

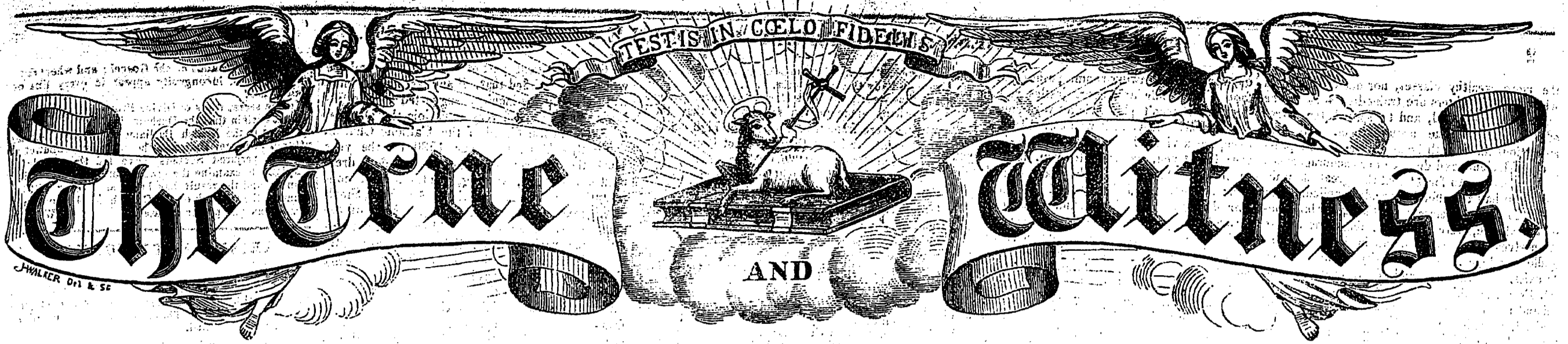
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PASTORAL LETTER OF THE ARCH-BISHOP OF DUBLIN.

[The following are the most important passages in the Pastoral just issued by his Grace the Archbishop of Dublin]:—

Whenever we speak of Catholic education in Ireland, the history of the penal laws, by which it was so severely prohibited, and the awful calamities inflicted by their operation on the country, necessarily present themselves to our minds. What, indeed, can be imagined that was not done to render the acquirement of knowledge impossible, and to shut up all the sources of science and learning? Under the influence of a rancorous hatred of our holy religion, it was enacted that no Catholic should keep a school or devote himself to the instruction of youth, and that if any Catholic sent his children to a Catholic school, at home or abroad, his property was to be confiscated, or, for so great a crime, he was to be made liable or severe penalties.

The penal laws against education were most unjust and iniquitous, but even they were surpassed by the odious measures by which Protestant education was established. The foundations and endowments destined by our Catholic forefathers for the instruction of their children, the schools and colleges, and the monastical institutions which their piety had founded, were seized on, diverted from their original objects, and handed over to Protestants. Moreover, out of confiscated Catholic property, or out of the taxes paid by the Catholic people, parochial schools, charter schools, and royal and other colleges, were richly endowed for the purpose of promoting the favored sect. Add to this the enormous wealth of the Establishment, arising from the rent of more than a million of acres of land, acquired also by confiscation; the rentcharge on all the land of Ireland, Ministers' money, and other sources, and you will find that within the last 300 years an amount of money has been levied from the Catholic people of Ireland, for the spiritual and literary education of a handful of members of the Establishment, which would appear fabulous were it stated. Could such a state of things be discovered in any other country, would it not be denounced as flagrantly unjust? Yet many who put themselves forward as lovers of fair play, justice, and religion, and are perpetually boasting of their efforts to relieve other nations from any apparent oppression which they suffer, speak loudly for the continuance of so monstrous a system in Ireland. But what result has been produced by so profligate an expenditure and by the extortion of such prodigious sums from the poverty of Catholics? Protestantism and Protestant education have not flourished in the country, and Catholicity has not lost its hold on the affections of the people, but has grown up and covered the land with the exuberance of its branches.

But we are not to forget, that besides other means employed to uproot the ancient faith, and to promote a system of religion so hostile to the Irish heart, a great Protestant university was established in this capital, which has gradually obtained possession of about 200,000 acres of land, with a total yearly income exceeding £70,000, and to it was given the exclusive right of teaching the arts in Ireland, so that it might be rendered impossible for a Catholic to learn anything liberal, or to acquire any knowledge, except from a tainted source. History, law, medicine, science, were accessible only in this way. To Protestants alone the right of teaching was conceded, and the Catholic was to learn from them the history of religion and law, and the doctrines of ethics—all tinged, of course, with anti-Catholic prejudices. In this way, for a long period, any one, not disposed to deny or conceal his faith, was excluded from a liberal education; and even at the present day, when the general spirit of the age is liberal and tolerant, no one professing the ancient religion of Ireland can aspire to the higher places of the University, unless he be prepared to stain his conscience with the guilt of apostasy. And here, again, we might inquire, has this great institution produced effects commensurate to its wealth? Has it raised the character of Ireland among the nations of the earth by its works of erudition, of science, and of art? We leave others to answer the inquiry; all we shall say is, that happily it has not been able to fulfil the mission for which it was principally established by its founder, Queen Elizabeth, namely, to extirpate Catholicity, and to impress a Protestant character upon Ireland.

