Dr. Ryerson: he is welcome to them, he may hug them to his bosom till doomsday. But I cannot allow the following bold assertion connected with the same subject to pass unnoticed. "Now," says his Reverence, "as the Separate schools are only recent and few and far between in Upper Canada, it follows that nineteen-twentieths, if not ninety-hundredths, of the Roman Catholics who have received any education in Upper Canada, have received it in the mixed schools." Allow me to say, dear Doctor, with all due respect to your character, his satanic majesty would blush at such palpable falsehoods. If the Separate schools *in their present form* are only recent, they have always existed *de facto*, whenever, a Catholic settlement warranted the establishment of one. The Separate schools in those days were only few and far between in Upper Canada, because Catholics themselves were few and far between. Does not Dr. Ryerson himself know in that the very days of Bishop Macdonnell whom he represents as being in favor of Common School Education, this saintly Prelate went all the way to England purposely to get Catholic Teachers, and brought over four of them, and placed them where there was sufficient population to require their services? Does he not know that St. Raphael, in Glengary, Alexandria also in Glengary, St. Andrew in the county of Stormont, and Perth in the county of Lanark, had Catholic teachers, Catholic Separate schools *de facto*, long before the present Separate School Act was thought of? Is he not aware that a Catholic College for the higher branches of education, was established at St. Raphaels, by the same venerable bishop, Dr. Macdonnell, so favorable to common education, if we are to give credit to the Chief Superintendent of Common Schools in Upper Canada? Nineteen-hundredths of the Roman Catholics, says Ryerson, who have received any education in Upper Canada, have received it in the mixed schools. An angel would shed tears at such a shameful perversion of truth, and utter absence of candor. Let me, in turn, ask Dr. Ryerson, how long is it since the present Common school system has existed? How could Catholics be educated in schools which had no existence at the time? There were indeed, in those early days, Public schools to which the youth of the vicinity resorted; but infidel Ryerson schools they were not. When will the light of common sense shine upon the Doctor's obtuse mind and

give him to understand that I am speaking of his own common school system, his own godless and infidel schools, where Christianity is practically ignored; in a word, his State schools, but a few years since imported into our midst from Yankee land, the land of Know-Nothingism? I hope, if the Doctor is not too far advanced in years, he will set himself to work and study the history of his own native land, and dwell particularly on dates and facts connected with education. I feel great delicacy, *myself an infusion of a new foreign element*, in being obliged to teach Canadian History to the great native of Canada, Dr. Ryerson, Chief Superintendent of Education.

9. With the theory of Dr. Ryerson, viz: that to the State and not to the parent the child belongs, I have nothing to do; nor, I believe, any sensible man in Canada. The question having long been settled by the greatest geniuses, the most profound philosophers and statesmen of Europe, particularly of France, it ill becomes a village doctor, but yesterday a shouting methodist preacher, to set up his theory in opposition to the wisdom and learning of the rest of the world. I will merely remind him again that we are living in a christian country, not among the pagan Spartans from whom he has borrowed his senseless scheme fit only for the inhabitants of the moon. We, poor benighted Catholics have been taught that on parents devolves the duty of educating, as well as feeding, and clothing the child. The State will have sufficiently done its part, by enabling the parent to procure for his child such an education as he deems proper.

Before I conclude this already too long letter, I beg to submit to the public whether the course pursued by Dr. Ryerson towards Bishop De Charbonnell, now absent from this country, and myself personally, is calculated to give him much credit. I have raised my voice in the name of the whole Catholic body to protest againts the injustice perpetrated by the Chief Superintendent of Education in demanding the application of the Clergy Reserve Funds, solely for the use of his own Schools and Libraries, from which a large portion of this community, can derive no advantage at all. Instead of answering me in a fair and impartial discussion, or what would have been more prudent, for him, instead of remaining silent, he chooses to brand me with the opprobrious appellation ten times repeat

ed, of an infusion of a new foreign element.. Had Dr. Ryerson kept silence, we would have proceeded with our own Separate schools, hampered as they are with odious restrictions and illiberal provisions. When I remonstrate against his reverence, at the time that he is attempting to destroy them by giving to his Schools an overwhelming superiority over our own Separate schools, I am met with a long discussion on the right of the State to educate the child; followed with the usual amount of ribaldry about *conscientious convictions manufactured to order*. When I give my reasons why we cannot allow our children to go to Dr. Ryerson's schools, I am treated to a lecture on the "lethargy and enslavement of the human mind during the 'DARK AGES.'" When I prove to him that almost every book in his libraries contains doctrines or facts hostile to Catholics, who, consequently cannot derive any benefit from them, the Chief Superintendent of edution accuses me of *aiming at controlling or destroying every man and every institution in the land*. When I expatiate in the name of 1,500,000 Catholics on the injustice of laying his rapacious hand on the Clergy Reserve Fund, and thus depriving them of their just share of the common property, I am abruptly told by his Reverence; hush! you are a foreigner. I appeal to a just and impartial public, are Catholics bound to suffer themselves to be robbed by Dr. Ryerson, without the power of uttering a word of complaint, or expressing their grievance? Is it just; is it fair to place into the hands of a Methodist preacher the immense resources wrested from the Church of England by an act of the Provincial Parliament? Will the French Canadians, also *a new foreign element in this country*, thank Dr. Ryerson for the opprobrious epithets so recklessly flung in their face? Will they sympathize with him when he pours his vial of ridicule upon their Chief Pastors and Priests? What will the Government say when they see their Official and servant, extend the right hand of friendship to the Organ of the Clear Grits, the perpetual reviler of the present Administration? On the other hand, what estimate must the Clear Grits form of the Chief Superintendent, a man to-day a Tory, to-morrow a Reformer, but ever ready to sell himself to whomsoever is willing to pay him well?

In conclusion, I will say: were I as sensitive as my antagonist, I might complain of the unfair treatment I meet

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with at the hands of a certain portion of the press, which comments upon my letters without publishing them, or publishes Dr. Ryerson's personal diatribes, without allowing the public to see the other side of the question.

Hoping that the public will bear with me, and judge between the perpetual assailant of Catholics and myself, I submit the above rejoinder to their sense of justice and fair-play, subscribing myself,

Their most obedient servant,

J. M. BRUYERE.

Toronto, January 27th, 1857.

DR. RYERSON'S REMARKS IN REPLY TO THE REV. J. M. BRUYERE'S THIRD LETTER.

FOR THE LEADER.

