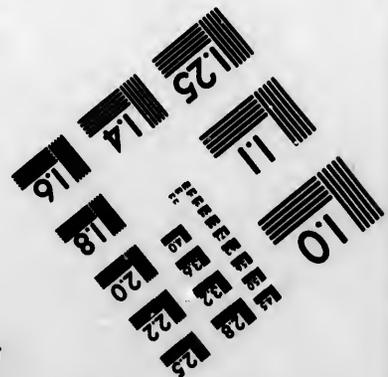
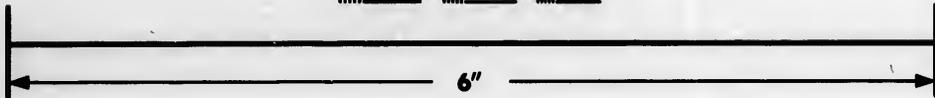
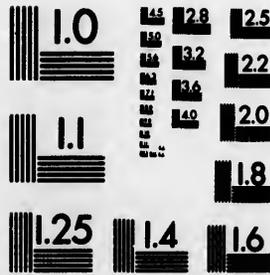


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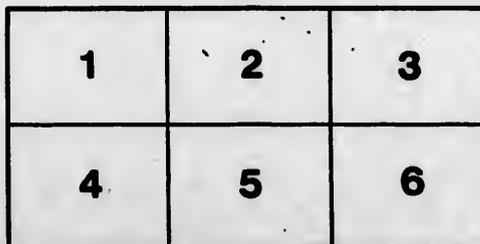
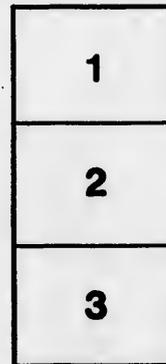
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THE  
QUESTION OF  
**SEPARATE SCHOOLS,**

DISCUSSED IN A SERIES OF LETTERS AND OTHER ARTICLES THAT APPEARED IN  
THE *TORONTO MIRROR* AND *MONTREAL TRUE WITNESS*, IN CONSEQUENCE OF THE PUBLICATION OF THE CORRESPONDENCE  
BETWEEN

HIS LORDSHIP THE  
**RIGHT REV. DR. DECHARBONNEL,**

BISHOP OF TORONTO,

AND THE

**REV. DR. RYERSON,**

CHIEF SUPERINTENDENT OF SCHOOLS FOR UPPER CANADA.

WITH SOME STRICTURES ON A LETTER SIGNED "PETER PRAYER," PUBLISHED  
IN THE *TORONTO GLOBE*.

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TORONTO:

PRINTED FOR THE COMPILER AT THE MIRROR OFFICE, CORNER OF  
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1853.

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## INTRODUCTION.

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HAVING maturely considered and conscientiously weighed in my mind, the responsibility that is contracted by putting into circulation writings injurious to God's enactments, or prejudicial to the common weal, I do not intend to derogate in the least from the operations of the will of God, or invade the properties or disparage in the slightest manner the characters of my neighbours, in putting into the hands of my fellow countrymen some letters that appeared lately in the columns of the *Mirror* of this City, on the very important and vital question of education; but in so doing I believe that I will acquit myself of a duty to God, that I will perform an act of justice to our Bishop and his flock, and I will be happy if this little work tend to rectify the unchristian and irreligious principles of our neighbours, on state education. I have lately seen published in the columns of the journals that advocate state schoolism—and not only in those of Canada, but also in those of the United States, with the *Globe* of this city at their head—with the most scurrilous comments, the correspondence that took place last year between his Lordship the Right Rev. Dr. de Charbonel, and Dr. Ryerson, Superintendent of the public schools of Upper Canada. I do not pretend that injustice has been done in giving publicity to that correspondence, but I assert that a gross insult has been offered to our Bishop and to us, by the journalists who have misrepresented his Lordship's principles and our claims for a Catholic system of education:—And moreover, I aver before all impartial men that he, the Doctor, did not directly answer or refute any of the Catholic principles which his Lordship laid down as the basis on which he, as a Catholic Bishop, in a free country, must have the Catholic youth educated. Thus his Lordship during his painful and laborious episcopal visits through his diocese was necessitated to conclude in saying—"Rev. Doctor, the conclusion of our correspondence must be that our opinions on separate schools are quite different. I hope that by making use of all constitutional means in order to obtain our right, I will not upset the government of Canada or its institutions." His Lordship perceived long ere he came to a conclusion that it was impossible to keep the Superintendent to the *Thesis*, whether it was constitutional and just that the Catholics, who compose about half of the entire population of the Canadas, should have Separate Schools totally independent of Protestant control or not? Or in other words, that the Catholics of Upper Canada, who compose the minority of the population would be placed on the same footing with their neighbours, the Protestants of Lower Canada, who are in a minority. When his Lordship found he could not elicit from the Doctor a logical and straightforward answer to these propositions, he protested against the Doctor's personalities and insinuations as unworthy of his consideration, and said—"All my intercourse with you and the Council of Public Instruction, has been polite and Christian and sometimes tolerant to an extent that I have been required to justify." Thus we may easily understand the painful position of his Lordship then, as it now is. An anti-Catholic Superintendent and sectarian municipalities on one side—his own conscience, the demands of his flock, with the Divine principles and the conscientious convictions of the entire Catholic Church on the other. The last scruples, as the Dr. denominates them, and wishing to avoid them as formidable obstacles to the propagation of his Methodistical principles, he attributes, to his Lordship's French ideas and continental customs. In refutation of this assertion, and in vindication of the Bishop's arguments, and to prove that these principles are not foreign, or of the Right Rev. Dr. de Charbonel's device, but that they are as ancient as the Apostles themselves

and have been as universal in all ages of the Church, as the doctrine of Christ's Church has been extended throughout the world. I submit the first eight letters of this Pamphlet, for the perusal of the reader, which have been written by one of our citizens, for a fuller developement of his Lordship's principles, and for the instruction of the faithful of this diocess who cannot participate immediately in his Lordship's admonitions. Moreover the reader will find in these letters the fundamental basis of paternal obligations in the formation of Christian religion; and a high exposition of the much vaunted prerogative "religious liberty;" that it consists not in libertinism or licentiousness of opinion, or in other words, of every man interpreting the Christian code as he pleases: but that it is found in Christian souls which submit to the one and true interpretation of the law, rather than to make the law subservient to themselves. The 9th letter of this pamphlet is written by a gentleman of London, C. W., a man really experienced in the educational system I recommend this letter to those of my readers who desire to be initiated in the Doctor's diplomatic faculties in collecting heterogeneous ideas to form and support his present school system, and to those who wish to understand the sophistry and guile of the Doctor accompanied with insult, if opposed in carrying out his anti-Catholic principles, as occurred lately in London. The 10th letter is very interesting, written by a correspondent of the *True Witness*, directed to the Doctor himself. It protests against the Doctor assuming the name of "Patriot;" and it fully demonstrates that the same hypocrisy and inconsistency exist in the correspondence as that with which the Doctor varnished his defence of Lord Metcalfe. The gentleman that wrote the 10th, as well as the talented writer of the 9th. prove that there is no similitude in principle or practice between the Irish and the Doctor's system of education. To complete this pamphlet I have adjoined to the preceding letters four articles, two from the *True Witness*, and two from the *Mirror* of this City. For me to speak of these powerful arguments for the organization of a Catholic system of education or to recommend their usefulness to the reader, would be only losing my time, and disparaging the renown of these well established journals. However I must make an allusion to the second of the *Mirror's*, for it is not immediately on the educational question, but in refutation of a pedantic letter of an individual called "Peter Prayer," to which subject half of the sixth letter of a citizen is devoted.

The vindication of a righteous cause is the sole object of this publication, as I have no personal interest in submitting it to the earnest and attentive consideration of the reader.

THE COMPILER.

Toronto, March, 1853.

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## CORRESPONDENCE

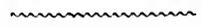
OF

THE RIGHT REVEREND DR. DECHARBONNEL

WITH

DR. RYERSON,

SUPERINTENDENT OF EDUCATION OF UPPER CANADA.



LETTER No. I.

[FOR THE TORONTO MIRROR.]

All sublunary things are changeable; the climate changes; politicians change in their politics and opinions; but truth is unchangeable for God changes not; and as all truth emanates from God, therefore it is as immutable as God himself. Now, admitting the principles of true religion to be revealed truths, as I expect our christian contemporaries will, then they cannot change.

Therefore, it is with much surprise we perceive in the paltry, infamous and anti-Catholic columns of the two last issues of the *Globe*, the correspondence that took place in the first part of this year, between his Lordship Dr. de Charbonnel, Bishop of this city, and Dr. Ryerson, Superintendent of Education of Upper Canada. I feel sick at the bombastic language used by the editor of that vile paper, the *Globe*, proclaiming triumph for Dr. Ryerson.

Let us only consider first the position of the Right Rev. Bishop with that of Dr. Ryerson. His Lordship was on his pastoral mission, fulfilling the painful, but sublime duty of an apostle, feeding the little ones of Jesus Christ, and collecting the strayed sheep back to the one and safe sheep-fold, (in imitation of his Divine Master, who went around doing good to all); and thus our apostolic Bishop, in his correspondence with Dr. Ryerson, sought not the elegance of words, but the fundamental christian and Catholic principles which have confounded, and will confound Dr. Ryerson's sophistry *in perpetuum*, or, at least, before all men endowed with christian Catholic judgment.

Secondly, let us consider Dr. Ryerson in this correspondence. His Reverence is in his cabinet, he hears a knock at the door; the post is arrived; the messenger presents him a letter—it is from the Right Rev. Dr. de Charbonnel. He reads it—he finds it breathes the most apostolic and christian spirit, and its dictation emanates from a noble and very exalted mind. He pauses—he reads it over again—he is more confused; he looks at the splendour of his place—he considers his large salary, and exclaims—"What! this Frenchman is going to rob me of all;" then he turns to his Puritanical Theology, and says, "I will defeat him."

But how does Dr. Ryerson defend his system and protect his lucrative employment against the powerful and indisputable principles of Catholicity laid down by the Right Rev. Bishop de Charbonnel?

He sophistically appeals to the feelings of the people, by exciting their passions in introducing into his correspondence national prejudices against our much honoured and very venerated Prelate, because he is a Frenchman, and travelled the Continent of Europe, and as such we ought not to join him in his great and glorious warfare against ungodly education in behalf of our dear children. But Dr. Ryerson is much deceived in his puritanical sophistry, when he pretends to sever the Catholic heart from its Prelate.

Yes, for the same religious principles—one Faith, one Shepherd, one sheep-fold, which united the Irish hearts of old to St. Patrick, a Frenchman, now unite them to Bishop de Charbonnel as first pastor of this diocese, and successor to St. Patrick in this part of the sheep-fold. Dr. Ryerson wishes to prove the immutability of his school system and its infallibility in accomplishing its ends, because it is ten years enacted and yet existing, as if an unjust law yet remaining the same would become just after ten years existence, and because every poor countryman is not addressing formal petitions to his office to have it abrogated on account of its evil tendencies. Yet there is nothing more common than to hear entire localities complain of that system of education, and sooner or later, but perhaps too late, they will find their children imbrued with heretical principles, therefore, every Catholic, with our worthy Bishop, should protest against that system, and have it repealed as soon as possible.

This is not only my opinion, but it is the general one that pervades the different ranks of Catholic Society in this city, and not only here, but it is general. Mr. Editor, in your next issue I will treat more largely on the motives which Dr. Ryerson has in his correspondence for the present school system, and also on the obligation the Bishop is under to stand firmly to his principles.

Yours,

A CITIZEN.

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### LETTER No. II.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—I promised, in your last issue, that I would treat more largely on the motives which Dr. Ryerson laid down in his correspondence with the Right Rev. Bishop de Charbonnel on Education, as puissant reasons for the perpetuation of the present system of State-Schoolism. But first I will propose this query to Dr. Ryerson, and to the advocates of the present system: Are we in a country where men can adore their God with free consciences, and educate their children according to the tenets of their religion? Dr. Ryerson will answer yes; this is a country where all denominations are tolerated: there are no penal statutes in force here; we are under a liberal government composed of christians of different denominations; gentlemen of liberal principles, desirous of peace and harmony, progress and protection, for all their constituents. Mr. Editor you understand this sort of language, and it is thus Dr. Ryerson affably and piously pacifies country-men and even citizens of the highest class when they approach his dignified person, with complaints of the present School system; but I hope that our fellow citizens and country-men, Catholics, and other denominations who seek to establish separate schools on the same footing with Common Schools, will not forget the motives laid down by the Superintendent in his correspondence, to prevent them.

He suggests, if his Lordship would persevere in seeking separate schools and thus attack his high-handed gubernatorial system, that all the Catholic teachers now employed in mixed or common schools would be expelled, and I suppose branded with the stigma of Popery, and thus rendered disqualified to teach. Mr. Editor, do you not perceive the tenor of his argument? Do you not understand this fulgent motive which the Doctor has learned from his puritanical theology, to intimidate our worthy Bishop from making his just demands to have the separate schools established on an equal basis in regard of school funds with the common or mixed schools. And is not all this a *disguised persecution*? Is not this to imitate Nero, the author of the first persecution against the christians? This blood-thirsty emperor, because the christians would not bow down to the statues of his state religion and educate their children according to his way of thinking, planned and put into operation the burning of ancient Rome, and then persecuted the christians as notorious incendiaries, for he took care to accuse them of it. Now, Mr. Editor, is there not some parity between the inventions and plans of the School System and those of Nero? But the position of Dr. Ryerson, on behalf of the Catholics is more extravagant and cruel than his, for Dr. Ryerson is only "Jack in office," appointed thereto to render justice to all classes of society in distributing the school funds, to adopt the most efficient means to

instruct the poor as well as the rich, and to grant separate schools to parties who apply for them according to law.