However, the powerful agencies which we have mentioned, directed, as they were, to excite an implacable hostility against the Catholic Church, and holding out the highest rewards for apostasy, could not but produce evil. It is a cause of regret, though not of surprise, that some Catholics, who came under the influence of such agencies, and especially those who were educated in Protestant colleges, lost all respect for the doctrines and practices of their Church, or openly joined the ranks of Protestantism; and that others, carried away by ambition or a desire

of preferment, enrolled themselves among the Ministers of the Establishment, with the view of enjoying a wealthy benefice, or some higher dignity. Many sad instances of perversion are known to all.

For ourselves, we can never forget one unhappy case which came under our notice many years ago in a foreign land. A young man of a respectable Catholic family had been sent at an early age to the University; his parents, as it often happens, flattering themselves that the lessons of piety which had been instilled into his tender mind, and his own good dispositions, would preserve him from every danger. The young man distinguished himself in his studies, but the example or the sneers of his companions soon induced him to give up all Catholic practices.—Prayer was neglected, the Sacraments were not received, fasting and abstinence were not observed. Thus his heart was closed against the graces of God, his faith had nothing to support and enliven it, he soon sank into the abyss of infidelity, and whilst endeavoring to silence the voice of conscience, devoted himself to pleasures and dissipation, which broke down his constitution and compelled him to seek for health in a southern climate. There the approach of death was soon apparent; and several Clergymen charitably visited the young traveller on his bed of sickness. But what was their horror when they heard him profess that he did not believe in the immortality of the soul, nor in the existence of a future state of punishment or reward, nor in the providence of God? What, indeed, could be more deplorable than the sight of a young man at the point of death, and about to appear before his Judge, yet manifesting such frightful dispositions! However, we may offer up a prayer for the repose of his soul, for some few minutes before his death a spark of religion seemed to revive in him, and he asked for pardon and reconciliation. But whether God looked on him with mercy, and restored to him the graces he had formerly despised, or whether his conversion was too late, shall not be known until the day of judgment.

As we have said so much on the direct attempts made to impose a purely Protestant education on Ireland, we cannot avoid alluding to the change of system adopted in this respect, and the liberality manifested within the last few years. The old spirit of bigotry and intolerance could not be upheld any longer, and at length it was determined to open to Catholics the advantages of a university education by the institution of the Queen's Colleges. But here, unfortunately, our lawgivers passed from one extreme to another. Trinity College was founded in a spirit of intolerant Protestantism, and false religion was to be at the bottom of all its proceedings. The new colleges were established on a principle equally wrong; the superiors, the professors, the scholars were to be of every persuasion, or of no persuasion, and the teaching adopted for such a chaotic mass was to rest upon definite religious belief. Lectures were to be given upon history, law, and moral philosophy, but in such a way that a Catholic pupil should never imagine that these sciences had any connexion with his holy religion. The doctrines of revealed religion could scarcely be mentioned lest anything should be said repugnant to the views of the Arian, the Socinian, the Unitarian, the Baptist, and the Anabaptist, &c., who are invited to attend, and whose religious scruples were to be respected. On this plan, the Mysteries of the Trinity and Incarnation, the Divinity of Our Divine Redeemer, His atonement for our sins, the eternity of the pains of Hell, original sin, the sanctifying effects of Baptism, the indissolubility of Matrimony, and other doctrines connected with the blessings of Christianity, and exercising a great influence on mankind, could scarcely be mentioned, because all these tenets are impugned by one religious sect or another. The examination of such a plan would induce an attentive observer to imagine that its object was practically to proclaim that all religions were of the same intrinsic value, and that it was a matter of no importance which was to be professed, thus spreading the seeds of indifference to every religion—the most fatal error that has ever been produced by the malice of the human mind. Hence, from the beginning, the institution was denounced, even by Protestants, as a gigantic scheme of godless education. The principles on which these colleges were established were afterwards examined by the Successor of St. Peter, to whom Jesus Christ gave the power of feeding His lambs and sheep, and driving them away from noxious and poisonous pastures, and by him the system was declared to be dangerous to faith and morals, which decision was solemnly published by the Bishops of Ireland, in their Synodical Address from the Synod of Thurles, whilst the Catholics of Ireland were emphatically warned of the responsibility which they would incur, were they to expose their children to the imminent risk of corrupting their faith or morals by sending them to condemned colleges.

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 indifference 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. Some Catholics, over anxious about the good things of this world, and not sufficiently conversant with the importance of salvation, will send their children to those colleges, as they send them to Protestant schools and universities. This should not surprise us, for our Divine Redeemer foretold that scandals must come; but probably such parents will have great reason for regret, even on this side the grave. Their children may acquire knowledge, but will it be the wisdom from above—chaste, peaceable, modest, full of mercy and good fruits, and not rather that which is described by St. James as "earthly, sensual, devilish?" What fruits have hitherto been produced? The first production that has issued from these colleges, a work entitled "Historical Analysis of Christian Civilisation," by Professor Vericour, Queen's College, Cork, has merited the unenviable distinction of being placed on the Index and condemned by the Holy See. Mr. Vericour still holds his chair, and is too candid a gentleman not to endeavor to disseminate in his lectures the opinions with which he thought fit to enlighten the world in his essay. Now, if this work be a specimen of the philosophical views and historical research which we are to expect from the Queen's Colleges, and of the teaching of its professors, every Catholic, and we may add, every Christian, must look with alarm on the effects likely to be produced by these institutions. Indeed, in every page of that work we find errors of the gravest kind, and it tends to distort and misrepresent even the fundamental doctrines of the Christian religion. Perhaps it is well that such things have happened—for they show what poisonous fruits may be expected from the system of mixed education, and leave no excuse to those who may have the temerity to approach and partake of its fatal produce.