From the obligations of duty, I have read the Rev. J. M. Bruyere's third Letter, of upwards of four closely printed columns in this day's *Leader*; but from the same obligations I shall occupy only four short paragraphs in reply.

1. In support of the four principal issues which Mr. Bruyere had raised in his first letter against the school system and its administration, he adduces not a single fact or authority, or clause of a law, but repeats assertions, multiplies epithets and rapsodies to the extent of columns. He reasons, or rather apostrophizes, throughout in a circle—the characteristic style of his school on all theological and other questions; and the sum of his argument is, that Mr. Bruyere in many forms of speech, asserts to be true in January, what Mr. Bruyere had, in as many forms asserted to be true in December. This is all the strength of the charges and argumentation of the new foreign and ecclesiastical element against our schools and school system.

2. The text-books in the Common schools to which Mr. Bruyere says he objects, have been prepared by the National Board of Education in Ireland, and sanctioned alike by the Roman Catholic and Protestant authorities, and Members of that Board. So that Mr. Bruyere speaks without—and even against—authority from his own church, as well as against truth and reason. The Common schools as they existed on the days of Bishops Macdonnell and Power, were less stric

in regard to the character, morals and qualifications of Teachers, and non-sectarian text-books, and the discipline and conduct of pupils, than they are at the present time. The passages which Mr. Bruyere has been able to cull from two books in the Library Depository, relating to occurrences in the Roman Catholic Church in past ages, are little in comparison of what may be found in many of the Library books in regard to almost every persuasion of Protestants, and are as nothing in comparison of what may be found in the Catholic Histories from the same Depository in regard to the fathers of the Protestant Reformation, Protestantism generally, and every class of Protestants. Mr. Bruyere's renewed assertions in regard to Bishop Power, are not of the slightest weight when placed beside the facts of Bishop Power's position and proceedings in regard to our school system while he lived.

3. On the theory of the duties of the state, or of society at large, to each of its members—especially of its helpless and unprotected members—I have but given expression to what will be found in every standard writer on political economy or civil government on the Continent of Europe, as well as Great Britain and America.

4. In conclusion, I have only noticed Mr. Bruyere because of the position he occupies; and when one thinks that empty assertions, despotic assumptions, and vulgar personalities which hiss through the many columns of his production, constitute the whole strength in argument of the only organized ecclesiastical opposition (formed by this new foreign element in a section of one religious persuasion) against our School system, we may well be satisfied of its soundness and integrity; and with increased confidence and energy, may the public pursue its onward course in building up, maturing and extending a system which has been devised and established under the auspices of all parties in successive Administrations and Parliaments, and sustained by the people at large with unparalleled liberality, unanimity and patriotism.

E. RYERSON.

January 30, 1857.

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REV. J. M. BRUYERE'S VALEDICTORY ADDRESS TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

I was absent from home for a short time. On my return, Dr. Ryerson's remarks in reply to my third letter, were placed into my hands. As I read them, methought I heard the dying fire of a retreating enemy. The good Doctor's powder is evidently exhausted. He has left the field of battle and decamped to parts unknown.

1. The Chief Superintendent of Education is pleased to re-assert that "in support of the four principal issues, which I had raised in my first letter against the School System and its administration, I adduce not a single fact or authority, or clause of a law, but repeat assertions, etc., etc." In answer to this puerile assertion, I will merely say—if the love of truth and honesty has lost all power upon the callous heart of my reckless opponent, I can but express my surprise that self-respect, at least, and a regard for his high station, have not succeeded in making him more guarded and cautious in his words. I leave it to the public who have read my second Rejoinder of the 30th ult., to judge whether I have merely asserted or proved the question at issue.

2. In vindication of the objectionable character of the text-books used in the Common Schools in Upper Canada, the Chief Superintendent of Education states, that they "have been prepared by the National Board of Education in Ireland, sanctioned alike by Roman Catholic and Protestant authorities and members of that Board." I am sorry to say, Dr. Ryerson is too frequently most unfortunate in the selection of his proofs. Were his Doctorship in the least conversant with what is going on in the Catholic world, he would have read lately a pastoral of His Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin, Primate of Ireland and Delegate of the Pope in that country, in which the whole scheme of Common National Schools is most emphatically denounced and warned against, as fraught with the most serious dangers to the faith and morals of Catholic youth. Alluding to the Queen's Colleges established in Ireland for the teaching of the higher branches of education, His Grace says: "Censured by the Holy See, and repudiated by the Irish hierarchy, the Queen's Colleges will never take root, nor permanently flourish in this Catholic country. Founded on the principle of indifferentism to religion, and placing religious doctrines, true and false, on the same footing of equality, they will never gain the confidence of the people of Ireland, who believe that there is but one faith, as there is but one baptism and one God."

Passing to the examination of the books compiled for the special use of the Common National Schools, the Catholic Archbishop of Dublin adds:—"The new books were to contain no special doctrine of Catholicity, and not even to mention the name of Catholic. Indeed, this plan has been carried so accurately into effect, that a pupil might perhaps, read all the historical treatises of the National Board, without learning that there ever existed such a body as the Holy Catholic Church, or such an Institution as that of the Roman Pontificate, which has spread the blessings of true religion and civilization over a great part of the globe. Nay more, in these books, the history of our country and church is almost totally ignored, and it is to be observed that, whilst in the extracts

prepared for the pupils, the praises of England and Scotland are held forth in the enthusiastic language of their writers, we find in them very little to excite affection for our own dear country. Indeed, all these books bear on them the mark of the Protestant Dignitary now enjoying the See of Dublin, who could not communicate to them any of the spirit and of the faith of Ireland. Publications so devoid of every thing dear to the heart of our people, should give way to works of a different character!" Next come His Grace's views on the nature and tendency of Common Education. On this subject, Archbishop Cullen says:—"Dangers may have arisen or not for the past, but the system of its nature, is liable to cause them, and in progress of time will cause them. The mixture of Protestant, Presbyterian and Catholic teachers, cannot act beneficially on the mind of children, who are guided very much by the example of those who preside over them, and are too ready to embrace their opinions. The mixture of Catholic and Protestant pupils must exercise an evil influence on their religious persuasions and practices. From mixed education we can expect nothing but evil. We should not acquiesce in it or encourage it." Doctor Ryerson who has, at different times, taken upon himself to lecture His Lordship Bishop De Charbonnel, for reminding the Catholics of his diocese of their duties and rights as citizens and Catholics, will be surprised when he reads the following passage in Dr. Cullen's Pastoral:—"The influence of the great Catholic population of Ireland should be exercised in asserting their rights, and even our electors should use their votes to return men to Parliament determined and able to support unmixed education for Catholic children, and freedom of education from State control for all." In closing these quotations, I will add: on the vital subject of Catholic Education, Catholics the world over, are one. Pastors and flock, and hold the same views, are animated by the same feelings. The above principles, as laid down by Archbishop Cullen, are but the expression of the whole Catholic Church, in England, Ireland, the United States, Canada, in a word, over the whole face of the Globe. I again beg the public to judge whether I have *spoken without and even against authority from my own Church as well as against truth and reason*, as Dr. Ryerson is pleased to assert in his last reply.