But how can these separate schools flourish which are permitted by the Government unless the law protect them? But the present school act, with its actual interpreters, do not protect them as it does the common schools; therefore, it is defective in itself or in its interpreters, and we do not pretend it is defective in itself since it sanctions their existence; and it is evident that the framers of the school act were experienced men, and I suppose christians, therefore they provided for the education of the poor, but as a great majority of the Roman Catholics in this city, as elsewhere through the diocess, are poorer than their Protestant neighbours, as Dr. Ryerson remarks in his correspondence, then they must be the chief objects for whom the legislators made the liberal provision; and as the legislators of Canada, as well as those of other countries, know right well that it is an anti-Catholic principle to force Catholic children into schools of indifferentism, or where they will not learn the principles of their religion, and to serve God while learning the other sciences. For them especially there are granted separate schools, that no class of her Majesty's faithful subjects would be deprived of the enlightenment which education affords to the human mind. Now if the school act bears this interpretation, as very learned lawyers assert and as common sense dictates, and as every just and impartial man believes, then the interpreters that interpret the law as Dr. Ryerson, must be regarded by every Catholic as persecutors of his Faith, suppressers of his religion, and invaders of his property in taxing him for schools to which he cannot conscientiously send his children. For my part, I look on such interpreters as tyrannical and cruel in their regard to us, as Nero was to our ancestors in the Faith.

Did not the Right Rev. Dr. de Charbonnel then give the true appellation to the state school system—"disguised persecution"? Has he not imitated in his courage and noble conduct the valiant Matthias, who said to his sons on a similar occasion: "Oh my sons; be ye zealous for the law, and give your lives for the covenant of your fathers." The Right Rev. Dr. de Charbonnel was, and is yet convinced, that the Catholic parents are animated with the same principle as Matthias, and prefer to see their children fall by the sword, or suffer on the scaffold, for their religion, than to see them frequent schools where their divine faith would be in immediate danger. Dr. Ryerson, and all the advocates of the present system, know very well the same thing, yet they persevere in their tyrannical and unjust interpretation, and make it the cause of the expulsion of all the Catholic teachers, when his Lordship demands justice for his people, and acquits himself of the duty imposed on him by the Divine law. And if Dr. de Charbonnel continue to demand his rights, Dr. Ryerson threatens him with a general persecution, for he says: "A separation will soon commence to take place between the two parties of the community in other relations and employments." I suppose he means here that all poor Catholics employed by their Protestant brethren will also be expelled, because members of the Catholic Church demand their just proportion of the school fund, and do not acknowledge his interpretation of the law. Oh, Dr. Ryerson! is this christianity or tyranny? Is this religious equality or bigotry! It is real tyranny, pure bigotry, and downright persecution, when suggested as motives to prevent the Bishop from exercising his Divine mission in directing the education of the flock committed to his charge and to compel his Lordship to prefer the interest of the things of this world to the interest of religion and of the souls committed to his care, and thus to the interest of God.

Yours,

A CITIZEN.

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### LETTER No. III.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—In the last two issues of your very valuable paper I endeavoured to demonstrate to the numerous readers of the *Mirror* the sophistry, and very weak arguments yet tending much to religious persecution, laid down by Dr. Ryerson in the fifth letter of

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the correspondence between him and the Right Rev. Dr. de Charbonnel, on the important subject of State Education; but leaving that letter for the present, for I intend to revert to it again, I now desire to direct the attention of all our neighbours, to the 8th letter, who seek to establish Separate Schools on the very same basis, in regard to pecuniary privileges, with the Common Schools.

In this letter we find the paramount cant of ex-Methodist preachers, which Dr. Ryerson makes the basis of State Schoolism. He says: "For as Jehovah does not authorize any one human being to lord it over the faith of another human being but makes every man personally accountable, and, therefore, gives him an equal right with every other man to judge and act for himself in the matters of his eternal salvation." Catholics I beg to call your attention to this bold anti-Catholic assertion of the Superintendent. Ladies and Gentlemen of the Church of England, you who are so liberal in your contributions to the funds employed to send out missionaries to convert other nations to your Faith, what do you think of this puritanical doctrine? Christians of all denominations, I appeal to your judgment—for the fact that you are christians and appertaining to some christian sect, refutes the Doctorts assertion and proves my argument: that, as human beings you are lorded over by other human beings, since you prefer the doctrines of Luther and Calvin and the entire troupe of religious innovators to the ancient doctrine, you have been lorded over by them; since you prefer one sect, to another, the founder of that sect or its supporters lord over you; since you prefer Sectarianism to Catholicity you are vassals of these sects instead of being vassals of the Catholic Church. It is not necessary that I should make much reference to the Holy Scriptures to prove what I say, therefore I will confine myself to make some remarks on our present society. The zeal, the voluntary sacrifices of precious time and of hard earned money, made by the members of one and all of the different sects, in this country as well as elsewhere, to proselytize fellow christians, prove that they wish to lord over one another, and that they are lorded over more by the interpretation of the word of God given by the founders of their sects, than they are by the word of God itself; therefore lorded over more by human beings than by God himself.

This fanaticism amongst Protestant sects, has always been the subject of sorrow and chagrin to all men endued with christian principles; but perhaps, Dr. Ryerson and his co-operates are going to prepare the way of the Lord, to make straight his paths, to fill up all the deep valleys, to bring low every mountain and hill, and to make the rough ways plain" by his State Schoolism, at least it appears so from his high and imperious assertions to the Right Rev. Dr. de Charbonnel; for he says, "I feel that I am not exceeding my duty in speaking plainly and strongly on this point since the educational interests of all classes have been entrusted to MY CARE, and I am bound, by official as well as christian and patriotic considerations, to do all in my power to prevent any single child in Upper Canada, from growing up in ignorance in our free country." Mr. Editor, this is high-sounding language. Do you understand him? He says, "our free country," but if it be free we Catholics should be free to have our Separate Schools, and to educate our children according to the tenets of our doctrine, and the government should assist us by apportioning its money according to the average attendance of our schools; but what am I saying? Does not Dr. Ryerson, the superintendent, assert that the educational interests of all classes have been entrusted to HIS CARE? and thus exempts their Lordships the Bishops of the Catholic and English Churches from the painful duty of directing the education of the children of their special flocks. But has Dr. Ryerson, in his present position of dictator of education, smoothed down all the rough paths? Has he levelled all the mountains? Has he filled all the valleys of public opinion with regard to faith and morals? No! And to prove it I will cite facts, (one of which is better than a thousand assertions with which his correspondence abounds.) There is no people more desirous of union between all christians than we are: no people who sympathize more for the errors of men than we do. But of two evils we are bound to choose the less, it may be an evil in the eyes of Dr. Ryerson and his co-operators that all the religionists of Upper Canada do not coincide with them and approve of their school system; but that evil is very trifling when compared with the ineffable evils that are engendered in the human mind by that system; for it proscribes all practice of christian principles in schools, where

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children should be nurtured with the sentiments of piety, and thus weaken divine faith in their tender souls. Hence originates indifferentism, to which infidelity immediately succeeds, and which becomes the characteristic of the youth educated in such schools. But without faith we cannot please God; and you see, Mr. Editor, that this system tends powerfully to destroy Divine Faith, therefore, it tends to the greatest of all evil. It is from a full conviction of this fundamental truth that the members of the English Church here rise up *en masse* to protest against that system, and to transmit to their posterity the faith they received from their fathers, and by doing so they refute the Methodist cant that Jehovah authorizes no one to direct and protect others in their faith. And what corroborates this doctrine very much in view of a mixed people, is the testimony given by Local Superintendents of the effects produced by the present school system; gentlemen whose interests are identified with the system; yet their conscience and religious principles oblige them to promulgate in their annual reports its deficiency as a public system of Education to form Christian youths.

For us, Catholics, we believe that parents are obliged to watch over the faith and religious education of their children, and we believe the pastors of our church are in duty bound, as St. Paul, to pronounce an anathema against themselves if they did not instruct their flocks; and, moreover, we believe that the charge St. Paul gave to Timothy before God, is applicable to them, "Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience of doctrine; for there shall be a time when they will not endure sound doctrine." (And I believe, Doctor, that the time is come, and you are one of the persons to whom St. Paul alludes.) This, Mr. Editor, is a brief profession of our practical faith, in regard of the paternal and pastoral care bestowed on the education of our children: and I say now, with the Right Rev. Dr. de Charbonnel, he that prevents us from educating our children in these christian principles in separate schools when possible and according to the laws of this Province, and does not assist us with a just apportionment of the public funds according to our average attendance of children is a persecutor of our Faith.

Yours,

A CITIZEN.

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#### LETTER No. IV.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—I presume once more on your kindness to give insertion to these few lines in the columns of the *Mirror*, which contain nothing more than an exposition of the principles laid down in your last issue: the reciprocal duty of parents and pastors in the education of children, and establishing them firmly in the principles of Divine Faith.—For St. Paul, when writing to his beloved disciple Timothy on an occasion like the present, said, "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." Now, I will appeal to all endued with christian discernment and impartial judgment, if the Catholics in general in this Province are placed in a position to teach and inculcate the principles of their religion in their children's minds, except they are assisted by religious training in their schools. But does not Dr. Ryerson assert that there "is no interference with the religion of the children of mixed schools." We must all applaud that system for the localities where there cannot be but mixed schools; but that should not be an excuse or motive for parents to send their children to mixed when there are or can be separate schools; for it is a recognized truth that the mixed system leads to indifferentism, "And if any man have not care of his own and especially of those of his house, he hath denied his faith, and is worse than an infidel." And notwithstanding this ineffable precept does not Dr. Ryerson inform us in his correspondence with the Right Rev. Dr. de Charbonnel "that the only Catholic member of the Legislative Assembly elected in Upper Canada has repeatedly declared himself opposed to the very principle of separate schools." (Letter 5.) To this I may add, yet he remains a solid and practical Catholic, and at the same time and against the same authority, I may say in the proverbial phrase, ~~there~~ never has been a

battle, no matter how disastrous it might have been, from which some one did not escape; but if we were to scrutinize the origin of this gentleman's principles on state schoolism, we would find it emanates from the effects of mixed schools and mixed religious principles; therefore, instead of being an argument against his Lordship, it is much in his favour, at least in the minds of all men of sound judgment and christian discernment. And what yet weakens more Dr. Ryerson's arguments in the judgment of all Catholics and men of principle, is another proof which he adduces of the general approbation of his present school system,—“that the only County Municipal Council in Upper Canada, in which the majority of the members are Roman Catholic, has adopted resolutions against the section of the School Act which permits the establishment of separate schools.” Now, Mr. Editor, Dr. Ryerson must be grossly ignorant of Catholicity, and of this fundamental principle which animates and directs the Catholic Church in her faith and discipline, for since St. Peter presided over the first Council in Jerusalem, it was never heard of, as a principle to preserve faith and discipline, that a Municipal Council would adopt resolutions without the consent and approbation of their pastors, for Catholics believe that if they hear the pastors of their Church they will hear Christ, and if they despise their pastors they will despise Christ, and it is certain, that if these gentlemen have done so, it was through ignorance of the consequences, or they were induced thereto by the suggestions of their enemies, or that they found mixed schools not to be dangerous in their localities, and in proof of what I assert, if their clergy accused them of being abettors of a dangerous system of education, they would instantly tender their recantation. This, as well as all I have hitherto said, makes us consider Dr. Ryerson, and the plans by which he carries out his system, to be the most refined, hypocritical, and disguised form of persecution, and especially when he speaks of the Municipal authorities in general, and accuses the Right Rev. Dr. de Charbonnel of invading these prerogatives. If a legislature promulgate a law equally favourable to the Catholics as to other denominations, and advantageous to the poor of all denominations, as we must suppose the liberal and philanthropic legislators of the 19th century will do, if they have not done so; in either case, if they have done so, it was and it is the duty of his Lordship to extort from hypocritical and intriguing municipalities the rights of his people—for what is the duty of a municipality? Is it not to render justice in their different functions to all classes of citizens within the municipal district. But, according to Dr. Ryerson's philanthropic system, a municipality, if its majority be infidels who attained that position by intrigue and bribery, then all the faithful must swallow down infidelity in large doses; or, if its majority be composed of ranting ex-methodist preachers, then all the other denominations must assist them to build godless school-houses, from which they cannot reap any advantage, or to which they cannot send their children, except they will trample on their consciences, violate their religious principles, and make void their faith. If this is the blessed fruit of religious liberty and equal rights of which Dr. Ryerson so much boasts in his correspondence—if this is the result of municipal functions which the Doctor wishes to be regarded by all men as sacred, they ought to be long since in the grave, where the Doctor pretends they will be if the municipalities act justly in apportioning equally the funds raised from the general taxation and the government money to the separate schools, and thus fulfil the end of all wise legislators, just interpreters, and benevolent municipalities. Mr. Editor, you are not ignorant of the drift of the Doctor's sophistry in making his appeal to the municipalities; it is to arrange them as so many sentinels, to augment his tyranny, to increase the organs of religious persecution, to protect himself in his anti-Catholic and anti-religious interpretation of the School Act, and in fine to retain him in office as the little puritanical persecutor of the 19th century. But I expect all just men, of a patriotic and christian will, will rally together, fight constitutionally, and withstand all opposition courageously, until religious liberty and equal rights be established in the true sense of these words.