We have seen that Protestant secular education had been abundantly provided for by the appropriation, or rather confiscation, of Catholic property, and by endowments granted from the public taxes. We also observed that an immense amount of property was taken from the Catholics of Ireland, and devoted to the religious instruction of Protestants; thus more than ample, and even an exorbitant provision had been made for their educational requirements, secular or spiritual. In fact, the Protestants of Ireland, even when most numerous, never exceeded 800,000, and for the education of this small fragment of the population parochial and endowed schools, charter schools, and royal colleges were spread over the country, and connected with the University, with its income exceeding £70,000 per annum, and with the Protestant Establishment possessing incalculable resources. We say nothing of the ragged and proselytising schools, that owe their origin to the cloud of locusts that have covered the land.

Under these circumstances, when new grants for public education were to be made, was it necessary to provide for a class already so amply endowed? Might it not have been expected that the chief object of any legislation would have been to relieve those who, for the past, had not only been neglected but spoiled and persecuted? Was this equitable mode of proceeding adopted? No; but everything was fashioned in such a way, as if nothing had been previously done for the members of the Establishment, or as if provision was now, for the first time, to be made for the education of the Protestants of Ireland. Hence, it was determined that every school should be managed on the principle of mixed education, and conducted in such a manner that it would be suited to receive Protestants even in parishes and districts where no Protestant had ever existed, and where, in all probability, no Protestant would ever pass the threshold of the school.

The books were also to be compiled on the same system; so that, though Protestants had already their own school books, inculcating everything favorable to Protestantism, and though the compiling and publishing of Catholic books had been rendered almost impossible in the penal times, 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 read, perhaps, 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 civilisation over a great part of the Globe. Nay more, in these books, the history of our own 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 of the faith of Ireland. Publications so devoid of everything dear to the heart of our people should give way to works of a different character.

The plan adopted of excluding the appearance of everything Catholic—even from schools frequented only by Catholic children—appears to be considered by the board of so much importance, that of late urgent instructions have been given to carry it into effect. In fact, orders have been sent to schools, even in this city, to remove the venerable image of the cross from the exterior of the building, and children have been prohibited to make that sign on their forehead at certain hours.

For the present, it is not our intention to make any remarks on the constitution of the Board of Commissioners, on the appointment of resident commissioners and head and inferior inspectors, nor on the preponderance given to Protestant interests in all such matters, but we feel it to be our duty to direct your attention to a portion of the system, which has been gradually developed, and is now assuming a character of such a nature that every Catholic anxious to preserve the liberty of education and the rights of his Church on so important a subject, must look on it with a jealous eye. We refer to the so-called Model Schools. Many of these institutions have already been established, and from a late report it appears that their supposed advantages are to be extended to a great number of the towns in Ireland.

A characteristic mark of these schools is, that they recognise no Ecclesiastical control. The masters and mistresses are appointed and removed; the books for the classes are selected; the plan of instruction is laid down solely by the authority of government commissioners. If, therefore, the number of these schools be increased—if they be established in every town in Ireland—it is clear that the education of our Catholic youth may at any time be removed, to a great extent, from the control of the Catholic Clergy, and placed under the care of a Protestant government, acting through commissioners, whom it can appoint or remove at its good pleasure, and who, even were they fairly selected at present, may, in progress of time, be chosen from among the most active enemies of our religion. Can such an uncertain state be looked on with indifference by Catholics? Have we any guarantee that the teaching in these schools may not gradually become dangerous? May not the care of Catholic infants be given to Presbyterian mistresses, who can scarcely avoid communicating to them some of the dark spirit of Knox or Calvin? May not Protestant professors insinuate some of their errors into the minds of unsuspecting children? And even if a Catholic is to fill a chair, may not one of those who have no true respect for the doctrines and practices of the Church, and who trample on its discipline, be selected, at a future day, by commissioners appointed by bitter enemies when in power?

Dangers may have arisen or not for the past, but the system, of its own nature, is liable to cause them, and its progress in 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. Protestants, indeed, may not care much about such matters, for they care little about changing their religious opinions, and they have none or few sacred practices which they consider obligatory. But Catholics must look on things with quite a different feeling, for if they begin to entertain doubts about their faith, or if the example of their masters, or the sneers of companions, induce them to forget the practices of their religion, their souls will be in imminent risk of eternal perdition.

The dangers arising from that system of mixed education which is practically established in the Model Schools are so worthy of attention that I cannot refrain from communicating to you an extract of a Pastoral Letter, published some time ago by the Bishop of Viviers, containing several excellent reflections on that subject. After speaking of the necessity of faith, he adds:

It is to be observed that an attempt was made to compile books of a religious character suited for pupils of every religion. Of this character were the "Scripture Extracts" and Dr. Whately's "Lessons on Christianity." This last work, translated into Italian, and published at Florence, was condemned and put on the Index; the "Scripture Lessons" were also examined and condemned by the Holy See. They are altogether unfit for the use of Catholic children.