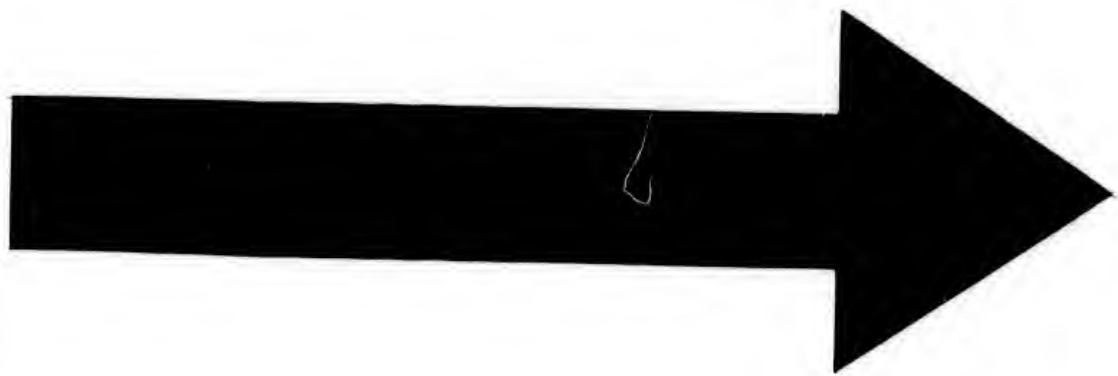
3. On the theory of the right or duty of the State or of the parent, concerning the education of the child, I will not dwell any longer, except in so far as Dr Ryerson's assertion goes. His Reverence does not hesitate to inform the public that "he has but given expression to what will be found in every standard writer on political economy or civil government, on the Continent of Europe, as well as Great Britain and America." I have repeatedly reminded the Chief Superintendent of Education, that his long gone-by theory, concerning the rights of the State over the child, was imported from Pagan Lacedæmon, and consequently unfit for a Christian Country. If, however, my learned antagonist persists in asserting that he knows of no other theory on the subject, that in all his reading of works on political economy or civil government, he has never met any other, I beg leave to say, with the deepest sorrow, Dr. Ryerson's acquaintance with standard works bearing on the subject of political economy is very limited, and confined within a very narrow range of political science. This could hardly be expected from one who assumes the pretentious title of Doctor. If such be your

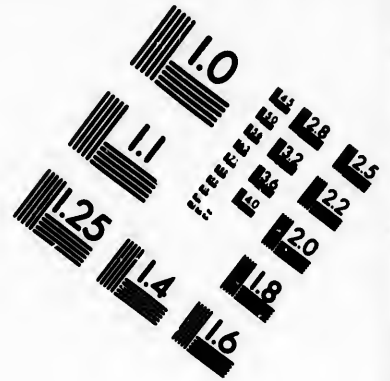
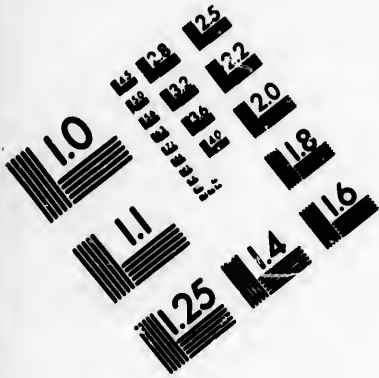
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misfortune, however, go to study again, I would say, good Doctor, and extend your reading beyond the school text-book. Open some of those masterly works, which have been composed by the greatest geniuses of modern times, the most profound Philosophers, and most consummate statesmen of the Continent of Europe. Allow me to introduce you to the works of Count De Bonald, Count Le Maistre, Balmes, an humble son of poor benighted Spain, and a host of other productions of our days which will, I trust, contribute to enlarge the too limited sphere of your literary acquirements. Read but a few pages; you will soon be convinced that your darling theory, viz: that the child belongs to the State, has long since been exploded and scattered to the wind.

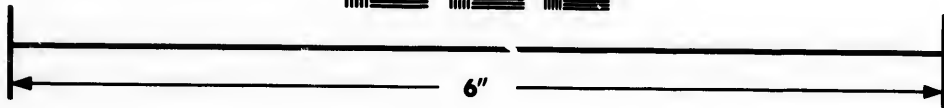
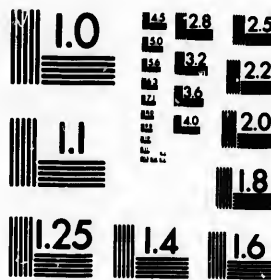
4. In his concluding paragraph, Dr. Ryerson still repeats his inflated laudation of his Common School System which he represents as *sustained by the people at large with unparalleled liberality, unanimity and patriotism*. As an illustration of this wonderful *unanimity and patriotism*, the Chief Superintendent of Education should have stated that in the City of Toronto, out of a Protestant population of 29,550 souls the incredible number of 1,570 children is the average daily attendance in these Model Schools. He should have informed the public that in this same city, in a Protestant population of 8,884 children of school age, 1,570 youths of all denominations (Catholics excepted) attend his Model Schools, at a yearly cost of the very moderate sum of £7,093 12s 10d. Contrast now dear reader, the condition of our poor benighted Catholics with that of their more favored fellow christians of the Protestant persuasion. In the same City of Toronto, out of a Catholic population of 12,210 souls, the average daily attendance in our Catholic Separate Schools was, last year, 1,286. The total receipts for the support of these Catholic Schools, during the same year, including city taxes and Legislative grants amounted to £545. To return to Dr. Ryerson's Common Schools, I will say: very popular indeed, must be a system of education which can command such sympathy, and exhibit such cheering results! As to the liberality with which the Common School System is supported, it cannot be denied. Let the reader recollect that for the education of Dr. Ryerson's 1,570 pupils, the City of Toronto has to pay only £7,093 12s 10d, whilst Catholics for the education of their 1,286 children, received last year, including their City taxes and Legislative grants, £545. To these rather unpleasant facts, I must not forget that my incomparable antagonist has an unanswerable reply, viz:—*This new foreign and ecclesiastical element against our Schools and School System*. Ah, Doctor! allow me to say; for the future spare my feelings. This is the thirty-fifth time, if I recollect well, that these ugly expressions are flung into my face. I can bear it no longer. I confess it now, I am a foreigner you are a native; therefore you are in the right, I must be in the wrong.