But, Mr. Editor, why have I occupied so much space of your valuable paper with the municipalities, when Dr. Ryerson in his correspondence has other arrangements much more serious? for he arranges ecclesiastical authority against itself; he says the Bishop of Boston does not request separate schools, therefore, the Bishop of Toronto ought not. This motive suggested by the Doctor as an all-powerful reason not to demand separate schools leads me to make a few more remarks on the absolute necessity our Bishop has

some one did not escape; principles on state schoolism, schools and mixed religious in his Lordship, it is much in and christian discernment. judgment of all Catholics a general approbation of his council in Upper Canada, in adopted resolutions against of separate schools." Catholicity, and of this Church in her faith and Jerusalem, it was never Municipal Council would their pastors, for Catholics hear Christ, and if they that if these gentlemen they were induced thereto schools not to be dangerous accused them of being tender their recantation Dr. Ryerson, and most refined, hypocritical, speaks of the Muni- Dr. de Charbonnel of law equally favourable ous to the poor of all e legislators of the 19th ey have done so, it was ntriguing municipalities ty? Is it not to render n the municipal district. ality, if its majority be n all the faithful must e composed of ranting st them to build godless hich they cannot and violate their religious of religious liberty and ndence—if this is the d by all men as sacred, ends they will be if the m the general taxation il the end of all wise

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to establish them. It is known to us all that the diocese of Boston is one of the most ancient and best established in the States; Catholicity there is fully developed, the lines of demarcation between it and sectarianism are really discernible, therefore, the worthy Bishop of that diocese need not be in anxiety for the religious formation of the youth. But, as I have said in the commencement of this article the position of our religion is not the same here, for a great majority of the Catholics are poor and living by their industry in the employment of their rich Protestant neighbours, and thus prevented from instructing their children in their religion at home; and a great number of the parents here though they were richer, and residing in their families, could not instruct their children in the principles of the Catholic religion in the English language, with which they are very little conversant, as they speak in general in their families, the Celtic language; and again, the places of Divine Worship here are fewer, and the clergy much rarer, therefore, the opportunities much less to instruct youth: even in this City if the Catholic children do not learn the fundamental principles of their religion while in school they will never have an opportunity to do so; being sent to employment when about fourteen years old, when they meet with youths of other denominations who despise their tenets and make a mockery of all religion; they easily imbibe their principles and become irreligious, dangerous to society, ruinous to themselves and to their families, and abominable to God, as is to be seen every day in this City. Therefore, to prevent the occurrence of these frightful disasters to our dear children, parents let us join heart and hand to have the separate schools established on the same basis with the common schools.

Yours,

A CITIZEN.

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#### LETTER No. V.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—While writing a letter in your last issue, I thought I was going to conclude my just and impartial remarks on the correspondence between his Lordship the Right Rev. Dr. de Charbonnel and Dr. Ryerson; but since that time I have been favored by a friend with a printed copy of the correspondence, which contains the letters of other gentlemen to the Doctor on the same subject. My immediate conclusion was not formed through a lack of matter for exposition of what was published lately in the columns of the *Globe*; for all the reasons given, all the motives suggested, and all the arguments laid down by Dr. Ryerson in that paper against his Lordship, in support of carrying out his present system, are objectionable to us, and should be warred against (and I expect that all our good clergymen and our compatriots, Catholic and Christian parents, will arrange themselves constitutionally at the head of their respective flocks to resist the same,) except the system of non-interference in mixed schools; in localities where separate schools cannot be established. I think I have sufficiently demonstrated in my last letter, the absolute impossibility in general, of Catholics in this Province giving to their children a religious education, unless initiated therein, in school. Therefore we must protest against the system which is based on the principle of indifferentism, and in which Jehovah is represented as not anxious that his sentiments and commandments should be learned by one human being from another, but that all human beings should be inspired, and during the inspiration learn from him all that is necessary to salvation. Away with such anti-Catholic and anti-Christian doctrine! Parents you ought to pronounce anathemas against yourselves, if you permit the like doctrine to be instilled into the tender minds of your children, in lieu of the heavenly doctrine and Catholic teaching which console the minds of parents when they can address their children in the same manner as St. Paul did the Corinthians:—"Now I praise you, brethren, that you are mindful of me, and in all things you keep my ordinances as I have delivered them to you." Christian parents do you believe that your children will be mindful of you? Do you think you will acquit yourselves and them of the reciprocal obligations that you have imposed on yourselves and on them at their baptism, if you let them frequent ungodly schools? or, do you imagine that they will adhere to the faith of their fathers? As St. Paul wishes and

speaks, leads me to make a few more remarks on the absolute necessity our Bishop has commands the Thessalonians, he says: "Therefore brethren, stand fast, and hold the traditions which you have learned, whether by our word or by our epistle." Are you so ignorant of those principles which saved the members of your church at all times from the contagion of error? Are you so indifferent for your own salvation and that of your beloved issue, as to despise the precepts of St. Paul, and to adopt the doctrines of schism and heresy, the doctrine of the children of this world, which is, and which always will be, opposed to the doctrine of our Divine Saviour, and thus become belligerent with the precepts of St. Paul, who said to the same Thessalonians:—"We charge you, brethren, in the name of our Lord Jesus Christ, that you will withdraw yourselves from every brother walking disorderly, and not according to the traditions which they received from us?" Dr. Ryerson, the new Apostolic teacher, appears a little surprised when the Right Rev. Dr. de Charbonnel maintains that he must stand firmly to the received, approved, and apostolic doctrine of the Catholic Church. In doing so, we do not believe that he assumes the position of a persecutor, as Dr. Ryerson wishes to represent his Lordship to the people of Upper Canada, who performs solely the sacred duty imposed on him, in imitation of his ancestors in the episcopacy, commencing with the Apostles and their disciples, to the present time; and as a proof thereof, his Lordship lays down the precedents of the Bishops of France, Belgium, Austria, Prussia, and of Ireland. All these same worthy prelates had the same difficulties to surmount and embarrassments to undergo in their arrangements of the educational questions with their respective governments: and nearly all of them have succeeded; for in France we see religious education again flourishing; we see the inmates of the infidel colleges and establishments put to flight and driven into exile, while the ancient doctrine, (for which the worthy prelates of France so nobly fought) is resuming its pristine dignity and far-famed glory. If we cast our eyes on the flourishing Empire of Austria, we may see his Catholic Majesty, the Emperor, re-establishing all the educational departments and their branches after the Catholic original. Thus Austria as well as France, after expelling from her bosom communism, red republicanism, indifferentism, and infidelity, the fruits of a godless system of education, now enjoys religious liberty, and equal rights are given to all denominations in these mighty empires. If we had time to consider the efforts made by the eminent prelates of Belgium to retain their pure system of education, and to re-establish it in the places where error destroyed it, we would find glorious precedents for our prelates to imitate. But when we reflect on the indefatigable zeal and mighty efforts made by our good and holy Bishops in Ireland, to establish a right system of education for their people, and on the formidable powers that opposed them; an anti-Catholic parliament, bigoted officials, proselytizing emissaries, in fine, all the organs of the English Government. Yes! they have also succeeded, to a certain degree, in the elementary schools; for they have expelled from their community the infernal system, denominated the *Kildare Place Society*; and what glorifies more their zealous efforts, and demonstrates more their conformity to the doctrine of St. Paul, is, in adhering firmly to the teachings and maxims of St. Patrick, and thus frustrating another irreligious system, by the non-attendance of Catholic youths at the Queen's godless colleges. But what completely crowns their faithful labours, is the desire manifested not only from end to end of Ireland, but throughout all the Catholic countries of Europe and America, and even here in the Canadas, to establish a famous university in the Island of Saints, that the shores of Erin may be once more visited by the youths of its neighbouring isles, whose piety and solid education will induce the high-minded children of the expatriated Irish to return from the continent of America to meet their fellow Catholics from the continent of Europe in the University established on their paternal soil. The efforts of these noble prelates, and their admirable success in the cause of Christian and Catholic education, are they not a guarantee for our prelates' success? Are they not precedents which their dignified and holy office obliges them in conscience to imitate? Do we not conceive, can we not recognize the same spirit, the same will animating these worthy prelates in the different parts of the world in the eighteenth and nineteenth centuries, as did the Apostles and their disciples in the first century? May we not with justice believe that they in their Divine office have fulfilled the admonitions of Paul to Timothy, "Hold

the form of sound words, which thou hast learned of me in faith, and the love which is in Christ Jesus?" May we not expect that all our prelates will be animated with the same spirit, and will carry on the same glorious warfare, when they believe in the predictions of Paul—"That there will come on dangerous times; men shall be lovers of themselves, haughty, proud, puffed up, and lovers of pleasure more than of God, having an appearance indeed, of godliness, but denying the power thereof?" Now, I will appeal to all impartial men, and of Christian discernment, if these qualities do not form the characters of the puffed up and selfish supporters of the present school system? But since we firmly believe in the teaching of the Apostle of nations, and the method he prescribed to preserve the faith in its purity to be the surest human means, (for I am not now speaking of Divine promises,) and that our prelates have always strictly followed his exhortations to Timothy: "But continue thou in those things," said he, "which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them." We know from whom we have received our faith, and they that taught us recognize yet their own monitors: our faith is the very same as that of our teachers; our teachers' faith differs not in the least from the faith of their teachers: therefore the faith of their teachers and ours is the same. Thus we see faith and discipline identically the same for three generations; and by the same unbroken chain we may trace it to our Divine Saviour and his Apostles, when he said to them, "Teach them to observe all things whatsoever I have commanded you." We are then in conscience bound first to observe all that our prelates commanded us, as St. Paul admonishes the Hebrews. "Obey," said he, "your Prelates, and be subject to them. For they watch as being to render an account of your souls." Secondly, to preserve the precious treasure of faith that has been committed to us through them; but we cannot preserve this unless we adopt this principle of St. Paul: "Is it not better to obey God than man?" Let us obey God, and let us obey men, while they occupy positions over us according to the ordinance of God; but let us not obey men who seek to destroy the works of God. Therefore let every honest and conscientious parent say, I cannot, I will not pay taxes for a system of education which is opposed to the practice of my Church, to the principles in which she always educated her children: and because I believe it destroys the progress of virtue, of religion, of piety and of the fear of the Lord. Thus I have said to the tithe proctor in Ireland, when my father's cattle were seized on for the tithes; thus I have heard said by thousands of my neighbours who like their ancestors were oppressed in supporting a monster establishment, the State Church, from which they could not reap any advantage. And thus the tithe proctors disappeared, the tithe jobbers were defeated, and the parsons were obliged to seek from other sources maintenance for their ladies and children. Dr. Ryerson likewise and his co-operators may receive their maintenance from other sources, if the present state schoolism be broken up.

I expect, Mr. Editor, you will give me space in your next issue for a few remarks on Prussia.

Yours, A CITIZEN.