"It here becomes my duty to point out to you a rock, on which this faith, so precious, may suffer a most disastrous shipwreck. The rock I allude to is that indifference in matters of religion which is practised in public, and, as it were, in an official manner in certain educational establishments. In these houses heresy and Catholicity have, without hesitation, been placed in presence of each other; there is a temple for one, and altars for the other; one portion of the youth is obliged to receive instruction in the true faith, the other in heretical teaching. What disastrous impressions must not be produced on the yet scarcely awakened reason of the Catholic youth by this even-handed favor, or rather by this indiscriminating indifference, with which creeds the most opposite have been treated? What value will he attach to the dogmas and practices of his worship when he will know that under the same roof and same protection these dogmas and these practices are represented to some of his fellow-students as so many superstitions?"

We have latterly heard a great deal of the unhappy dissensions excited in Belgium, on the question of mixed or godless education, which has been tested by experience, and thoroughly examined in that country. The learned and holy Bishop of Liege, Von Bommel, whose loss the Church of Belgium had some time ago to deplore, thus describes its fruits:—"What were its results?" says he, "a teaching frequently at variance with religion and morality, a spirit of independence and incredulity in youth, and a deplorable licentiousness of morals." And, again, "From the privileged colleges of the state the young men generally came out corrupt and ready for impiety. That bitter Liberalism which now assails religion and the government of Belgium is the offspring of those colleges."—(Memor. di Religione, Modena, 1844, p. 44.)

We have written more at length on mixed education than we intended, firstly, because the establishment of Model Schools, and their extension through the country, deserve our serious attention in connexion with that question; and, secondly, because reports are now generally in circulation to the effect that the commission examining into the state of endowed schools in this country, will recommend the application of the enormous funds which have come under their notice to the erection of mixed academies or higher classical schools in every county, with the view of uniting Protestant, Presbyterian and Catholic boys under the same roof, and smoothing away any religious differences that may exist between them. If this project be realised we shall have mixed education in every shape amongst us—in the Queen's Colleges, in the Model Schools, and in the county academies; so that we shall be compelled to study and examine the tendencies of this system more particularly than at any previous period.

But some one will ask, what are we to do!—Are we to abandon our claim to a share in those educational grants made from the public funds, to which we contribute so largely, because there are abuses or defects in the way of managing them? We are far from giving such an advice. We think that the Catholics of Ireland have a full claim to expect a share in every public grant in proportion to their numbers and their wants, and we should never renounce so important a right. But, at the same time, it is our duty to insist on having our claims recognised without any interference with our religion. From mixed education we can expect nothing but evil—we should not acquiesce in it or encourage it. It is highly dangerous to give over the instruction of Catholic children to a Protestant government; we are bound to oppose encroachments on this head.—Whilst giving a thorough Catholic education to Catholic children we have a right to insist on participating in every public grant, without consenting to any clog on the freedom of education. 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 unimixed education for Catholic children, and freedom of education from state control for all. Our Catholic brethren in England have obtained a separate grant for their schools from their public funds under Catholic management. They have Catholic inspectors, Catholic books, and Catholic training schools.—We rejoice in their success; but ought we, whose numbers and influence are so much greater, be satisfied with anything less than the measure of justice they have obtained?

But let us return again to the good works of our charitable people, and console ourselves by the consideration of all that they have done.—We have already referred to the innumerable parochial and poor schools that have been erected without any public assistance.—We cannot now pass over in silence the admirable poor schools conducted by Christian Brothers and religious ladies, nor our colleges and seminaries, which afford a most excellent education to the sons of





REMITTANCES. ENGLAND, IRELAND, SCOTLAND & WALES. SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on the Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh. By HENRY CHAPMAN & Co., St. Saorament Street, Montreal, December 14, 1854.

The True Witness. MONTREAL, FRIDAY, JAN. 9, 1857.

NEWS OF THE WEEK. THE prospect of another Eastern war is by no means pleasing to John Bull, who has taken occasion to protest loudly against the Persian expedition, and the burden of the Income Tax. The funeral of the late lamented Father Matthew took place in Cork on the 12th ult., and was, according to the Irish journals, the most remarkable one ever witnessed in that city. The cortege covered upwards of three miles, and took an hour and a half to pass any particular point. Amongst the attendants were to be seen the members of the Corporation, and the City Officers, all in mourning, accompanied by a vast body of the Catholic Clergy with His Lordship the Bishop of Cork at their head, and of the Catholic laity. Numbers of Protestants also attended, including several gentlemen holding situations in the Government church. Upon the whole, it was calculated that not less than 50,000 people were assembled upon the occasion, to do honor to the memory of one whom Ireland may well revere as one of her greatest benefactors, and whom the Church honors as a faithful servant of her Divine spouse.