In justice to my distinguished antagonist, the Great Native of Canada, I must admit that his last communication to the public, is the least objectionable,—because the shortest. His reply occupies only four short paragraphs. Still, I must say, every paragraph, every line, every word of his parting address contains a lamentable perversion of truth. When will this maddened enemy to Catholicity learn to tell the truth? Despairing of ever correcting a habit, which, I fear, he must have contracted from his earliest youth, I send him to his good





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mother, if still alive. Perhaps maternal endearment will have more influence over his obdurate heart than arguments, facts, &c.

In conclusion, I beg to offer to the able and liberal Editor of *The Leader*, the sincere expression of my heart-felt gratitude for the very great kindness and courtesy with which he has condescended to open his columns to my communications, such as they are. I hope my distinguished opponent will not refuse to join with me, in the discharge of this imperative duty towards our common friend. I would be wanting to myself, were I to forget the Editor of the *Globe*, whose delicate sense of editorial propriety has prompted him to comment upon my letters without publishing them. To all, friends and foes, in this discussion, I take pleasure in offering the expression of my best wishes for their prosperity, and beg to subscribe myself,

Their most humble and obedient servant,

J. M. BRUYERE.

Toronto, February 4th, 1857.

Letter from the Right Rev. Doctor Pinsoneault, Bishop of London, C. W., to the Rev. J. M. Bruyere, on the subject of the late Controversy with Dr. Ryerson.

LONDON, C. W., Feb. 10, 1857.

REV. AND DEAR SIR,—Pending your recent controversy with the Chief Superintendent of Education, for Canada West, which I have read with the greatest interest, I thought proper to refrain from intruding upon your valuable time, in order to congratulate you for your earnest and able advocacy of Catholic education. But now that it has come to an end, I hasten to offer you my warmest thanks and sympathies; and, at the same time, I beg to avail myself of this opportunity, to suggest the propriety of having the whole correspondence—as it has appeared in the *Leader*—got up in pamphlet form; to which, if possible, might be added the very remarkable letters addressed by “A protestant,” to the Hon. Attorney General McDonald, and lately published in the *Catholic Citizen*.

The poor attempt of the Reverend Official, to represent you as the organ of but a contemptible *foreign party*—with which the body of Catholics in Canada, has no common sympathy—is altogether unfair and groundless; so much so, that I do not hesitate to say—and I say it advisedly—that you have undoubtedly expressed the views of the entire Hierarchy in Canada—nay, of the whole Catholic Church. Any one at all conversant with Catholic unity, is aware that, on the subject of Catholic Education, as well as on any other involving Catholic principles, pastors and flocks are always one.

Has not the principle of the godless Common School system been repeatedly declared *dangerous to faith and morals*, by our own Provincial Councils, by the Councils of Ireland, more especially by the celebrated Council of Thurles—convened and presided over by

the Right Rev. Dr. Cullen, delegate of the Holy See—and finally by the Sovereign Pontiff himself? Hence it is that the Catholic body, which believes in the unerring authority of the Church in all questions appertaining to faith and morals, never will, because conscience forbids it, approve and countenance this common school system, as now imposed upon us in this section of the Province. The least, therefore, that we can do, Rev. Dear Sir, is to offer you our well deserved thanks for the noble stand you have taken, and for your very able defence of Catholic education, and this despite your unusually arduous occupations during the protracted absence of your venerable Ordinary.

And here, I sincerely regret to be under the painful necessity to express my utter disapprobation of the unbecoming language used by the Chief Superintendent of Education, when speaking of my most honored Brother in the Episcopacy. Such flippant expressions as these—the *Charbonnells and Bruyeres, a new foreign element*, and others,—repeatedly brought forward, as it were with a vengeance—imply a disregard of decorum which we certainly should not have expected from an official of the Government, much less from the Head of the *Education Office*.

It is a painful duty for me to be compelled to administer such a rebuke to a gentleman, whom I would fain honor for his high station, and would gladly eulogise—if I could—for his impartiality. I can not but be grateful to him for the courtesy he has shown to me, when on a recent occasion—which he has alluded to in his first reply—I consulted him about the Separate School Bill; but his courtesy in *private* life must not prevent me from censuring his *official* misdemeanor. How a gentleman in his station—evidently well read—could have betrayed, in the above controversy, such ignorance of Catholic matters, and such a gross disregard of Catholic feelings, I am really at a loss to understand. But, be this as it may, you have said enough to teach him, that, in *the Church*, there is no foreign element, and that—in virtue of the all powerfull unity of our Apostolic Faith—one spirit and one soul pervade the whole body, without distinction of native or foreign born. Besides, nativism had nothing to do with the question at issue, and is rather a *foreign element* itself when brought repeatedly to bear—as a conclusive argument—against the liberty of conscience, which is involved in the present Common School System. It strikes me that in a colony where thousands of foreigners are yearly pouring upon our shores—to the great benefit of our young country—nativism is rather out of place, or at least too premature for the time being. At all events, the native flag should not have been hoisted by the Reverend Chief of Education, who naturally is expected to keep aloof from all political platforms. Your adversary is not more fortunate, in his oft repeated attempts to throw on his side the whole moral weight of the late

Bishops McDonnell and Power. The most he could have said with any truth, was that they tolerated, to a certain extent, what they could not prevent; but to pretend that they were favorable to mixed education, is injurious to their honored memory, and untrue in point of fact. Need I say that it is notorious that both these zealous prelates labored most faithfully and most strenuously—in their own times—to establish thorough Catholic Schools whenever and wherever circumstances permitted them. The fact of Bishop Power being a member of the Board, only shows his desire of giving a fair trial to a new system, concerning which many a time have I heard him express his misgivings, but the deplorable result of which his lamentable and premature death prevented him from witnessing and rebuking. As for his venerable successor, he did what his conscience prompted him to do, as soon as he felt that he could no longer countenance the wholesale sacrifice of Catholic interests and principles, which he is bound to uphold to the utmost of his power; and so would have done both the above named Bishops—as well as any other.