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#### LETTER No. VI.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—In your last issue I promised, if I could find space in the crowded columns of the *Mirror*, I would make a few remarks on the state of education and Catholicity in Prussia. I do not pretend that Catholic and Christian education flourish there—that our Prelates have gained such glorious victories over error as I have shown you they have won in France, Austria, Belgium, and Ireland; but they are yet in the field of battle, and performing their two-fold duty—to destroy tyranny, to establish religious liberty and equal rights. Thus we see in the last issue of the *Deutsche Volks Hall* from Berlin, a petition has been addressed to the second chamber, praying it to vote an address to his Majesty, begging that the decrees of the Ministers of Public Instruction and the Interior, of the 22nd May and 16th July last, concerning the restrictions of Catholic missions, as well as the education and establishment of Catholic

ecclesiastics may be repealed. The first consequence of this petition is, that the Catholic students would be at liberty, according to the constitution, to study in whatever college they please, at Rome or elsewhere, which liberty the students of other Christian denominations enjoy, without danger of losing their political rights, and without permission from the government. The second, that Catholics would be at liberty to establish themselves in whatever part of Prussia they would find most convenient, for their fellow-Christians enjoy that favour constitutionally. Dr. Ryerson may now ask me what parity is there between the Catholics of Prussia and those of Upper Canada? of their colleges and our public schools? To these questions I will answer that, in that petition, I find indisputable proofs of my arguments, that the Catholic Church and its Prelates in every clime labour conscientiously and *ex officio* to establish religious liberty and equal rights, (in the true sense of these words.) For are there religious liberty and equal rights in the kingdom of Prussia where one portion of the community can send their children, according to the constitution, to be educated where they find it to be most suitable; and if the other portion send their children without license from the government, they act against the constitution, and forfeit their political rights. Mr. Editor, now I can demonstrate to the Doctor that the same tyrannical spirit which destroys the religious liberty and equal rights of the ecclesiastical students in Prussia, for I do not allude to their infidel system of Common Schools, animates the gubernation of the state schoolism in Upper Canada, but here it is crueler, for it is evident that it is more tyrannical, despotic, and hypocritical, to make one portion pay for the system of education of the other portion, than to prohibit any portion from sending their children to foreign colleges. Dr. Ryerson, nevertheless, calmly and despotically obliges the Catholics of Upper Canada to do this by the present system and its forced interpretation, and, as he asserts himself, under the blessed principles of religious liberty and equal rights! In the name of common sense what is the import of these words which are continually flowing from the lips of the evangelists of our days? We believe there is but one God, one faith, one baptism, one Christ the true Son of the living God, one Holy Ghost, who enlightened the Apostles and their lawful successors, to promulgate the doctrines of Christ, and to preserve it pure, and that this doctrine forms the Christian code, whether written or unwritten, and that it became Catholic even in the time of the Apostles. Now, Mr. Editor, after taking this precursory view of the establishment of Christianity, and of the faith of our religion, sanctioned under the guidance of the Holy Ghost, I may recur to my query. But, first I will ask the brawlers for religious liberty, did St. Paul, the other Apostles, and their Disciples enjoy religious liberty? And, if they enjoyed it; all those against whom they pronounced anathemas for having interpreted or preached the doctrine of Jesus Christ different from their teaching could not enjoy religious liberty. Secondly, I will demand, if all the members of the Church in the first century enjoyed religious liberty, who were persevering in the doctrine of the Apostles, and being all animated with the same spirit, they were united in the same bonds of perfect charity? Or did Hymeneus or Philetus, the broachers of a new doctrine, "whose speech spreadeth like a canker," as St. Paul says? Or did Alexander, "who made shipwreck concerning faith, and whom the same Apostle says, he "delivered over to Satan, that he may learn not to blaspheme." I am sure the Doctor will solemnly affirm that these three last mentioned enjoyed religious liberty because they opposed in the commencement the doctrine of the Catholic Church, and were thus delivered over to Satan. Otherwise he will palpably deny his principles of religious liberty. But, perhaps, he will sophistically answer, that these proud and puffed up innovators, whose names we find recorded in the epistles of St. Paul to Timothy, did not enjoy religious liberty in the true sense of these words, but that they abused religion and Divine faith, (from which true religion emanates) by taking uncanonical liberties in the interpretation of the sacred code; nevertheless, we, nominally, all Christian denominations enjoy religious liberty, if we are permitted to interpret the Bible as we please. Now, Mr. Editor, I wish to know how can the howlers for religious liberty reconcile these two principles. First, we all agree that all the Apostles with the entire Church enjoyed religious liberty, emanating from one and the same interpretation of Christian doctrine, that is one faith; and whosoever taught a doctrine different to that were anathematized. The second principle which the new

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apostles advocate, makes religious liberty consist in the interpretation of the Christian code according to each man's will. Thus we may see what has been the cause of damnation to Hymeneus and Philetus has now become the basis of religious liberty to the over proud evangelists. If this libertinism be the basis of your religious liberty, it is precisely for that that the Church has given, in the first century, the innovators of religion to the devil. And it would be absurd to assert that the high minded and divinely inspired Paul would deliver a fellow creature to Satan for lawful religious liberties; but it is evident that Paul has thus treated his fellow creatures and even his fellow labourers when they erred concerning faith, and assumed that licentiousness of opinion which is now called religious liberty; therefore, that is not religious liberty but an abuse of liberty in the interpretation of the Christian code. Mr. Editor, I have proceeded so far in proving that there is no religious liberty in error, but the abuse of liberty, and from which I will demonstrate in another letter, that there is no religious liberty in Prussia, nor very much in Upper Canada. At present I am in duty bound, as a citizen, to make a few remarks on a letter that I have seen to-day in the columns of the *Globe*. That paper has always been filthy, but the issue of last Saturday is abominably so, by a letter of an individual called Peter Prayer. That there is such a wretch is a matter of doubt; therefore, I will not speak of him, but I will refute his assertions, and vindicate the principles laid down in this letter, from what he calls tyranny and monopoly. The great topic of Peter's epistle is, that the Bishops of Upper and Lower Canada have been empowered by virtue of a Rescript from his Holiness Pope Pius 9th, to demand the tenth part of the revenues of the Clergy of their respective dioceses. Now, Mr. Editor, what in the world is more just than that Prelates should have it in their power to call upon the rich Parish Priests to assist the poor ones when they find it necessary; and, since they are accountable in conscience to God inasmuch as depends on them to provide the means of salvation for the poor as well as for the rich, and in so doing they put into practice that which is so much spoken of—religious equality and equal rights. Now, I will ask our friend Peter, does he imagine the clergyman enjoyed religious liberty from whom his Grace the Archbishop of Quebec received the round sum of £18,000, left to his Lordship by testament? Peter will respond to this query negatively, for Peter is not ignorant of religious liberty; he knows it consists in loving God above all things? But did this man, the anointed of the Lord, love his Creator above all earthly things? It is a matter of doubt, but we expect he did before he winged his course from this valley of tears. I said it was a matter of doubt "For where the treasure is, there is the heart also."—*Matt. c. 6, v. 21*. It is evident he had a great earthly treasure, and I have heard from several clergymen that the parish in which he resided was extremely poor; that his church was wretched in appearance, and that the altar was without ornaments. I beg now of Peter, and his associate the *Globe*-man, not to dare to intrude their unhallowed hands and their blasphemous tongues within the precincts of our holy edifice. For this one case which the impudent and unchristian Peter suggests in his pedantic epistle as a sufficient means of support for the Archbishop, was a motive very obligatory to force his Grace to be fully initiated in the revenues of his Clergy, in order to fulfil these two paramount duties of a Bishop: first, to be empowered to exhort them to love God more than earthly treasures, and thus put them in a state to enjoy religious liberty; second, to oblige the rich to furnish their churches, and to take from them proportionally (according to the rescript) to assist the poor missions, and thus acquit himself before all of the much desired blessing—equal rights. So much for the diocese of Quebec, since Peter pronounces that his Grace has acquitted himself of his duty. But he wishes he could say the same of all the other Bishops. I suppose he alludes here to his Grace's neighbour, the Bishop of Montreal. Ardent charity, and the character of his Lordship Dr. Bourget, are synonymous terms; for me, then, Mr. Editor, to comment on his far-famed reputation would be only losing time and wasting your valuable paper. All I can do is to call on the thousands of our Irish scattered through the Canadas, to give testimony of his zeal, piety, and generosity, and especially to those who were afflicted with the typhus fever in the sheds of Montreal, to whose spiritual and temporal wants he administered night and day, when the brave Peter and his associate the *Globe*-man would fly like hirelings. But I am digressing; for, Peter says he is monkish, therefore he must be uncharitable. The questions are why did

he demand the *rescript*?—what need had he for it when he could build such a splendid Palace?—and from whence came the funds to build it? To the first two questions my answer is, what obliged his Grace the Archbishop of Quebec has also necessitated him. To the question respecting the funds, my answer is that they were formed by the voluntary contributions of the Parish Priests, and the charitable donations of the Catholic citizens of Montreal, who, in conjunction with the entire body of the Clergy, requested his Lordship to permit them to build him a Palace worthy of him and them, (which proves they enjoy religious liberty in its true sense, and desire to distribute equal rights according to the ordinance of God,) and thus were raised the massive columns and bas-reliefs of his Lordship's Palace in Montreal. Peter appears to have friends in Kingston; he does not treat much on its extravagancy, saving its stately buildings, and he enulogizes highly Dr. Gaulin as a single hearted good man; thus we see "birds of a feather flock together." Now, Mr. Editor, I have reached our own city, and we all see that Peter has a violent spleen against our very worthy Prelate, for it is at him he casts his poisonous darts, as the Devil directs his infernal javelins at holy personages. But before we give credit to Peter's and to the *Globe*-man's assertions, they must first prove by facts that there is a Bishop on the continent of America, or I may say in Christendom, that has done more for his diocese than his Lordship since his arrival in this City, taking all things into consideration. Poor Peter desires to know what need had his Lordship of the *rescript* when his Cathedral and Palace are built? My response to these queries is, if the other Bishops were necessitated to know the revenues of their clergy for the worthy fulfilment of *Episcopalia obeunda munia: a fortiori* Dr. de Charbonnel. Peter says he did not translate the *rescript*; if he did, he would have shewn by these words that his Holiness has granted the *rescript* to the Bishops of the Canadas for something much more important to their dioceses and more desirable to their Lordships than "replenishing their insatiable maws;" he would have informed his readers, the Bishops received the *rescript* to enable them to accomplish all their duties in a christian manner. Now, I will leave it to the judgment of our people to decide on the manifold duties of a Bishop. But does not Peter assert that our worthy Bishop obliges the poor Pastor as well as the rich to give the tithes? Yes; but I can prove from the words of one of these gentlemen who, according to Peter is a boarder, that when he received the *rescript* from his Lordship, it was accompanied with a letter explicative of its import, and which apprised him if he were not able to meet it, it did not oblige him; and I understand that the same gentleman received aid from the Bishop since. This one fact refutes the paramount assertions of Peter that the Bishop requires tythes from all his clergy indiscriminately. Therefore, the other queries made by the *Globe* and Peter are not of much importance, such as what the Bishops have done with their revenues and the money received from the Propaganda? For me, as a citizen of Toronto, I am not prepared now to render an immediate account of their different poor missions; even if all the good our own Bishop has done throughout his vast diocese, and especially amongst the Indians; but I can bring to the view of my fellow citizens some of the extraordinary things which he has operated amongst us. We see through his zeal about £8000 of the immense debt of the Cathedral liquidated; we see through his economy, joined to his ardent desire for education he has enlarged his Palace, and converted nearly the entire of it into a College; we see through the same invincible longing for christian sciences, he has established a Seminary, a nursery of piety for his young ecclesiastics; we see religion flourish under his benign influence, and as a proof thereof St. Paul's Church has now a large congregation, and another neat Church is on the point of being finished in the West part of this City. We see his paternal care has induced him to bring amongst us the angelic Sisters of St. Joseph to visit our sick and instruct our children, not to speak of the famous establishment of Loretto Ladies. Peter, what will I shew you next? The beautiful procession of our children coming home from six schools, 900 in number; 530 boys, and 370 girls: the first presided over by six Christian Brothers; the girls by six Sisters of St. Joseph. Of these schools I will treat more largely on another occasion, and perhaps of Peter's epistle; but, before I will conclude, I must give Peter and the *Globe*-man an idea of the expense of these schools in the *ratio* of other schools: Six male teachers cannot be less than

£600; six female teachers cannot be less than £300, at £50 each; that is the round sum of £900.

Yours,

A CITIZEN.

P. S.—“Peter Prayer,” indeed, with disregard for truth and decency, remarkable on the part of one so well versed in the Canon Law, and so deeply read in ecclesiastical history, has the impudence to tell his friends of the *Globe* that the revenue of his Grace the Archbishop of Quebec amount to £4,500, and that of his Lordship the Bishop of Montreal to £3,500. The truth is, that the whole income of the Arch-Diocese of Quebec is below £2000, whilst the revenue of the diocese of Montreal does not amount to £600 per annum.—*Journal de Quebec*.

We were guilty last week of an unintentional error in stating the income of the Bishoprick of Montreal at between 500*l.* and 600*l.* By a letter from the Procurator, the Rev. Mons. Plamondon, we learn that the net income for the current year is under 272*l.* When it is remembered that, out of this sum, the Bishop of the Diocese and his Coadjutor, a Secretary, and several other ecclesiastics, have to be supported, it must be admitted that 272*l.* is not an exorbitant demand for so many persons. Goldsmith's curate was “passing rich” on 40*l.* sterling a year; but a Catholic Bishop in Canada is, by the *Globe*, and his correspondent, “Peter Prayer,” represented as rolling in wealth, although he can hardly boast of an equal income.—*True Witness*.

#### LETTER No. VII.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—In my last letter I undertook to treat briefly of the state of education in Prussia. That topic led me to the consideration of “religious liberty,” in my exposition of that much vaunted privilege, I hope I have given satisfaction to your numerous readers; but being obliged, in duty of a citizen, to make a few remarks on the pedantic production of Peter Prayer, I will now recur to the same subject. I presume I have sufficiently proved, from the establishment of Christianity, that it is essentially necessary to be endued with the true faith, members of the true Church, well practised in the virtues that she inculcates, which she has propagated and preserved in practising the principles of the same faith, and to be called thereto and cherished therein by the grace of God, to enjoy “religious liberty.” This is the doctrine of St. Paul, for he says, “I give Him thanks who hath strengthened me, for that He had counted me faithful, putting me in the ministry.” We do not pretend that all those who are nominally Catholics enjoy religious liberty; but solely those who live strictly according to her faith and religious principles. For the same Apostle says, “The grace of the Lord hath abounded exceedingly with faith and love which is in Christ Jesus.” Now, we do not recognise abandoned Catholics to be in the state of enjoying religious liberty; although they ought to be the heirs of the inheritance of God, by their baptism, and are fundamentally initiated in the principles of his religion. Thus, if the Catholic Church is obliged, in following the doctrine of the Apostles, not to regard those of her own members who are wedded to vice, as competent to enjoy religious liberty, how can she consider other human beings to enjoy it when they reject the means, (the only means given to man to be free) by which she enjoys it? When they seek not the nourishment of their souls from her inexhaustible sources; but in their navigation through the boisterous waves of the agitated sea of this world, they prefer to embark on a slight bark of their own making which is continually exposed to be engulfed, to Peter's majestic ark, which rides over the highest waves and enjoys tranquillity at anchor, when all the other vessels are driven before the whirlwinds and wrecked on the projecting rocks. Who, in their peregrinations through this valley of tears, pass through the vineyard of the Lord and are invited by the master thereof to partake of some of its delicious fruits, but insultingly they reject the offer, and then grasp at the wild grapes from which they extract their infatuating and poisonous beverage of licentiousness of opinions. Now, if the primitive church enjoyed “religious

liberty," in practising this doctrine of the Apostles, that it was as absolutely necessary to be united in faith and practice to enjoy it, as it would be for members of the crew of a vessel to be of one will in its gubernation to arrive in safety at their much sought destination. How then can we believe that the present proclaimers of "religious liberty" can enjoy it?