From the Continent we have little of interest to report. The Neuchatel difficulty still continues, nor does the King of Prussia seem at all inclined to relax his claims. The Moniteur has a semi-official document, decidedly hostile in its tone towards the Swiss authorities; which, taken in conjunction with the rumored visit of the Emperor Napoleon to the King of Prussia, would seem to indicate a determination on the part of the French Government to support the pretensions of the latter. From Italy we learn that peace has been restored in Sicily; and that the soldier Melano who attempted to stab the King of Naples, was hung on Saturday the 13th ult. After his arrest, the culprit made no confession, tending to implicate others in his crime. He seems to have been somewhat of a Bible Reader, and upon his examination, attempted to justify himself by quotations from the sacred text.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL.

On Thursday, the 1st inst., being the Feast of the Circumcision, His Lordship's first Pastoral since his return from Rome to the Faithful of the Diocese of Montreal was read from the different pulpits of the churches, and chapels of the Religious Communities, in the Diocese. It will be seen from the following extracts that His Lordship refers at length to the subject of the future Cathedral; indicating the means by which it may be erected with but little burden to the people, and calling upon them for their assistance in a work in which all Catholics, all who have at heart the credit of the Diocese, the interests of religion, and the honor and glory of God, are deeply interested. In our extracts, we confine ourselves to those passages of the Pastoral which more immediately refer to this important subject:—

IGNOR BOUGRET, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, BISHOP OF MONTREAL. To the Clergy, Secular and Regular, to the Religious Communities and Faithful of our Diocese, Health and Benediction in our Lord Jesus Christ.

Often, since the 23rd of July last, the date of our return from Europe, have we, Dear Brethren, been strongly impressed with the desire of writing to you by way of putting you in possession of those Spiritual advantages which it has been in our power to obtain for you.

For already we have communicated to you several favors accorded to us, for your benefit, by our Holy Father the Pope, whilst we had the happiness of enjoying at Rome, all these domestic joys which the affectionate son must ever experience in the presence of a beloved father; (Mandement of 27th Feb., 1855.) and as our stay in Europe was indefinitely prolonged, we did not deem it our duty to wait for the period of our return amongst you, to distribute the treasures of grace which we had had the happiness of receiving in your favor. (Pastoral Letter of 27th August, 1855.)

We must here inform you, Dear Brethren, that in thus prolonging our sojourn in the Old World, with the permission of the Sovereign Pontiff, our object was to make our voyage as useful as possible, by acquiring a more enlarged experience; which, making us better acquainted both with men, and affairs, should supply us with the means of laboring more effectually for the good of this Diocese. It was especially at Rome that we wished to study those admirable institutions with which Divine Providence has so abundantly endowed the Mother Church, in order that she might be a model to all other Churches. Besides, having committed you to the charge of our worthy and well beloved Coadjutor, whose solicitude for your welfare is well known to us, we were perfectly tranquil about that head; and subsequent experience has proved to us that we had good reason to rely upon his wise administration.

During our stay in Rome, we were occupied amongst other matters, in making known to the Chief Pastor

the wants of the numerous flock which he had committed to our charge; laying for this purpose, at the foot of his throne, a detailed Report on the state of religion in this Diocese. If on the one hand we must have afflicted his paternal heart in making him frankly acquainted with the many evils in our midst, on the other, we were able to make it bound with joy, in telling him, in all the simplicity of our soul, how lively the faith still is in Canada, and how strong the attachment of the Clergy and the Catholic people of this happy country, to the sacred person of the Roman Pontiff.

In this "Report" we were obliged to enter at length into the details of all that concerns us personally; and thus to inform him that our Cathedral and Episcopal buildings were destroyed by the flames of the disastrous conflagration of the 8th of July 1852. His paternal heart was greatly moved; and when we craved his benediction, in order to be able to set to work with energy to repair that great disaster, he was anxious himself to contribute towards it. This you may be sure, Dear Brethren, served greatly to arouse our courage, by inspiring us with confidence in a successful issue to our enterprise, surrounded indeed with many difficulties, but doubly blessed by the supreme Chief of the Church.

Full of this sweet hope, we took advantage of our sojourn in Rome, to visit its numerous churches, in order to decide upon the plan to be adopted when erecting the new Cathedral of Montreal. All things however maturely considered, we paused before the majestic Church of St. Peter, of which we ordered a plan to be drawn—on a very small scale indeed—yet so closely resembling that of the church in question, that, in seeing the future Cathedral of Montreal, one may be able to form a correct idea of the Basilic of the Vatican.

But to carry out our project, we must simply reiterate the demand which we made to you immediately after the great fire, for the subscription of one pound per family, towards the completion of a work so eminently Catholic, and which concerns you all so immediately.

For you know, Dear Brethren, that every Diocese should have its Church especially destined for the use of its Bishop; just as every parish has its church, in which the Parish Priest can exercise, for the spiritual behoof of his parishioners, those functions with which he is charged. Besides, the same obligation that compels a Parish to support its Priest, should impel a Diocese to support its Bishop; who, day and night, should be occupied with its greatest and dearest interests; and who, for this reason, is entitled to double honor, as spoken of in the Gospel—that is to say, who is entitled to respect from his people, and to receive from them all that is necessary to enable him to live conformably to his station. The honors offered to us on our arrival, and of which during life we shall always preserve a grateful remembrance—the more so that they were quite unexpected—encourage us to believe in your readiness to accomplish the other duty. Moreover, your Bishop is obliged to avail himself, in the government of his Diocese, of the services of devoted men, who renounce all other Benefices, in order the better to be able to work for the general good of the Church. He must also impose upon himself many sacrifices, for pastoral visits, for canonical processes, for the establishment of Cures, the building of churches and Presbyteries—which have never cost anything to the respective parishes; although these processes are longer, and far more troublesome, than those of the Civil Courts, and for which a handsome fee must always be paid.