Concerning what you have said about Public Libraries, the question is not whether you were right or wrong with regard to the exact number of Catholic books said to be on their shelves, but whether you had good ground for denouncing them as dangerous to faith and morals. Now, most emphatically do I endorse your sound view on this question, for we can hardly be less opposed to mixed Libraries than to mixed education,—the same principles of faith and morals being equally involved in both systems. Witness the scandalous problem extracted by you from one of the standard books issued by the Department of Education. And God knows how many other passages no less objectionable, might be brought to light by a careful perusal of the various books connected both with Public Libraries and Common Schools.

It behoves, therefore, the pastors of the Church to warn the flock, committed to their care, against seeking such noxious and poisonous pastures as are held out by these Public Libraries, so warmly patronized by our Reverend official.

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 nauseam*? 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 this 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.

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, 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*.

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 presuram 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 official 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*.

In conclusion, Reverend dear Sir, I beg leave to express once more my entire concurrence in the views and sentiments advocated by you, in this controversy, relative to your strictures on the present Common School system, and in your untiring efforts to procure the complete freedom of Education to our Catholic community. Most cordially do I concur with you on this momentous subject, which Catholics have so much at heart; and, rest assured, that they never will give up the contest until justice is granted them.

I take great pleasure in thus acknowledging your efficient services in behalf of our poor children, and I think I can venture to say, that, not only have you the sympathies of the whole Catholic body of the Province—with all the Bishops at its head—enlisted in your favor, but also those of a large and most respectable number of our separated brethren.

Begging your pardon for intruding so much on your valuable time, I remain,

With very great regard,

Your's affectionately in Christ,

† ADOLPHE,

Bishop of London.

The Rev. J. M. Bruyere,
St. Michael's Palace, Toronto.

FROM THE PUBLISHERS.

In reply to the preceeding letter from the Catholic Bishop of London, to the Rev. Mr. Bruyere—the Chief Superintendent of Education, addressed to His Lordship, a long communication which appeared in the *Leader* of the 26th of February. This called forth another letter from the same Prelate, addressed, like the first, to the Rev. Mr. Bruyere, and published in the *Leader* of March 2nd. It was honored by a second but short reply from Dr. Ryerson, in the *Leader* of 3rd March. The latter publications cannot properly be considered as part of the Correspondence between the Chief Superintendent of Education and his antagonist: they are, therefore, left out of the Pamphlet. The following letter from the Rev. Mr. Bruyere, being a reply to different charges already refuted by him, but again repeated by Dr. Ryerson, bears directly on the question debated in the pamphlet, and is therefore inserted therein. The Chief Superintendent of Education cannot complain if his communication to Dr. Pinsonneault, Bishop of London, does not appear in the pamphlet, since that of his opponent meets with the same fate. This is but fair play.

REV. J. M. BRUYERE'S LETTER ON DR. RYERSON AND THE ROMAN CATHOLIC BISHOP OF LONDON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

A slight illness has prevented me from noticing sooner the last lucubrations of that erratic individual, called Chief Superintendent of Education in Upper Canada. I allude to his so-called replies to the noble letters addressed to me, in the columns of *The Leader* of the

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26th ultimo, and 3rd instant, by the Right Rev. Dr. Pinoneault, the distinguished Catholic Bishop of London, C. W., on the subject of the late controversy between Dr. Ryerson and myself.

From past experience, the public was prepared for any amount of tergiversation and misrepresentation on the part of this unscrupulous and unprincipled official. His last frantic diatribes, purporting to be replies to his Lordship's letters, but more appropriately styled—"vulgar lampoons on 1,500,000 of his fellow citizens"—show evidently that, in addition to his former total absence of candor and honesty, he has in store an inexhaustible amount of scurrility and malice. As to his scurrilities and gross abuse against everything Catholic, especially his indecent personalities against a dignitary of the Church, I will not stop to gather them up and fling them back in the face of the contemptible reviler of Catholicity. When a man can so far forget himself, as to apply such choicé and polished expression as *ungentlemanly and silly effusions*, to the amiable Prelate who governs the Diocese of London, he may as well be passed by in silent contempt. I will merely say, *en passant*, that, whilst we are willing to make great allowance for the disturbed and excited state of his mind, we have at least a right to expect that he will keep a civil tongue in his mouth when addressing those who pay him his wages; and refrain from using a language not to be tolerated in the fish market. Had Bishop Pinoneault paid homage to the pedantic official, who claims the privilege of insulting every thing Catholic, by upholding the godless school system of *foreign importation*; had he condescended to allow his sophistries, his fallacious expressions and malicious insinuations to pass unrebuked; had he not stooped to lash the reviler of the Pontiff of the Church, he might have been fortunate enough to be eulogized by the Methodist Minister. But because the Bishop of London has raised his voice in behalf of freedom of education; because he has nobly and eloquently declared the unanimous sympathy and approbation of the whole Hierarchy in Canada, on the all important question of Christian education; because he has come forward to proclaim that I was not the mere *organ of an insignificant party, a new infusion of a foreign element*, the Chief Superintendent of Education loses his temper, and forthwith gives his Lordship of London a lecture on the regard he owes to the dignity of his office.

"Shall we who struck the Lion down, shall we
Pay the Wolfe homage!"

BYRON.

Passing over the sundry intemperate and uncalled for effusions which appear in the communications referred to, and which the public may easily trace to the late discomfiture and ignominious prostration of the Chief of Education, I beg leave to touch slightly upon some other mistatements perpetrated by him in his so-called answer to the Roman Catholic Bishop of London, in *The Leader*, of the 26th ultimo. I allude to these fresh instances of tergiversation, because they concern me personally. Dr. Ryerson says that I charged him with "having excluded all Roman Catholic, civil and ecclesiastical histories from the catalogue of library books." Now, I said no such thing. I did not so much as allude to his catalogue (with which he is making himself ridiculous) till he brought it in, in the course of the

controversy, with a view to change the question at issue. I remonstrated against the objectionable character of his Protestant libraries. I was met at once by the Doctor, who holding up his catalogue, pointed with his finger to some half-a-dozen Catholic books therein inserted. My wily antagonist thus trusted that the substitution of *Catalogue for Libraries* would blind fold the reader. The pious fraud has rebounded upon its author with double power. Detection and shame have been the consequence. Now, to return to the question, I stated, and I repeat again, that the Public libraries so earnestly recommended by the Chief of Education, to the patronage of the Municipalities, were altogether Protestant, made up of Protestant works, adapted to the taste of Protestants only, and consequently unfit for Catholics.