In my fifth letter I have demonstrated to you how faith could be preserved, even by human means, and has been transmitted to us by our prelates, and, with it, religious liberty, and in defence of which these brave champions of religion feared not the power of tyrants, the swords of executioners or the cries of roaring lions. Thus divine faith has been preserved at Rome; for since Peter and Paul sealed their faith with their blood, there is thence an unbroken line of their successors who profess the same faith. Therefore, if Peter and Paul enjoyed religious liberty, their successors and imitators in faith must enjoy it, for he that gave religious liberty to Peter and Paul, even in their chains, has promised to protect their faith and give grace to their successors therein to the consummation of the world, and this grace is the basis of religious liberty.

Mr. Editor, I have just arrived at a part of the correspondence of which I have not yet spoken, and which is of vital importance, and in which Dr. Ryerson appears to have gained a great triumph over his Lordship, Dr. de Charbonnel, for he puts the people of Upper Canada in their position and says; "Since, in connection with the sentiments above avowed, there can be no religious liberty or rights except for the Bishops and the Pope, and since they denounce the doctrine of religious liberty and equal rights as an awful heresy in the Roman States, and will not allow to Protestants even liberty of worship or teaching, much less aid from the State for that purpose, as your Lordship demands for Roman Catholics in Upper Canada." Here we see the Doctor's ignorance of religious liberty, of civil constitutions, and in fine, his tyranny. I am almost ashamed to say that the Doctor is ignorant, for it may appear to many as presumption in me to pronounce a Doctor ignorant, but when the glory of God is at stake it is better to vindicate it than man's. Therefore, I believe and support, that the Romans have always enjoyed religious liberty, since Peter and Paul established christianity there on the ruins of idolatry. I say they have enjoyed and will enjoy it, if they have not abandoned the religious principles taught them by Peter and Paul, their disciples and their successors, down to Pius IX.

Now it remains for the howlers of religious liberty to prove to us when the Romans as a people and a nation, abandoned the doctrine of the christian code preached by Peter and Paul, and which was sanctioned by their blood, and by the blood of thousands of other martyrs since both there and throughout the world. Until this be satisfactorily proved we cannot believe that there is any lawful religious liberty, but that freedom, that peace, that contentment, and love, which our Divine Saviour has given, when he strictly and tenaciously adheres to the doctrine preached by Peter and Paul, and to which also, I believe, the Romans and all nations throughout the world in communion with them have firmly adhered. Now, I say the Doctor must be ignorant, and if not ignorant, notoriously impudent, to dare to draw a comparison between Rome, the seat of Christianity and Catholicity, and Upper Canada—between a people whose principles of faith are sealed by the blood of the most eminent men, and that, through a conscientious conviction they enjoyed religious liberty, to a people who are divided as much on the basis of religious liberty as they are on the indispensable points of faith, and seek continually after religious liberty and can never find it. The Doctor must be ignorant of the Roman civil constitution which has been founded, and is now maintained, from a full conviction that all its subjects enjoy religious liberty. But I am digressing, for does not the Doctor apprise his lordship that in their exposition of the Christian code only the bishop and the pope enjoy religious liberty? I will now appeal to all impartial men if these words do not prove the Doctor's ignorance of religious liberty? The Doctor, as all newly puffed up apostles and howlers for religious liberty, wish to put down in the throats of the ignorant and simple people that none in the Catholic Church enjoy religious liberty but the pope and bishops. This is a frank declaration of his principles and a public manifestation that his ears are itching to be a superintendent, to be an apostle, in fine, to govern, since it is the rulers alone that are competent to enjoy religious liberty. I do not know if the Doctor be

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ignorant of these Christian maxims: "That it is better to obey than to command;" "That the highest must become the lowest;" and whosoever wishes to become our Divine Saviour's disciple "let him deny himself and take up his cross and follow me." Therefore we believe that the humblest peasant endued with Catholic faith, practised in the virtues that necessarily emanate from that faith, and that applies the other means of salvation which his Church prescribes to him, may enjoy as much religious liberty, as the bishops, or, perhaps, as the Pope; for we believe also, that God gives as much peace, as much contentment and freedom by his grace, to the person ruled (when he submits to the laws of God for his salvation) as he does to the ruler, or to the person empowered by God himself to execute his divine laws. We believe all Catholics living according to the Catholic faith enjoy religious liberty, and in proportion as they are truly Catholic the more of it they enjoy. I said the Doctor must be ignorant of the constitution of the Roman civil power to which he alludes, when he complains of the Protestants not having liberty of worship or teaching in their states. The Doctor must know that the Roman civil power acts in conjunction with the ecclesiastical power, and divine faith is the umpire of both. His Holiness, Pius IX, believes, with his Roman subjects, that they are endued with the same faith that St. Peter established there. Therefore that his Holiness has the same power in the spiritualities of the faithful as Peter had. The civil power being Catholic, co-operates with ecclesiastical authorities for the establishment of order and religious discipline; but his Holiness, as vicar of Jesus Christ, is guardian of the faith, and accountable to God for all the faithful. But it is evident that he would badly acquit himself of that function, if he would permit our evangelical howlers to teach or to preach; he would act entirely against the exhortation of his predecessor St. Peter, who said in his 2nd ch., 2nd epistle, when speaking of false teachers, "But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them, bring upon themselves swift destruction, and many shall follow their riotousness through whom the way of truth shall be evil spoken of." "Leaving the right way they have gone astray;" "These are fountains without water, and clouds tossed with the whirlwinds, to whom the mist of darkness is reserved;" "For speaking the proud words of vanity they allure;" "promising them liberty whereas they themselves are the slaves of corruption;" "For by whom a man is overcome, of the same also is he the slave." Now, the Roman constitution, whether ecclesiastical or civil, believe if they would open their gates to innovators of religion—to Protestant emissaries—to preach or teach, they would receive persons (the same as St. Peter has just described) and that their people might become slaves of error and of these false teachers, in lieu of being free men of Jesus Christ. I say, again, the Doctor is ignorant of religious liberty, and very irreverent to authority when he draws a contrast between the Roman constitution and our Canadian government. The former is purely Catholic in its head and members, therefore, all its acts should tend to the propagation of Catholicity. The elements that compose our Government are really heterogeneous in regard of religious principles, yet all of them are constitutionally tolerated; therefore, it is tyranny and persecution for any government, as a government neutral in religious principles, to establish and support a system of state schoolism, which destroys the religious principles of a great part of its faithful subjects, and what I say of a neutral Government *à fortiori* of individuals or officials of that Government.

Yours,

A CITIZEN.

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#### LETTER No. VIII.

[FOR THE TORONTO MIRROR.]

Mr. Editor,—I expect that I have sufficiently demonstrated in my last letter that the Romans as a nation and as Catholics enjoy "religious liberty"; but I almost passed over in silence another very important objection against the Catholic system of education suggested by the Doctor, that is that the system at Rome is Catholic as we must all suppose, nevertheless the Pope is in need of French bayonets to protect himself in his own city.—

The Doctor knows right well that the revolutionists at Rome are not truly Catholics, although they may be Catholics nominally; and I believe they are Protestants in their hearts, and that they do not enjoy "religious liberty; but that they fight against the Church to establish libertinism and license to teach error as the Doctor and his followers. The Doctor must know, that, there were but twelve Apostles, the chosen of the Son of God, yet, one of these betrayed our divine Saviour; and I suppose the Doctor will not attribute the treachery of Judas to the teaching of Christ: therefore I expect the Doctor will have the discernment and impartiality not to attribute the spirit of revolution at Rome occasioned by Protestant emissaries, English officials and English money (for the suppression of which French soldiers are stationed there) to the Catholic system of education. That true Catholics would lack religious liberty; they should be robbed of their faith, and of the faculties of adoring God; but if they be only prohibited (as they often have been,) by civil and penal laws, from the external performances of their religion, they are then only deprived of the outward functions that emanate from their faith, and no man or penal enactments can deprive them of these two celestial gifts. We may be persecuted, our limbs may be dislocated by the torture of the wreck; our bodies may be afflicted with the most excruciating torments, yet, our faith will remain firm and unshaken. We may be prevented again by the law to perform the rights of our religion; we may be obliged to retire from public places, from the eyes of Pharisees, and seek some retired valley where we may quietly perform the sacred mysteries of our holy religion.

If Catholics were thus expelled from society and necessitated to seek refuge in the deep recesses of the neighbouring mountains, they then, might pay attention to men who would seek to obtain for them equal rights for the public functions of their religion according to law; but has not experience proved to us and to our forefathers that those who promise us religious liberty are the same persons who have deprived us and our forefathers of the liberty of our religion, and thus, of equal rights: and I say if we were obliged to undergo all the above species of persecution, the enemies of Catholicity would not have gained so triumphant a victory as they have gained by the present school system, and will gain if Catholics do not protest against it with all their might and thought, and denounce it as obnoxious to them and their children: by that system which is now expanding its baneful effects so widely, Catholics will lose more religious liberty than they could lose by all the tortures invented by the diabolical mind of the most violent persecutors, or than our fathers ever lost by penal laws; for Catholicity never lost by persecution, it was in that hard cradle she was rocked in her infancy, it was from under the persecutor's sword, and from the blood of the martyrs, that thousands of infidels became Christians, and obtained for the Church of Christ the glorious appellation of Catholic. On the contrary State schoolism is not long established, and in the *ratio* of its duration Catholic youths have lost religious liberty. We have seen in a late lecture of his Grace Archbishop Hughes, of New York, that State schoolism in the United States has produced the effect of which I speak that it destroys religious liberty in its true sense, it deprives Christians of every denomination of the faculties to cultivate religion, to know and love God, therefore it attacks the basis of freedom with which all men must be endowed who serve God, it petrifies the Christian soul against the graces of God and makes it a slave, so as to prefer corrupt reason to the revelations of God. And, if, State schools produce indifference amongst Catholics, as his Grace proves notwithstanding their divine principles of 1800 years duration and triumphs over tyranny and persecution, what will it not effect in the weak principles of Protestantism? his Grace demonstrates it in a very satisfactory manner by shewing that infidelity now fills the ranks of Protestantism, that seats in Colleges and Universities are vacated to which splendid benefices are attached, because none competent to fill them can be found professing their tenets of religion. The statistics of the different States illustrate my arguments, that, as State schools progress infidelity and crime accompany them; all this must be a proof that State schoolism as in Upper Canada and in the States of America is the bane of religious liberty.