As you see then, Dear Brethren, we might charge you, in conscience, with the obligation of providing for our temporal wants, in return for what we are obliged to do for your spiritual service. But, mark well, we ask nothing of the kind; for all that is demanded of you is a voluntary contribution, an offering of pious gratitude. How many reasons have you not got for replying to such an appeal! It is made to you, not by a stranger, but by your first Pastor, who has an undoubted right to the use of the milk of the flock. It is the first, the only, demand that has ever been made to you on behalf of the Bishopric, and in all likelihood it will be the last. It is made to you after a disastrous fire; but for which, your Bishop would have adored strictly to the maxim of the Gospel, "that it is more blessed to give than to receive." All that is requested of you, is a trifling contribution—viz., Ten pence per head annually, for four years. And yet, with this trifling contribution, we shall be able to carry out an undertaking fitted to immortalise Catholicity in Canada, and to hand down to the remotest posterity, the joy of the great solemnity of the Immaculate Conception.

We leave you now, Dear Brethren, to your own reflections; convinced as we are that you will find deeply engraved in your hearts, the truths which we have presented to your consideration. But whatever the issue, believe this—that it shall always be our happiness to work, with the Grace of God, for your dearest interests; and that, with giving of thanks, we will never cease to pray earnestly for you all, who, in this world are our joy, and, as we trust in the Divine goodness—will be our crown in a happy eternity.

In these simple but moving terms does His Lordship appeal to the generosity of the Catholics of the extensive and wealthy Diocese of Montreal, to aid him in the glorious task of repairing the disasters of the great fire of 1852; and of erecting a monument which shall attest to future generations, the lively faith, and liberal charity of their Catholic ancestors. It would be a shame to the Catholics thus appealed to, it would be a lasting blot upon their honor, were they to allow such an appeal, from such a quarter, and for such an object, to be made in vain. Catholics of all origins—French Canadians, Irishmen—all are alike interested in this matter; and we trust soon to hear that, following the example of this City, the Catholics in every Parish of the Diocese have organised themselves in such a manner, as most speedily, and most effectually, to second our beloved Bishop.

This at least, we think, we can pronounce—that the Catholic Irish, whose open-handed charities have erected so many noble monuments, both in the Old and in the New World, will not

approve themselves less generous than their predecessors in Old Ireland, and their brethren of the present day. We must have a Cathedral—a Cathedral that shall do us credit—that shall be the ornament of our City; the boast of the Diocese, and a temple worthy of the Living God.—Let us then be up and doing in the good work; remembering that it is not for man, or for man's glory, that we are working; but for the Glory of Him Whom the heaven of heavens indeed cannot contain, but Who delighteth to dwell with the children of men, and Who, ever present upon the Altars of the Catholic Church, has His ears always open to listen to the prayers of His faithful servants.

We shall return to the subject shortly. In the meantime, we would commend it to the earliest attention of our readers; and trust that steps may be taken to carry the Bishop's suggestions into execution.

The Reverend M. Bruyere's letter upon the appropriation of the Clergy Reserves' Funds, to exclusively Protestant school purposes, has elicited a ponderous retort from the Rev. Mr. Ryerson, under date of the 22nd ult. The reverend gentleman is naturally very sensitive upon the school question; for to him it is a question of life and death, or rather of bread and butter.—It is by "State-Schoolism" that he gets his living; and he may be pardoned if he looks upon, as a personal enemy, the troublesome Papist, who, declaring against the system wherein Dr. Ryerson lives and moves and has his being, threatens to deprive him of place, salary, and all the pleasant perquisites of office. Alas! what would become of the Rev. Mr. Egerton Ryerson were "State-Schoolism" in Upper Canada to be broken up? His occupation would be gone; and the worthy man would, in all probability, have to take once more to preaching and "Camp Meetings" for his daily bread. There is therefore much pathos, much national eloquence, in the reverend gentleman's defence of the abuses of the actually existing system. It is Cicero pleading "Pro Domo Sua;" it is the voice of "Jack-in-Office" singing the beauties of Red-Tape.

But though we can make great allowance for "Jack-in-Office," menaced with the loss of his place, we can not excuse such gross violations of truth, as we occur in our excited Chief Superintendent's reply to the Rev. M. Bruyere; or rather—for Methodists are cunning dogs—such palpable evasions of the truth as therein meet our eyes. The following are specimens:—

The Rev. M. Bruyere, in his letter, complains of the injustice of that section of the Clergy Reserves Secularisation Bill, which passes over the Funds accruing from those "Reserves" to the different Municipalities; but with the restriction that they shall be applied only to those purposes for which the Municipal Funds are ordinarily applicable. The effect of this restriction being, as was repeatedly pointed out in the True Witness, to make those Funds applicable to Protestant school purposes exclusively; as the Municipalities are expressly restricted from employing any portion of their funds to Catholic separate school purposes. "Yes, indeed"—said the Rev. M. Bruyere, in his letter above alluded to—"the law is in our way, thanks to the Superintendent of Education in Upper Canada who, (if I am correctly informed) suggested the aggressive clause, cutting off Catholic separate schools from any share in the distribution of the above-mentioned resources."