The fairness with which his Reverence boasts of having acted by inserting the names of about a dozen of Catholic books in his catalogue containing upwards of 4,000 Protestant or infidel works, such as Gibbon and Hume, is one of the most pitiful attempts at imposition that ever was perpetrated by that double dealing official, called Dr. Ryerson. What is it to the public, to Catholics and to me, if the bare name or shadow of a few Catholic works figures in Dr. Ryerson's catalogue, whilst, as a general rule, not one of the above mentioned books can be found on the shelves of his Public libraries? When you visit these wonders of the Chief of Education, his Public libraries, you may gaze around till doomsday, you see none but Protestant histories, Protestant novels, Protestant notes of a traveller, Protestant essays, Protestant diaries—all works more or less offensive to a Catholic reader, all more or less replete with insulting misrepresentations of Catholic practices, Catholic doctrines, and Catholic customs or usages. In perusing the catalogue containing the names of over four thousand works, you come across the names of about a dozen of Catholic books. Ask the Superintendent of the library for one of these works, the title page of which is in the catalogue. It is not there. Ask for another; it is not to be found there. This I am able to assert on the authority of confidential friends who have tried the experiment. Now, let me ask it again of his Reverence, are such libraries fit for a mixed community like ours? We are in some places, one-fourth, in other places, one-third of the population. Have we not a right to a proportionate share of works? In many of the Public libraries not a single Catholic work can be procured. Again, is this an illustration of the fair dealing with which Dr. Ryerson boasts of having acted in getting up these grand humbugs, styled by him, Public Libraries? If such be the case, then I say: God save us from this honest and fair-dealing official?

The Chief Superintendent of Education goes on saying "that I charged him with having originated legal restrictions by which neither school apparatus or books could be procured for the Roman Catholic children of Separate schools." I am accused by the same Supreme Judge of the Education office, of having said that "Roman Catholic children in Separate schools, were denied school maps and apparatus." I beg leave to say *Salva Reverentia*, a greater falsehood has not been uttered since the day of the fall of our first parents in the earthly paradise. In the whole of my correspondence with Dr. Ryerson, I made no such statement as the above. All I said, and I repeat it again for the third and fourth time, is that, should the suggestions of

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 is 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

the Bishop of London, on the 26th ult. "My Platform," shouts the Methodist Minister, "is the hearts of Canadian people for Canada." "The rights of Canadians without preference, to the protection and enjoyment of their own religious teaching." Hypocrite son of Wesley I say rather, "My Platform is my bread and butter. My Platform is the money of the people, which I put in my pocket—My Platform is my place, my large government salary and all the pleasant perquisites of office—Behold my Platform!!!"

Were the Chief Superintendent of Education in earnest when he asserts, that his platform is the "rights of Canadians, without prejudice, to the protection and enjoyment of their own religious teaching," most cheerfully would we subscribe to it. These are the rights we claim, we ask no more. We ask them not alone for ourselves, but for all, for all denominations,—members of the Church of England, Methodists, Presbyterians, Baptists, Christians of every name and shade. The present bill which guarantees to us Separate Schools, was a Denominational one in its original form, and so framed as to secure to all denominations the privilege of establishing Separate Schools if they chose to have them. At the instigation of Dr. Ryerson, its Denominational character was struck off, and confined to Catholics only, lest the Common School System should suffer from Conflict with its rival sister, the Separate School System. Thus the Chief Superintendent of Education, at the last Session of the Parliament in Quebec, deprived his fellow Christians of the Protestant persuasion, of the rights and privileges which it was the earnest desire of Catholics to extend to all without prejudice or exclusion. The wily Chief of Education was well aware that to grant the privilege to all denominations of establishing schools to their own liking and predilection, would seal the fate of his darling system but lately imported from Yankee land. He knew, moreover, that by confining it to Catholics only, it would render it unpopular. Such were the motives which actuated the great Patriot of the Education Office, when he suggested through his friends, to restrict the law for Separate Schools to Catholics and Colored people only.

I may, however, assure my friend at the head of the Educational Department, that all his pious frauds and interested suggestions will not serve him much longer. The days of the Common School System are numbered. Its dissolution is only a question of time. In the divided state of Christianity in Canada we cannot have common Schools, common libraries. These institutions are not Canadian; they are not of Canadian growth. They are not adapted to Canadian tastes and wants. They are a *foreign element*, imported in our midst but a few years since, and forced upon our necks by an oppressive and tyrannical legislation, at the request of an unscrupulous politician. Public opinion has already solved the great difficulty, and cut the *cord gordian*. The truly christian and liberal author of the pamphlet styled; "Does the Common School System of the United States prevent crime?" exclaims; "Let every denomination organize its own schools, employ teachers of its own faith, and daily admit its own clergymen to superintend and assist in the religious part of the training." A denominational law, with the motto; "Protection to all—favor to none," authorising all religious bodies recognized by the State, to establish their own schools, without interference on the part of the

dictator of the Education Office,—is the only possible solution to the great problem which now perplexes our legislators and politicians,—convulses our country with painful dissensions and discord. Such a measure will restore peace and harmony among the citizens of the same community, and give satisfaction to all those whose pecuniary interest is not connected with the great imposition of the Common School System. Then shall emulation be excited among the different denominations; then shall the daily attendance of pupils in schools be increased to ten times its present average. Then, in fine, shall we behold a promising youth, a moral generation. I am happy to see that the above views, already expressed by me in a former communication, meet the full concurrence of the Right Reverend Doctor Pinoséault, Bishop of London. In a letter lately addressed to me through the columns of *The Leader*, His Lordship says; “Let the denominational system be introduced, without showing favor to any particular creed, but allowing all denominations to have their own schools, according to their respective views; Government grants being given in proportion to the relative number of children frequenting such schools.”

I will add, *en passant*, that Catholics will never submit to the Common School System. The members of the Church of England are heartily disgusted with it. A large proportion of the Church of Scotland, and the most intelligent of all denominations protest loudly against it.

“My platform,” says the pompous Chief of Education, “is the hearts of the Canadian people for Canada. The rights of Canadians without preference, to the protection and enjoyments of their own religious teaching.” Come forward great Canadian patriot, join with us in sustaining, instead of opposing our demands and thwarting the natural enjoyment of our most sacred privileges. Come and assist us, and all who share our views, in obtaining what we ask, not for ourselves only, but for all, viz: Denominational Schools, Free Schools without intolerable interference and odious restrictions. Then your bombastic profession of liberality will be a reality; instead of a sham imposition.