All systems that impede the growth of piety and the true knowledge of God in proportion, diminish religious liberty; and unfortunately for our times, conceited and puff-up men interpret the Christian code to favour their own damnable opinions, and thus render themselves in the sight of God and his Church guilty of the errors, for which God and his

Church delivered man to the Devil in the first century, and to whom God and his Church to the consummation of time must abandon the audacious and false interpreters of his laws. Time does not permit me to say more on this subject, but before I quit it, I must say, I do not believe that there is real religious liberty out of the pale of the Catholic Church, and I am confident this is the belief of every true Catholic. All the rest, as I have frequently said, is libertinism or licentiousness of opinion or assumed license to teach errors. Now before I conclude this series of letters, I wish to make a few remarks on "equal rights;" this phrase, like religious liberty, is continually in the mouth of Dr. Ryerson and the rest of the Evangelistical troop, the Catholics understand these words in the sense of our worthy Bishop, in his correspondence. Since we have been permitted to have separate schools, since we all pay taxes, and when the taxes and the Government allowance form the funds for the educational system—we believe, that, these words import, that we, as citizens, rate-payers, and as Christians are entitled to a just apportionment of said funds to support the Catholic system of education according to the average attendance of children at our schools; but how does the Doctor understand equal rights in his correspondence, it is worth a few minutes of consideration to see how he confounds terms, for instance I will call your attention, Mr. Editor, to the letters of John O'Hara, Esq., Catholic trustee of the separate schools of Belleville. Mr. O'Hara (in the next letter) of his correspondence wishes to be informed how the Catholic Trustees will proceed to obtain their share of the School fund, which consists of the Government allowance, and the taxes raised from the town, and the Roman Catholic children here number one-third of the whole. According to my reading of the law, if the number attending the separate schools is one-third of those attending the other schools, we would be entitled to one-third of the Government grant, together with the same proportion of the money raised in Town." The Doctor after designating the period of the payment of Government money, says, "the average attendance of pupils at the Separate Schools and other Common Schools of the Town will be taken as the basis of apportionment of each. The same cause of proceeding will be adopted at the end of the year in distributing the local assessments part of the School fund." Now, Mr. Editor, every impartial man must own that the Doctor recognised and approved of the demand and statements of Mr. O'Hara, and therefore countenance "equal rights." Thus Mr. O'Hara with the other Catholic Trustees went to work, on the principle of "equal rights," engaged a teacher, (letter 9) promised to pay him the same amount and in the same manner as the teachers employed by the Board are paid. They then apprised the Board of Common School Trustees of their engagements with a teacher, and requested them to provide for him as they would for their own masters. This, Mr. Editor, was reducing the Doctor's favourite phrase "equal rights," to practice, it was attacking the monstrous system in the vulnerable part: it could not be tolerated, municipal authorities would be insulted. Thus, C. O. Benson, Secretary of the Board of School Trustees, submitted the request of the Catholic Trustees for the master (letter 8) to the Superintendent. Behold the essence of the Doctor's reply, speaking of different denominations, "They cannot ask, that municipal authority and property, shall be employed to the same extent to build up denominational interests as to promote interests which are common to all classes of citizens without regard to sect or party." Now, Catholics, you may judge for yourselves, you see the "equal rights" you will receive at the Doctor's hands. He compares you and your religion to those who have no religion or belong to no sect, or that change their sects as often as the moon changes her phases. Now is the time, to vindicate the principles of your religion; now is the time, to get rid of that School system, of that Superintendent who publicly proclaims your money to be the property of municipalities, and then authorizes them not to give you an equal share for the education of your children, according to the faith and teaching of half of the population of these Provinces. If I had time to treat in detail the Doctor's "equal rights" towards Catholics, I should write eight letters more; and if I once commenced to speak of the grievances of our poor Catholics in the rural districts occasioned by the tyranny of trustees tutored after the doctrine of the Doctor's principles of "equal rights," I should write as many more; but, since this is the last for the present, I will conclude, in shewing it is impossible for the Catholics of Upper Canada to obtain "equal rights" from the present defective School system and its organizations: therefore, the Doctor when he wished to silence the Trustees of Belleville in their

just claims for "equal rights," told them, that if they would not be silent and contented with what they had, that he could deprive them of the Catholic school by putting Catholic teachers in the mixed or common schools. The same occurred this year in this city in St. David's ward; at the Church of St. Paul's the Catholic schools, neither male, or female, could be recognized, as public schools, or have trustees, although, they are attended by about three hundred children; because there is a mixed school with a Catholic teacher, where a few Catholic children attend. Thus Catholics you cannot enjoy equal rights from the present system, nor from its organs, as this is evident from the report of the free School Committee of the Board of School Trustees (No. 30.) in reply to a demand and statement made politely and gentleman-like by T. J. Neill, Esq., one of the Catholic trustees of this city in behalf of separate schools, (No. 29). This report is one of the most pedantic, nonsensical and dictatorial productions that I have yet witnessed; and at the same time tending to deprive the Catholics of their "equal rights." The committee must be totally ignorant of the principles of Catholicity, or they are hypocrites, persecutors, and invaders of their neighbours property. Their paramount reason for not granting an equal apportionment to the Separate Schools out of the Common School fund of this city, is, that, "it is the recognized principle of civilized society, that all should contribute to establish and sustain institutions deemed essential by the majority, provided that demand does not infringe upon the right of conscience." The committee then enumerate some things that should be unanimously supported, such as, "the charges of public legislation, jurisprudence, the branches of social economy, and other things that are always, as, no good citizen complains of being taxed to make the laws of his country, to guard it, to extend the benefit of public economy throughout society. We never hear of separate houses of legislation, separate courts of justice, separate houses of correction." I will adjoin to all this pedantry, that we never hear of separate rail-roads, because the Catholic can avail himself of any rail-road as well as the above committee. But perhaps the committee desire to know, when we are so unanimous in the support of the above and other institutions, why not of the present system of education? and especially since it is as they say, "established upon a broad Catholic basis." This very principle, "broad Catholic basis," is sufficient in itself to prevent Catholics from participating in that system. The committee admitted a *veto* in their paramount reason, "provided that demand does not infringe upon the rights of conscience." Now we believe there is but one faith, and that faith is fixed on one and the same basis, and that that basis is not broad in any other sense than that the one faith which emanates from it is extended throughout the world.

Now, Mr. Editor, I believe that those who teach a doctrine as a "Catholic broad basis" are ignorant of Catholicity; that, those who would force our children to go to such a school are our persecutors; that those who would oblige us to pay for such a system are invaders of our property; as happened last year in the east of this city. There were built two schools on the "Catholic broad basis," as portly as some of the Egyptian pyramids, and of course in part by the Catholic money; when the Catholics themselves were necessitated to subscribe £200 to build a Catholic school between the ten schools of "Catholic broad basis," enough and more than sufficient to open our eyes and to rouse us from our lethargy to seek equal rights by an entire separation from the "Catholic broad basis" system.

Yours, &c.,

A CITIZEN.

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### LETTER No. IX.

[FOR THE TORONTO MIRROR.]

London, C. W., Feb. 9, 1853.

SIR,—Dr. Ryerson on his Provincial tour, as notified by circular, visited London on the 9th inst., and it is well you should have an idea of the transactions of his meeting. The Hon. Mr. Goodhue was in the Chair, and filled it with the greatest credit to himself and satisfaction to all present. Dr. Ryerson did his best to defend his peculiar views, but was opposed by several gentlemen, amongst whom were Rev. Messrs. Cronyn and Brough, Clergymen of the Church of England, and the Rev. Mr. Pollard of the Wesleyan

Methodists. An angry and bitter altercation took place between Dr. Ryerson and Mr. Murtagh, in consequence of the former having said that "the opinions which Catholics entertain on the School question were forced or imposed upon them." Mr. Murtagh peremptorily called him to order for insulting the feelings of the intelligent Catholics of London, and Canada at large. Dr. Ryerson tried to frown him down by personal allusions to his want of loyalty; but it was all of no avail. The sneers or slurs of Dr. Ryerson had no effect upon his determined opponent, and the Doctor, you may rest content, will have very little reason to congratulate himself upon his success in London before all is over. The Rev. Mr. Cronyn was very severe in his remarks, and so was the Rev. Mr. Brough, who warmly sustained Mr. Murtagh's amendment. The great majority of those present were school officers and ladies; there were about two hundred in all, and the motions sustaining Dr. Ryerson's course, were carried against the weight and influence of the meeting. Had the people of London been properly apprised of the move set on foot by Dr. Ryerson to sustain his position and maintain his salary, he would have been actually scouted out of town, as it was he has no great reason to feel well pleased with the results of his visit, and perhaps before all is wound up will have much less.

Yours,

LEGION.

(From the *Middlesex Prototype*.)

TO THE REV. EGERTON RYERSON, CHIEF SUPERINTENDENT OF SCHOOLS FOR UPPER CANADA.

SIR,—By a circular issued from the Education Office, Toronto, on the 10th January, 1853, you convened a County School Convention, in the town of London on Tuesday last the 8th inst., and I, as a common school teacher, accepting your general and public invitation, attended on that occasion. You are aware of this, I am sure. You are also aware of your conduct towards me then and there. But fearing the public might possibly through neglect, or absence of the reporters of the press, lose the opportunity of getting a true and faithful report of the treatment which I received from you, I thus respectfully claim the privilege of addressing you in this manner, with a view, not alone of bringing the matter before the public eye, but also of making some general remarks, and recalling to your own mind in your cool and collected moments, the impropriety of your language and actions. I do this candidly and honestly, with the best conviction that I am doing what public justice demands, although I am assured you are a perfect *Leonidas* in the art of drubbing with the quill, and that, in thus making my grievance known, I am only subjecting myself to your powerful and gigantic lash. However this may be, it is not my nature to shrink before the shadow of any phantasm of infamy. I will relate my case, caring not for your power of language in holding discussions on paper, nor yet for that power which you assume to possess in directing the wisdom and authority of the Province. I will speak openly, unquivocally, and await the results with perfect confidence. On your motion, and with the hearty concurrence and approbation of all those assembled at the Convention, the Hon. Mr. Goodhue presided, and, in the course of his opening remarks alluded to the claims which the Roman Catholic inhabitants of the Province were advancing, stating distinctly and unhesitatingly, that he would support, with all his approbation, the granting of fair and equal justice to Catholics as well as Protestants, in the school arrangements of the country. He would grant to Catholics, who are in a minority, the same privileges which he, as a Protestant, would probably claim, were he placed in their position. He would give them perfect control over the education of their children. These sentiments, so creditable to the heart of the hon. gentleman, were well received by the meeting. When he had resumed the chair, you came forward to explain yourself, and now it is with the nature of your observations that I wish particularly to deal. After having said something upon the general objects of your visit, you referred to the subject alluded to in the foregoing terms by the Hon. Mr. Goodhue; but I am sorry to have to say that your language and allusions were, in my humble opinion, highly improper and injudicious. You said that the "sentiments which the Roman Catholics at present

entertain on the school, question, have been forced upon them," or words conveying the same meaning. You will remember that I at once called you to order stating that I considered myself personally insulted, and that your language was insulting to the entire Roman Catholic body. You, with a significant frown, stated that you did not consider yourself bound to give any satisfaction to an individual like me who neither owed nor paid obedience to any monarch save the Pope of Rome, or words to the same purport. When I got a chance of speaking, after you had concluded, I demanded your authority for making this gross attack upon me, and you then gave the name of a gentleman with whom I have not the honour of being personally or otherwise acquainted; in fact, a man that, in my opinion, I had never seen during my life. Now, Sir, I ask you as Chief Superintendent of the Common Schools for Upper Canada, was this your official mode of retracting a wanton insult upon me, as the representative, on that occasion, of a large proportion of the people of this country? I think you will find, on reflection, that it would be more in conformity with your duties, as a well-paid public functionary, to retract at once, without adding injury to insult. Your offensive and undignified demeanour cannot, by any possibility, advance you in the estimation of the intelligent and respectable auditory, while your imputations upon my personal conduct I look upon as far beneath the dignity of the office which you chance to occupy. Whatever may have been my expressions, made publicly or privately, in joke or earnest, I assure you sir, that I hold my personal and private character to be equally as good as yours, barring the Reverence, and I challenge you to prove aught to the contrary. Mind you, I don't mean to say, that, in my intercourse with my fellow-men, I have never used unguarded and perhaps impolitic expressions. On the contrary, I have no doubt but, in many instances, language may have escaped my lips which probably would call forth the censure and disapproval of the Solons of the day. But, as far as actions are concerned, or words which might have a tendency to improper proceedings, I am not aware that I have ever directly or indirectly, been connected with such actions, or expressed such words. But, dropping the individual and personal portion of my subject, let me inquire by what authority you presume to say the opinions which the Catholic people entertain, have been forced upon them? Do you pretend to say that you are a searcher of the consciences of men? or are you prepared to say that Catholics, although men, are not gifted with reasoning faculties as well as any of your several classes of *professing* Christians? Granting that Catholics are men, and also allowing that most of the Catholic inhabitants of Upper Canada are natives of that unfortunate island (or their descendants) in several parts of which your sanctified Wesley could meet with Protestants and Papists, but no Christians; is it likely that they, as Catholics and men, are all so destitute of the reasoning faculties and mental endowments which have adorned the renowned men who have been natives of Ireland for centuries, even before England was either civilized or Saxonized, and not possess just as much reason and common sense as will lead them to understand that the Rev. Egerton Ryerson, Chief Superintendent of Common Schools for Upper Canada, is not the only proper person to guide, direct, and promote the education of their dearly beloved children; but that, in fact, they must, from that reverend gentleman's abuse of them, consider him not exactly their friend, nor yet an individual under whose supervision they are bound to place those in whom their future hopes are centred. I hope they will not be *forced* to acknowledge your unlimited supremacy, in a question involving the constitutional liberty, as well as the eternal well-being of the human race. Parental authority has had its existence from the very commencement of the generations of men, and as it is the symbol and bond of all human society, it is sincerely to be hoped that we have not arrived at that stage of the world's progress, when a single man, armed with the variable pen of a sophist and tactician, is able, with a few strokes, to annihilate it for ever.