To this the Rev. Mr. Ryerson replies, not only by denying that he was the originator of the restrictive clause complained of—which we can readily believe, as Mr. Hincks' hostility to Catholic schools and "Freedom of Education" is sufficient to account for its introduction—but he has the impudence to deny that there is any such restrictive clause in the "Clergy Reserves' Bill." In thus writing, the Rev. Mr. Ryerson wrote what he well knew to be false; for he knows that that Bill, taken conjointly with, and interpreted by, other Acts regulating the mode in which the Municipalities of Upper Canada may apply their funds, does contain the restriction complained of; although in the first named Bill, it is true that there is no express mention made of Catholic separate schools. For the support of those schools—we say it deliberately, and defy the Rev. Mr. Ryerson to refute us—the Municipal Councils cannot, even if they would, devote one farthing of the funds accruing to them from the secularised Clergy Reserves; although they are at perfect liberty to devote as much of them as they please, to what are called the Common, or Protestant, Schools of their respective districts. And this iniquitous partiality, this unjust restriction proceeds from the Clergy Reserves' Bill; which was expressly so worded as—taken in conjunction with, and interpreted by, other pre-existing Acts of Parliament—to prevent Catholic separate schools from sharing in the distribution of the public funds of the country. The Rev. M. Bruyere therefore was strictly correct in making the statement he did; and in denying it, the Rev. Mr. Ryerson only shows to what lengths a man will go in the support of abuses in whose permanence he has a direct pecuniary interest.—To use his own words:— "A man's necessities must be great, and his scruples

small indeed, when he conceals the truth and asserts the contrary!"

Again—the Rev. Mr. Ryerson replies to the argument of his opponent—that an appropriation of the Clergy Reserves Funds for the purchase of Maps, Charts, Globes, &c., would be unjust to the Catholic separate schools—by the paltry quibble, that:—

"The Separate Schools in Upper Canada have precisely the same facilities for providing themselves with Maps, Charts, Globes, &c., as the Common Schools." [The Italics are our own.]

True, at the present moment, they have; but such would not be the case—and this is what the Rev. M. Bruyere complains of—were the suggestions contained in the Rev. M. Ryerson's Circular to the Heads of Municipalities, complied with. Were the funds, or any portion of the funds, accruing from the Clergy Reserves, to be applied to the purchase of Maps, Charts, Globes, &c., the Common, or Protestant schools could alone participate in the advantages of such an appropriation; and that because of the restrictions which we have above pointed out. The Chief Superintendent however thinks to throw dust in the eyes of his readers by a confusion of his tenses; and trusts to evade the force of the Rev. M. Bruyere's—"they will not," by a "they have." If, indeed, our Catholic separate schools have the same facilities as the Protestant Common schools for furnishing themselves with Maps, Charts, Globes, &c., it is in spite of the Chief Superintendent of Education for Canada East, who, by his Circular, recommends to the Heads of Municipalities a line of policy which would, if carried out, effectually deprive the hated Popish schools of those "equal facilities."

We pass next to the question of books, and of those public libraries, which, were the suggestions of the aforesaid Circular carried out by those to whom it is addressed, would, in all probability, be established in the different Municipalities of the Upper Province. The Rev. M. Bruyere, in that portion of his letter wherein he touched upon this subject, thus expressed himself. It will be seen that he is not speaking of what is, but of what would most probably be the case, were the funds applied as Dr. Ryerson recommends:—

"In looking over their shelves"—those of the public libraries to be purchased with the Clergy Reserves Funds—"it is not unlikely but my eyes will fall upon some of the most rabid anti-Christian writers, such as the infidel Hume, and the skeptical Gibbon. The next works which probably will meet my gaze are such truthful historical books as D'Aubigny's History of the Reformation. . . . Will the Rt. Rev. Dr. Spalding's brilliant refutation of D'Aubigny's History find a corner in Dr. Ryerson's libraries? No."

And then, after enumerating, many other exclusively anti-Catholic works which will most probably be found on the shelves of those libraries—and a series of Catholic works which in all likelihood will not be found thereon—he gives as his reason—and an excellent reason it is—for these disagreeable anticipations, that such is actually the case in many, indeed most, of the public libraries at the present day; whose shelves, being under exclusively Protestant hands, are crammed with books full of abuse of Popery, and from which, for the same reason, Catholic books, Catholic histories especially, are carefully excluded.

To this, the Rev. Mr. Ryerson replies by informing us that the books, of whose exclusion the Rev. M. Bruyere complains, are included in the "official catalogue" of books for the Public Libraries. Now, as he well knows the question raised by his opponent is not as to whether the said books are on the "official catalogue;" but whether they are, or would be likely, to be found on the shelves of the libraries actually purchased with the public funds. The Rev. M. Bruyere does not say that the Municipalities could not, if they would, purchase Catholic, as well as Protestant books for the Public Libraries. All he says is that they do not do so; and that to leave the selection of books from the "official catalogue"—which for aught we know may be a fair catalogue enough—to the "uncontrolled discretion" of bodies composed almost exclusively of Protestants is, as a general rule, to ensure the exclusion of all Catholic books from the Public Libraries. Therefore—he concludes—seeing that there is already so much injustice done to Catholics in this respect, to place an additional sum for the purchase of books at the uncontrolled disposal of the Protestant Municipalities, would be only to increase and perpetuate that injustice.—Better, he adds, to devote the funds accruing from the Reserves to purposes of general utility; and in which neither Catholic nor Protestant can have any conflicting interests.