In conclusion, I beg to submit whether the time has not arrived for Dr. Ryerson to descend from a station for which he has proved himself utterly unfit. The Chief Superintendent of Education is a public official, a servant of the people, of Catholics as well as Protestants. From both he receives the wages, which make him insolent, and unsufferable. Forgetful of the dignity of his office and of his responsible duty, for many years he has been incessant in his attacks against the Catholic hierarchy, the Catholic priesthood, the Catholic church at large, Catholic nations, and every thing Catholic. The scurrility of his abuse has grown more insufferable, in proportion as it has been permitted to go unrebuked. His insulting diatribes have been multiplied beyond the power of endurance. Are we, let me ask all sensible men, are we to be trampled upon without hope of redress, because we have been forbearing? I am sure that I express the sentiments of all Catholics, and all liberal men of every denomination, when I say the time has come to petition the Government for the dismissal of this obnoxious Official. As an avowed enemy of Catholics and Catholicity he is evidently unfit to hold an office which requires the greatest impartiality and liberality. He has long since forfeited their confidence and sympathy. It is high time for

the Chief of Education to retire once more to his former occupation, viz.—to preaching and “Camp Meetings.”

Such is the earnest wish of all sensible men and particularly of the subscriber.

J. M. BRUYERÉ.

Toronto, March 8, 1857.

THE HIERARCHY OF CANADA AND DR. RYERSON.

FROM THE CATHOLIC CITIZEN, MARCH 19TH, 1857.

The following interesting correspondence has been handed to us by the Reverend Mr. Bruyere:—

LONDON, C. W., 14th March, 1857.

REVEREND DEAR SIR,—Since my letter of the 10th ult., on the subject of your late controversy with the Reverend Chief Superintendent, I have received letters of congratulation from all parts of the Province. I take great pleasure in sending you—amongst others—the enclosed extracts which sufficiently speak for themselves. Most willingly do I authorize you to insert them in the *brochure* near being printed.

Dr. Ryerson will, doubtless, take great pleasure likewise in acknowledging the error under which he was laboring, when he so fiercely denounced you as the contemptible organ of a small *foreign party*. The official support of the entire Hierarchy of the Province—so spontaneously and cordially given you—will show him that the cause of freedom of Education is more deeply rooted in the soil of Canada than he evidently was aware of.

As for his innocent boasting—when making his would-be dignified retreat—it has recalled to my memory a passage of the Latin poet, [*Georg. IV.*] thus translated by Dryden:—

“*When weary Proteus, from the briny waves,
Retired for shelter to his wonted caves,
His finny flocks about their sheppard play,
And rolling round him, spirt the bitter sea.*”

Courage, therefore, Rev. dear Sir, you may now consider the godless system as fairly exploded. The bigotry of the conventicle cannot prevail much longer against the sober judgment of the great majority of the community. Common sense is stronger than bigotry; already a strong reaction is commenced; a little while more, it must needs become all powerful, and by its overwhelming influence assert the rights of justice and of conscience in breaking asunder the fetters in which they are now so outrageously bound up. Let us hope, therefore, that the good sense of the country will so far prevail, that, ere

long, freedom of Education will be proclaimed *de Jure et de facto* in, & final manner, all over this noble Province.

Believe me, Rev. dear Sir,

Most affectionately yours in Christ,

†ADOLPHE,

Bishop of London.

Rev. Mr. Bruyere, St. Micheal's Palace, Toronto.

Letter from His Grace the Archbishop of Quebec, and their Lordships the Bishop of Three Rivers, and the Coadjutor Bishop of Quebec.

Archeveche of Quebec, 10th March, 1857.

MY LORD,—We hasten to express to your Lordship the heartfelt satisfaction with which we behold your present exertions towards obtaining, for the Catholics of Upper Canada, the enjoyment of their inalienable rights of having free schools for their children.

You are upheld in your endeavors by the teachings of Sovereign Pontiffs, a decree of the first Provincial Council of Quebec, and the example of the Bishops of the whole world, who are unanimous in proclaiming that mixed schools are dangerous, and that Catholics should neglect nothing in securing for their children a religious together with a secular education. Indeed, it constitutes a right no less sacred for Catholics than that of bringing up their children in their religion—and to refuse it to them is to strike at the religious liberty ensured by the Constitution to all the inhabitants of Canada.

We cannot, therefore, but most cordially concur with the appeals which you make that this all-important right may not any longer remain a dead letter on the pages of our Legislation.

We have the honor to be, My Lord,

Your most devoted Brothers in Christ,

† P. F., Archbishop of Quebec.

† THOMAS, Bp. of Three Rivers.

† C. F., Bishop of Tloa.

Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship the Bishop of Montreal.

Eveche of Montreal, March 10th, 1857.

MY LORD,—I have, long since, read your letter of the 10th ult., published in the *Leader*, in which your Lordship congratulates

the Rev. Mr. Bruyere for the energy and skill with which he has advocated freedom of Education. I regret that up to the present day I have been prevented from writing to you on this subject as I should have wished; but as I am told that the Rev. Mr. Bruyere's pamphlet is nearly ready, I hasten to assure you that I most heartily concur with the contents of your letter. Indeed, it would grieve me much to miss this opportunity of expressing to you my very great sympathy for the cause which you so boldly sustain, and with which the destiny of the Catholic youth in Upper Canada is so intimately connected.

I remain, with the greatest esteem,

Your Brother in Christ,
 † Ie., Bishop of Montreal.

Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship Bishop Phelan, Adm. of the Diocese of Kingston.

KINGSTON, 5th March, 1857.

DEAR LORD BISHOP.—I have the honor to inform you that I most cordially concur with your Lordship on the subject of your letter to the Rev. Mr. Bruyere, and therefore shall lose no time in soliciting the co-operation of the Clergy and Laity, under my jurisdiction in this Diocese, to forward your views on the same.

Hoping that the publication in Pamphlet form of the letters and correspondence you refer to, will contribute much to favor the freedom of education in this Province,

I have the honor to be, dear Lord,

Your most devoted Brother in Christ,

† PATRICK,

Bishop of Carrha, Adm. Ap.

Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship the Bishop of Bytown.

BYTOWN, Feb. 25th, 1857.