You boast of the influence which you can exercise over the legislature of the country. This I consider to be exceedingly great lack of modesty on your part. I have heard persons speak many strange things on several occasions, concerning you, that is, with regard to your relations with the government; but I have not credited all I heard. It has been repeatedly said by very many persons with whom I happened to be conversing during the past five years, that the members of the Canadian government are afraid to interfere

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with you, and, in reality, keep you in your present office, for the purpose of keeping you on their side. They say your talents are so versatile, that, in case you were dethroned, you would, with your literary artillery, smash into pieces the bulwark of the government. I do not believe all this, and did I believe that any member of the present government would be capable of entertaining such motives, I would hold them in the utmost contempt. But believing as I do, that, on the whole, the government is composed of gentlemen of integrity and intrinsic worth, I cannot refrain from observing that, if they have allowed you to step beyond your official boundary, it was, perhaps, through the apathy of the public mind with regard to your dictation. I am a supporter and admirer of the government, and cannot, in justice to my own feelings, with regard to the members thereof, be induced to believe they are so utterly incompetent to manage the public affairs of the Province. Did I believe so, I would unquestionably hold them in detestation, and would so far as my humble individual influence extends, give them all the legitimate opposition in my power. However, it certainly does not look exactly right, that you, a public servant, should be at liberty to take upon yourself the privilege of making suggestions to parliament or framing school laws. If the assembled wisdom of the Province be not adequate for the task of framing and enacting the public laws, without your interference, why, I would at once say, it is a disgrace to the character and standing of the honourable and learned gentlemen who are selected to superintend and direct our Provincial concerns. You have forced me to express myself in this manner, and I hope you will feel satisfied with my mode of conveying my ideas. But I have not yet concluded. I must recall to your mind some other circumstances. In speaking of my supposed want of loyalty, you said I owed allegiance to the Pope as the sovereign of Rome, and to no other person or authority. I repudiate this assertion. But let it be for a moment supposed that such was the fact, what matters it, so far as my connection with the common schools is concerned, when your annual school report, made to parliament, records the names of local superintendents who are neither British subjects, nor yet subjects of any form of monarchy, but natives and citizens of the United States of America. I can prove this to be a fact. The sovereignty of Rome is generally looked upon as the keystone and prop of the several monarchies of Europe, and I am sure the greatness of the British nation is more to be attributed to the favours and patronage of the Pope of Rome, in bygone years, than to the gratitude or conduct of the American revolutionists. You are habitually incorporating into the common school system of Canada, the usages and principles of the United States school law, however disloyal they may look. Hence, it would seem, you are not a deadly enemy of republican institutions. But, when you think you can make a *fling*, you come out in bold style, with plausible pretensions of loyalty, never dreaming that the public eye is upon your very accommodating intercourse with the citizens of the States, and your importations of republican principles and literature. I do not, for a moment question your distinguished loyalty—far from it; I admire the superlativeness of it in the proper time and place.

You compare the system of common school education now established in Canada to that which is in Ireland. I deny the comparison, knowing, as I personally do, the vast and material difference. The system of national education adopted in Ireland, is administered by a board, consisting of men of the highest grade of literary qualification, representing, in very fair proportionate numbers, the religious professions of the people of the country. There are Protestants, Catholics, and Presbyterians on that board, but, in the sense of Wesley, there are no *christians* there. The board has no such functionary attached to it as you. They have two secretaries, gentlemen of the highest order of intelligence, and instead of a Chief Superintendent with a *big* report to parliament annually, the commissioners of national education as an incorporated body, make their report, and affix to it their seal. The secretaries, who collect the statistics and carry on the correspondence to all parts of the country, by order of the board, are, although discharging duties similar to yours but the paid servants of the commissioners—they cannot like you, stand forth and sing out, like Robinson Crusoe, "*I am monarch of all I survey, my right there is none to dispute!*" When your official power is checked, and proper restraint kept upon your public pretensions, and when you are made the humble servant of such a body of gentlemen as form the Council of Public Instruction for Upper Canada,

then the Canadian system will be assimilated a little nearer to that of Ireland.

Coming from the head of the national system in Ireland, to the mode of organizing and carrying on schools throughout the country, let me specify the difference between that and the mode adopted in Canada, under your arrangement and control. In Ireland the applicants for aid from the Board must be able to certify that a sufficiently large average attendance will be in the school sought to be placed in connection with the Board, in case their application should receive a favourable consideration. I believe the minimum average was, when I had my school placed on the roll of the National Board, about thirty. It matters not, in the eyes of the Commissioners, how near the new school may be placed to any other school established by them, in case the peculiar circumstances will warrant it. But as regards the schools the Board gives aid for erecting, it is different. I think they will grant building aid to no school within three miles of any one they have already assisted in erecting. The proportion of schools which the commissioners have, merely in connection with the Education office, and receiving annual aid only, is, I am convinced, far beyond the number of those which they have aided in erecting. So that, in case parties feel under the necessity of opening a school, under their own control, and in connection with the Board, there is nothing to hinder them if they can warrant the average attendance. No grievance, therefore, such as is often complained of in Canada, need ever be mooted. The Board grants aid to all alike, and equally, according to the class of the school without distinction, and there can be no grounds for dissatisfaction. Your school section system would never work well in Ireland, because the arbitrary laws which govern school sections, and prevent the opening of any other schools with equal advantages, would be opposed to the establishment of such schools as parties might feel bound in conscience to open. It not unfrequently happens, in the north of Ireland, that, in a small village, containing but a few hundred inhabitants, two schools under the Board may be found in operation, each receiving aid alike—one of these in the charge of a Catholic teacher, the other a Presbyterian or Protestant. Is this like your system? I trow not? The local inspectorship of the schools is entrusted to gentlemen of the highest attainments, but I am confident the commissioners have never yet appointed a clergyman to that office. Is this like Canada, where I think the majority of the local superintendents are ministers of different religious denominations? You see, Sir, I do not come forth in the present letter as a defendant merely, for, as you have forced me to it, I am prepared to give my views on the school question generally, although I fear the limited space which I can reasonably claim in any of the public journals, would not suffice to give expression to my sentiments in one letter, I must accordingly try to condense all I can into the present. You will probably recollect that, a couple of years ago, when the editor of the *Toronto Examiner* did, in his paper, state that you were guilty of corrupting, or at least mutilating the Canadian edition of the national school-books, I through the *Free Press*, published in this town, defended you as well as I could, and showed the incorrectness of the statements made in the *Examiner*. This is a proof that I was willing to defend you in the right, and my present communication will, I presume, convince you that I am ready and willing to defend myself in a similar position. I am bound however, to acknowledge that, previous to your convention in London, here, I never had a personal occasion to find fault with your conduct. On the contrary, when I had reason to call on you in the Education Office, I found you exceedingly kind and obliging. This is but justice to you as a public officer, and I freely give you the credit of it. I only wish that recent occurrences did not *force* me to come before the public in opposition to your career and policy. I am *forced* to break my desired silence, and being so, it behoves me to come out in explicit and general terms. I had nearly forgotten the proposition which I submitted for your explanation, on Tuesday last. I subjoin a copy of it, with the requisite remarks.

“ Will you please to state in definite terms the results which may be anticipated to arise from the proceedings of the county school convention and others similarly convened. A specific explanation is the more anxiously solicited for the query, in consequence of the feeling of dissatisfaction existing in the minds of several persons who attended a meeting held in this town, on the 14th of July, 1850, convoked by a circular from the education office, and said to be for the purpose of forming teachers' institutes. Such meeting

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and similar ones throughout the Province, were held in presence of Messrs. Robertson and Hind, masters of the Provincial Normal School, but as yet no further arrangements have been made, nor has any defined line of action been promulgated from the education office, although the names of several teachers were enrolled, and they were informed by Mr. Robertson that they might consider themselves members of an institute. It is perhaps not out of place to mention that several teachers attended that meeting under great disadvantages to themselves, and without any apparent benefit; besides, the tour of the Normal School masters left the Provincial school fund less by nearly £300, including £142 for travelling expenses, as may be seen by referring to the school report of 1850."

The foregoing is what I alluded to; and let the public hear your equivocating elucidation of it. It need not be said that you spoke in a very approving tone of the services of Messrs. Robertson and Hind, and expressed a surprise that any teacher should have experienced disadvantage in attending their lectures. I can see no difficulty in discerning why common school teachers, who are, generally speaking, persons of very limited means, should feel disappointment and dissatisfaction, considering the way they had been treated. You stated, in a circular, dated the 26th August, 1850, that Messrs. Robertson and Hind would hold a teachers' institute in London on the 14th and 15th June, 1850. But did they fulfil your published directions? No, sir, they stopped on the 14th in London, and left early on the morning of the 15th for, I believe, Chatham. Had teachers who came a distance of twenty or thirty miles, to be present the second day, much reason to be dissatisfied when they found themselves disappointed? There has been in the County of Middlesex during nearly three years a teacher's association in existence, and I, as Secretary of that respectable and intelligent body, have reason to know something of the opinions of the County of Middlesex on this matter. I aver, then, that, to them, the proceedings resulting from your circular of the above date, have been very dissatisfactory. It is utterly unlikely that the teachers to whom I allude can feel at all satisfied when they consider the results. You proposed then to form teachers' institutes, and you actually pretended to issue "some of the regulations which should govern the proceedings of these teacher's institutes." I quote your own words from your annual report for 1849, although I had not the honour, like others, of receiving it, "with the compliments of the author." I had the higher honour of obtaining it and the subsequent ones from members of the Legislature. In the year 1853, you made a Provincial tour, to receive suggestions about forming such institutes. You stated that the latter part of my query was false. It is a hard word to use, and I think you might have said erroneous instead. However, let the public see the falsity, as far as it goes, and then judge. At first I will refer them to page 56 of the report for 1849, and it may there be seen that the masters of the Normal School were engaged in the tour and its duties seventy-nine days or more. Presuming that their annual salaries then did in the aggregate amount to £600, did they not receive, for the term spent perambulating Canada, at least the 16th-734 part of £600, or £121, or upwards; this added to the travelling expenses of the two masters of the Normal School, in holding preliminary teachers' institutes in the several Counties of Upper Canada, which I find to be in the report for 1850—in the sum of £142, makes a sum of £273, or upwards. But you say this was not taken from the Provincial school fund, because the Council of Public Instruction paid it out of the Normal School grant. Now, see the quibble. I maintain the Normal School grant is public money, granted by the parliament for the promotion of common school education; and although I do not mean to say that you had not the power of setting aside, for the specific purpose of affording Messrs. Robertson and Hind a pleasant and professional tour through the Province, any sum you thought proper; still, you had no right to brand my statement as false, when it was true in the purport which it was intended to convey. Although I was literally in error in the use of the words Provincial school fund, it will be seen perfectly clear that my statement was not entitled to the harsh term you used. I must bring this to a close, before having sufficient time or opportunity to be more explicit, and it is my earnest hope that you will give me the credit of at least returning you the compliments you bestowed upon me, not, however, in your frowning, sneering style of explanation, but in that warm, off-handed manner, characteristic of my country and race. Should you fulfil your intention of visiting the legislative halls of the Province, for the purpose of giving your

directions as to how you want the school law modified, I hope you will have the politeness to present this communication, along with the several scraps and documents which you may have collected in your professional tour. Fearing that your very pressing engagements will prevent you from acceding to my request, I will relieve you of the necessity by forwarding it myself. Let me assure you, sir, that I am under no obligations to you, for thus forcing me to engage the few spare moments I have to devote to family affairs in the day, in inditing such a lengthy epistle to your reverence, and hope that I will never again be forced to assume the position which I have been compelled to place myself in towards you, the Chief Superintendent of Schools for Upper Canada.

If I have said anything in this letter calculated to hurt your feelings, I may, like yourself, claim the right of apologizing in the end. You recollect that, at the convention, you were opposed by the clergymen of the Church of England present, and the way in which you tried to frown down their arguments was not slow. At the conclusion, you very blandly apologized for the offensive allusions made, as you remarked, in the heat of discussion. They, I suppose, forgave you, knowing the personal interests you have at stake in defending your principles, and the very liberal salary you are receiving for so doing.

I remain, Sir, with all possible respect, your obedient servant,

PETER MURTAGH.

London, C. W., February 10th, 1853.

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(From the Montreal True Witness.)

TO THE REV. DR. RYERSON, CHIEF SUPERINTENDENT OF EDUCATION FOR UPPER CANADA.

*Buckingham, 28th January, 1853.*

REV. SIR,—I have had the pleasure of reading the published correspondence between yourself and His Lordship the Bishop of Toronto, and your official "Report" upon the system of education pursued in the schools under your charge.

I would not obtrude myself on your notice, neither would I make any comments on your letters, but that the glaring inconsistency of your arguments has long escaped that censure which it deserves.

Assuming in your correspondence the title of a Canadian and a patriot, you indulge in a strain similar to that in which in former days you defended yourself against the odious charge of having violated a great Canadian constitutional right, when you endeavoured, as far as was in your power, to render nugatory, rights, which Canada acquired after a painful and protracted struggle.

I, for one, protest against your assuming the title of a patriot; for I well remember, and will ever remember, the hypocritical varnish of your defence of Lord Metcalfe—a defence which all your antecedents in politics rendered unexpected; and in your present correspondence with the Bishop, I can trace the same inconsistency, accompanied with the same virulence. Far from expressing your inability to remedy the evils complained of, you plainly intimate your intention to defend and perpetuate the system from which they spring; and throughout the correspondence you studiously endeavor to disparage the Bishop in the eyes of both Catholics and Protestants, attributing his action and ideas, on the school question, to his foreign birth and education.

In vain has the Bishop told you, that nothing but a faithful obedience to the duties of his divine commission compels him to act as he does. You attempt to ignore that commission, and tell him in reply—"That as Jehovah does not authorize any one human being to lord it over the faith of another human being, but makes every man personally accountable, and therefore gives him an equal right with every other man to judge and act for himself in the matters of our eternal salvation; so our law does not permit any parent, or his child, to be lorded over by others in matters of religious faith, instruction, or devotion." Or, in other words, that as Jehovah has left us to the freedom of our own will, either to save or damn ourselves, so the law in this country protects us in that freedom.