Our Rev. Methodist Minister next assumes the air of injured innocence; and holds himself up to public gaze as the victim of a cruel and unrelenting Popish persecution. "Throughout," he says, "have I pursued a fair, a kind, and generous course towards Roman Catholics. . . . while their Charbonnels and Bruyeres have not ceased to requite me with evil for good, by their ceaseless misrepresentations, provocations and calumnies."

Poor dear man! But it is all made up to you no doubt, in "sweet experiences," known only in the conventicle; and in the still more substantial consolations of a Government salary. Take comfort then; do; for if you are thus requited with evil for good, if you are thus incessantly harass-

ed by Popish misrepresentations, provocations, and calumnies—you are well paid for it out of the public purse; and you have the satisfaction of knowing that you have got your fingers pretty deep in the pockets of your persecutors. If they do calumniate you, you make them pay for it, and in hard dollars and cents. Think upon these things, you much misrepresented man, and be comforted!

Of course a Protestant Minister is bound to indulge in a few of the ordinary common places of the meeting-house, about—"march of mind—progress—Popish darkness," &c.; and the Rev. Mr. Ryerson is not the man to neglect so sacred an obligation. We have, towards the close of his reply to the Rev. M. Bruyere, the usual slang about "the authors of such violations of the rights of both God and man"—viz., the Popish priests—"who treat the immortal minds of Roman Catholics just as the American slaveholders 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, &c., &c., . . . the authors of such an establishment and extinction of all that is expansive, &c., &c., . . . dignified and noble in man. . . . Roman Catholics. . . hewers of wood and drawers of water, &c., . . . mental power, wealth, public position," &c., &c., &c. All this, and much more, do we find in the letter under notice; and though, no doubt, it would go down with the old women of the Rev. Mr. Ryerson's particular conventicle, and is well adapted for the staple of an "Anniversary Meeting," or a "Tea and Gospel Turn Out"—it is hardly the language that an official, or public servant, is entitled to use towards those who pay him his wages. It is bad enough that Catholics should be taxed to pay such a fellow at all; but it is altogether too bad that the pampered menial should wax insolent, and should revile those from whose pockets he wrings his means of subsistence. This Methodist Minister might at least learn how to keep a civil tongue in his mouth, when speaking of, or to, his betters; and as the existing law gives him, and his Methodist brethren, the power of robbing Catholics for the building of Methodist meeting-houses, he should abstain from adding insult to injury, and be content with the many substantial advantages which he and his friends already enjoy.

One word in conclusion as to the principles which we, in common with the friends of "Freedom of Education," advocate; and against which the wrath of the Chief Superintendent is directed in the concluding paragraphs of his letter.

In the first place, it is not true, that we "wish to destroy the national system of education for Upper Canada." The existing system is not the "Common" system; but a modification—a very imperfect one indeed—of the Separate or "Denominational" system. Now, this, our actual system, we desire to uphold; to still further extend, and develop as the only system which, in a mixed community like ours, can co-exist with a due regard to the civil rights of both Catholics and Protestants. We are the friends of the existing system; whilst its enemies are to be found only amongst the ranks of those who seek to substitute the "Common" system in lieu thereof. It is however perfectly true that, if the present "Denominational" system be impossible—as is we fear the case—we would infinitely prefer the "Voluntary System" with all its defects, to the Massachusetts or "Common" system, which the Rev. Mr. Ryerson and his friends would seek to build upon its ruins.

In the second place it is not true "that all state provision for education is denounced" by any of the "authors of the new crusade" against State-Schoolism.—That, rather than submit to the tyranny of our enemies we should do well to renounce "all state provision for education," is indeed our well matured opinion; but because we are prepared to "renounce" it, it by no means follows that we "denounce" it. We would reform the law in order to preserve and extend the present "Denominational" system; but if this be impossible, we would accept the "Voluntary" system as the less of two evils.

A VERY HARD CASE.—The Protestant host, it would seem, is in a distracted state; and the Montreal Witness is at a loss to know "whether Christianity is to be most successfully promoted by mutual love of the brethren, or mutual emulations and jealousies." If by "Christianity" the writer means simply "Protestantism" the problem is very easily solved. "Protestantism" there can be no doubt, will be most successfully promoted by "mutual jealousies and emulations;" Christianity on the contrary, can thrive only "by mutual love of the brethren." Of this there can be no question, and no Christian could ever entertain a moment's doubt upon the subject.

The writer would fain establish an analogy betwixt the hostile, because mutually contradictory, sects into which Protestantism is divided, and the different regiments of the same army, or the different ships which go to make up one squadron. But this illustration, though it would hold good of one parish, or one Diocese, as compared with another parish or another Diocese, fails altogether





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