MR LORD,—In perusing the columns of the *Leader* of the 20th ult., I read the letter addressed by you to the Rev. Mr. Bruyere, and I must say that I agree most cordially with the sentiments expressed therein. Allow me also to add that, after having carefully read it, together with the letters of a "Protestant" to the

Honorable Attorney-General Macdonald, and especially those addressed by the Reverend Mr. Bruyere to Dr. Ryerson—letters replete with moderation, good sense and force—I remain perfectly convinced that the Protestants, the great majority of whom I like to look upon as just and liberal, ashamed at seeing the Catholics thus oppressed by an almost impracticable law, will themselves demand of the Ministry and of the Parliament to free them from the shackles of a law introduced by stealth and under false pretences by the enemies of education and of Catholicity. I also most confidently hope, that, since Government has just established a Normal School in Lower Canada for the special use of the Protestants and of those speaking the English language, it will also feel the necessity of showing itself equally just towards the French Canadians and Catholics residing in the Upper Province, by establishing a Normal School where the French language would be principally taught, and where competent teachers might receive instruction—since the present ones are far from possessing the confidence of the immense majority of the Catholics.

I have the honor to remain My Lord, your Lordship's most devoted Brother in J. C.

† EUGENE,

Bishop of Bytown.

To His Lordship the Bishop of London, C. W.

From His Lordship Bishop La Rocque, Coadj. of the Bishop of Montreal, and Administrator of the Diocese of St. Hyacinthe.

Eveche of St. Hyacinthe, Feb. 24th, 1857.

VERY DEAR LORD,—When reading your Lordship's letter of congratulation to the Rev. Mr. Bruyere of the 10th inst., and published in the *Leader*, I could feel rising up in me that secret feeling which naturally springs up in perusing a writing which is so congenial to one's own views and sentiments, that one becomes entirely prepossessed by it, and would feel proud of its authorship.

I hasten, therefore, to congratulate your Lordship most cordially upon the excellent idea which you have had of upholding Mr. Bruyere in the struggle which he has just sustained in behalf of freedom of Education. Having been unable to take the initiative with the valorous champion of those rights for which our Brothers of western Canada are struggling, I can at least declare that your Lordship's letter most faithfully exhibits my own views and sentiments upon the right advocated therein. This mark of sympathy is still far beneath what is due to the Rev. Mr. Bruyere for the services rendered by him

to that sacred cause with which the religious and moral future of the Catholic youth of Upper Canada is intimately connected.

I feel greatly pleased that you should have so nobly expressed your indignation at the uncourteous language which Dr. Ryerson thought fit to make use of, when speaking of our worthy and energetic Brother in the Episcopacy, Bishop de Charbonniell. This venerable Prelate has, as it were, confessed the Faith, if not at the price of his blood, at least by the heroism of his zeal and perseverance in the cause of freedom of education.

His Lordship the Bishop of St. Hyacinthe being unable to write himself, begs you to look upon my adhesion to your letter as the exact expression of his own sentiments.

Your most affectionate brother in Christ,

† JOSEPH, Bishop of Cydonia,

Administrator of the Diocese of St. Hyacinthe,

To His Lordship,

Right Rev. Dr. Pinsonneault,

Bishop of London, C. W.

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REV. J. M. BRUYERE'S PARTING WORD TO
THE PUBLIC.

With the above Documents I beg to close the controversy between the Chief Superintendent of Education and myself. The principle of *religious and free education* has been wantonly assailed by my antagonist throughout the controversy. In behalf of freedom of education grounded on religion—against State schoolism, I have raised my feeble voice. This voice, insignificant though it be, has been re-echoed by the whole Hierarchy in both Canadas. In the sacred name of justice and equity, both Pastors and flock proclaim *freedom of education as well as freedom of religion*. We demand these rights not alone for ourselves, but for all—for all Denominations; members of the Church of England, Methodists, Presbyterians, Baptists, Christians of every name and shade. "Protection to all—favor to none," is our motto.

Against the unnatural claims of an oppressive State schoolism upheld by Dr. Ryerson, I have appealed to an impartial and benevolent Public, through the Press in Canada. With the facts and arguments now laid before it, I hope our common Judge, will be able to form a correct estimate of the respective merit of both systems, viz:—Free schools *versus* State schools—Education having Religion for its basis, *versus* education excluding all religion—the right of the parent to educate his child as he pleases, *versus* the claims of the State to snatch the child from the parent's arms in order to confide it to the mercy of the law.

All Christian and civilized nations stand on the side of **FREE AND RELIGIOUS EDUCATION**. Against it the Chief Superintendent of Education has nothing to oppose but the practice and antecedents of pagan Lacedaemon. Shall Heathenism prevail over Christianity; State oppression over parental rights and privileges? Such is our position: such is the question at issue.

For having advocated these principles, I have been called every

name that my opponent could find in his Dictionary. I have been styled by him, "a new infusion of a foreign element." I have been called a promoter of ignorance, an enslaver of the human mind. Unmindful of the abuse and scurrilities which have been heaped upon my devoted name, I have not desisted from fighting the battle of Free and Amicable Education. That the cause of justice and truth will, at length, triumph—no sensible man need entertain a moment's doubt. The time when justice shall be done, is marked out by an all-ruling Providence. To that happy period we look with confidence and anticipation. By the determined agents, namely, the members of the Association, the cause of the friends of Free and Amicable Education, and of the cause of State Education, are unflinchingly submitted to. I shall be satisfied, if my name is mentioned in the same breath with those of the friends of justice and equity, both in fact and in name.

J. M. BRYERE

March 25, 1857
 We demand the rights not alone for ourselves, but for the members of the Church of England, Methodists, Presbyterians, Baptists, Christians of every name and shade. "Favor to none," is our motto.

Against the unnatural claims of an oppressive State school system, upheld by Dr. Henson, I have appealed to an impartial and disinterested Public through the Press in Canada. With the facts and arguments now laid before it, I hope our common sense will be able to form a correct estimate of the respective merits of both systems, viz:—Free schools versus State Education—Education for its own sake, versus education excluding all religion—the right of the parent to control the child as he pleases, versus the claims of the State to snatch the child from the parent's arms in order to confine it to the mercy of the law.

All Christian and civilized nations stand on the side of Free and Amicable Education. Against it the Chief Superintendent of Education has nothing to oppose but the practice and antecedents of a despotic Government. Shall I maintain myself over Christianity, State oppression over personal rights and privileges, such in our position: such in the question at issue.

For having advocated these principles, I have been called every