But where, in the whole correspondence, has the Bishop attempted to lord it over the faith, instruction, or devotion, of those *not* of his faith. All that he requires is, that the

youth under his charge shall not be contaminated by reading, or hearing read, books, dangerous to their faith or morals.

"Let your mixed schools," says the Bishop, (letter No. 4) "be without immediate danger on the treble part of teachers, books, and fellow-pupils, for the respective faith of all the children, which is seldom the case in this sectarian country, and I will tolerate, even recommend them." Surely, Doctor, you would not consider this a dangerous, or unreasonable, request—a request for perfect equality of rights. To this you reply—"Your Lordship has furthermore been pleased to designate Upper Canada—the country of my birth and warmest affections—this sectarian country;" and after making as much capital as you could out of the expression, you quote a standard English Lexicographer, and the Dictionnaire National of Besherelle, to disprove it. But you say nothing as regards your compliance with the Bishop's request. And in your same letter (No. 7) you write—"Your Lordship says, 'we must have, and we will have, the full management of our schools, as elsewhere.'" And to this you reply, "On this passage I remark, that I am not aware of Lower Canada presenting a better standard than Upper Canada, of either religious or civil rights, in the management of schools, by any portion of the community. A popular municipal system not yet being fully established in Lower Canada, the school system there is necessarily more despotic than here, and the Executive Government does many things there, which appertain to elective municipalities to do here; and to accomplish what is indicated by your Lordship, would involve the subversion of the municipal system and liberties of the people of Upper Canada."

So, Doctor, the municipal system and liberties of Upper Canada would be subverted by Catholics obtaining the management of their own schools. Surely, Doctor, you are not sincere in this statement; or are the municipal system and liberties of Upper Canada based on the withholding from Catholics the management of their own schools. I do not believe it. But, Doctor, you write for effect.

Again you write (letter No. 7)—"Your Lordship has represented God as unknown to our schools, as He was in Athens;" and then you say in reply—"By the passages of the Scriptures which you have quoted, as well as by your remarks on our school regulations, you intimate that I place earth before heaven, and the gain of the world before the gain of the soul."

Now, Doctor, if, as you infer, the Bishop charged you with placing earth before heaven—the gain of the world before the gain of the soul—why not reply for yourself, since by your own admission the charge was only made against yourself. Here is your answer: "I remark that I believe a majority of the members of the Council of Public Instruction, by whom the regulations were made for our schools, in regard to religious and moral instruction, are as deeply impressed with the worth of the soul and the value of heaven as your Lordship." Now, what was your object in defending a majority of the members of the Council from a charge made not against them, but, as you inferred, against yourself only.

I am surprised you were not more explicit, since, in the concluding paragraph of your same letter (No. 7), you say—"I have not thus rendered myself liable to blame, for having passed over in silence any one of the many topics which your Lordship has thought proper to introduce; but have carefully noticed each of them."

In letter 9, you write: "Your Lordship quotes the late Doctor Murray, late Roman Catholic Archbishop of Dublin, who, referring to the former school system in Ireland, under the direction of a body called the 'Kildare Place Society,' says it was required in all the schools for the education of the poor, that the sacred Scriptures, without note or comment, should be read in the presence of all the pupils of the schools; and you then ask me if this is not the case in our mixed schools. I answer, it is not the case." And in letter, No. 7, you say: "So far from God being unknown in our schools, the authorised version of His inspired Word (the text book of the religious faith of a large majority of the people of Upper Canada) is read in 2,067, out of 5,000 of them." So the Scriptures, without note or comment, are read, you admit, in 2,067 out of 5,000 schools in Upper Canada.

And in your correspondence, it appears that there is no provision made for excluding from the schools any book that the parents of the children wish to send. I quote from

your letter (No. 7). Thus far the Council of Public Instruction has never, in any instance, exercised the power of prohibiting the use of any book, contenting itself with recommending and providing facilities for cheaply procuring the best books for the schools, as the most likely as well as the most quiet way of superseding the use of objectionable and defective books.

Do you mean to say that this is the system pursued in the National Schools of Ireland? I unhesitatingly answer, No. The Board of National Education (not like the Council of Public Instruction) has prescribed what books shall be read in the National Schools, and no others can be introduced; and thus the children are protected from the introduction of sectarian books by any party.

Believe me, Doctor, had it been otherwise the late "incomparable Dr. Murray," as well as other Catholic Bishops, would not have suffered the youth under their charge to attend them. And believe me, also, the Bishop of Toronto knows better than yourself what the conduct of the late Bishops Power and Murray would be, if either of them were alive, and in the Bishop's present position.

And, Doctor, you must yourself be aware that the National Board of Education for Ireland has published, for the use of the National Schools, a book of Scripture lessons, which is the only portion of Scriptures allowed to be read in the schools; and that a day is set apart in each week for teaching the children the catechism of their respective creeds.

In the mixed Schools of Upper Canada, you admit there is no uniformity of books; nor have the Council of Instruction made any regulation to that effect—any child may bring what books his parents please to send. In 2,067 of the 5,000 schools, the Bible, without note or comment, is read; and this confused system of education you declare to be the same as that practised in the National Schools of Ireland, where all is harmony, order, and uniformity. There are hundreds in this country, as well as myself, who know by experience that your assertion is false.

I have the honor to be, Sir, your obedient servant,

VERITAS.

(From the Montreal True Witness)

#### A STRONG ARGUMENT AGAINST "STATE-SCHOOLISM."

The Session of the Provincial Parliament that has just commenced promises to be of unusual interest. To Catholics the question of State-Schoolism is of the highest importance; it is indeed, to them, a question of life and death—a question involving the spiritual welfare of millions yet unborn: it involves the momentous questions—shall the descendants of Catholics in Canada, be trained up as members of the Church of Christ, or shall they, from their tender infancy, be indoctrinated into infidelity, and religious indifferentism? With such interests at stake, shall Catholics show themselves apathetic; or unequal to the task? Is this a time for inaction, or for folding the hands to slumber, when our adversaries are unremitting in their efforts for our perversion? No. God forbid. Let us awake, and be doing—let us show that we are conscious of our duties as Catholics, and not unmindful of our rights as freemen; that we are determined to fulfil the one, and—no matter at what cost—to assert the other.

Our rights as freemen—we say; for it is not as Catholics, or as the members of any particular religious denomination, that we demand Freedom of Education for ourselves, and our children: we demand it—not as Catholics—but as citizens—not as a boon, not as a special privilege, but as our right—our inalienable right—of which no power on earth shall deprive us; as a right for which we are still content to petition, in the hope that a sound counsels may prevail in the courts of our Legislature—but at the same time, as a right that we are determined to obtain—that we will *take* if it is not *granted*—as a right of which, neither the votes of a Parliament, nor the brute force of a mob, shall deprive us—so help us God.

And what is this right for which we are still content to petition? what is the principle for which we contend, and which we shall, if true to ourselves, triumphantly uphold? We claim as our right, Freedom of Education and Freedom of Religion—that we be free

to educate our children as we think fit—and that we be not compelled to pay for a system of education to which we are conscientiously opposed: we demand, in short, that Protestants shall have no voice in, no control over, Schools for which Catholics are compelled to pay. The principle for which we contend is the principle of which, strange to say, our most strenuous opponents have, when it suited their convenience, professed themselves the ardent advocates. "That the State, or Civil power, has no jurisdiction over conscience—that it has therefore no right to compel the members of one religious denomination to pay for the support, or propagation, of the tenets of another." The principle we assert is the principle asserted by the dissenters of England, and by the Clear Grits of this country, in their denunciations of Church Establishments; it is, in fact, the whole principle involved in the Protestant favorite war-cry—"No State-Churchism"—expressed in the formula—"No State-Schoolism."

Many unanswerable arguments might Catholics adduce why the Legislature, or rather—for we have no reason to believe that our rulers are generally indisposed to grant us justice—why the Protestant majority of Upper Canada should desist from their tyrannical attempts to enforce, upon the Catholic minority, an odious educational system. We might, for instance, plead—the "rights of conscience"—the cruelty and injustice of compelling men to pay for educational, or religious, establishments of which they can make no use without doing violence to their sincere, even if mistaken, religious convictions. We might raise, against "State Schoolism"—for they are perfectly applicable—all the objections usually raised, by Protestant dissenters in England, against "State-Churchism," and show cause why Catholics should not be compelled to support Non-Catholic schools, by citing the arguments used by the Baptist or Methodist, when arguing against compulsory payment in support of the Anglican establishment, or the ministrations of the government parson. We might also strengthen our case by the "*argumentum ad hominem*;" by asking our opponents—how they would feel, how they would act—if, in Catholic Lower Canada, the Non-Catholic minority were compelled to pay for the support of Catholic Schools? and by assuring them that Non-Catholic Schools are just as objectionable in the eyes of Catholics, as Catholic Schools are in the eyes of Non-Catholics. All this might we do: all these arguments against "State-Schoolism" might we bring forward; and most certainly, our opponents would be unable, nay, would not even attempt, to reply to them. But alas! in their contest with Protestantism it does not suffice for Catholics to rely upon the justice of their cause *alone*. They must be prepared to *do* as well as to *argue—to act*, as well as to *petition*, if they hope to wring justice from their Non-Catholic opponents, who are generally as callously indifferent to the humble demands of the weak suppliant for justice, as they are timidly sensitive to the threats of the strong man, determined to assert his rights. We must not then rely *solely* upon the manifest justice of our cause, as if our adversaries were amenable to the demands of justice; we can expect nothing from their sense of justice, though we may hope every thing from their fears. In fine, though we cannot make them hearken to reason, do homage to logic, respect truth, act honestly, or love God, we must try and make them dread man: we must convince them that it is not only unjust, but that it will be highly dangerous for them, to continue their attempts to enforce the accursed system of "State-Schoolism" upon their Catholic fellow citizens: such an argument Protestants can understand.

And such an argument against State Schoolism, and in favor of Free Education, will be afforded by the public expression of the Catholic *will*, that, in so far as Catholics are concerned, State-Schoolism shall cease, and that they will allow no State interference whatever, either in the matter of religion or of education. Will against will, the will of the Catholic minority is just as good as a reason, and quite as stubborn as a fact, as the will of the Protestant majority. Here then is an excellent argument—one to which the most rabid Protestant must yield—against "State-Schoolism," or compulsory payment for Non-Catholic Schools. "We *will* not pay one cent for the support of such Schools; if our just demands are not granted, we *will* no longer pay school-rates, and no two words about it; should our Protestant fellow-citizens attempt to levy them by brute force, they must"—in the emphatic language of Mrs. Gamp—"take the consequences of the situation." This then is the best, the shortest, and the easiest understood, of all arguments in favor of Freedom of Education—the expression of the determination on the part of Catholics, no

longer to allow themselves to be taxed for the support of Non-Catholic Schools. In such a case as this, resistance to an iniquitous law is not only a right, but a duty, which every Catholic is called upon to perform, as he values his allegiance as a member of the Church, and his rights as a freeman.

For the Church has spoken, and in the plainest terms—by the decision of the Bishops in Canada in Council assembled, a decision ratified by the Sovereign Pontiff—has condemned “Mixed Schools—that is to say—schools in which Catholic and Protestant children are mixed indiscriminately together, and in which no, or a false, religion is taught, as altogether dangerous”—dangerous to faith, and dangerous to morals. Now, no power on earth can render it the duty of Catholics to support institutions “dangerous” to faith and morals; it is therefore the duty of every Catholic,—a duty from the performance of which no Act of Parliament can absolve him,—not only *not* to support, but by every means in his power to oppose and resist, the establishment of such “dangerous” institutions. If it would be the duty of the Catholic to refuse to contribute towards the support of the gambling house, the grogshop, or the brothel, because the gambling house, the grog shop, and the brothel, are “dangerous” to faith and morals—for the same reason it is his duty now to refuse payment towards the support of schools which have also been pronounced by the Bishops of Christ’s Church, and by Christ’s Vicar on earth, “dangerous” to faith and morals; and not the less dangerous because the danger is not, at first sight, so apparent. There can *now* be no doubts as to the duty of the Catholics of Upper Canada with respect to the “Mixed Schools.” The man who, after the promulgation of the decrees of the Church, shall countenance, either directly, or indirectly, the system of State-Schoolism therein condemned, may call himself a “*Karotholic*,” but he is as unworthy of the name of Catholic, as Judas was of a place amongst the Lord’s Apostles—as unworthy of the name of Catholic, as was the burner of incense before the statue of Cæsar, or the name of Christian. Such men there may indeed be, for there have ever been, and ever will be, timid, time-serving, and treacherous, disciples; let us not, however, be dismayed, or scandalised, thereat, though we cannot but regret the disgrace that such conduct brings upon the name of Catholic; thank God, such conduct is rare, the Iscariots are but few in number; and though they call themselves Catholics, what is that to us? The Church disowns them, and the very men for whose sakes they have made themselves vile, do, in their hearts, most thoroughly despise them.

Here then is our argument against “State-Schoolism”: As freemen—recognizing no right on the part of the State to interfere with us, or our conscientious convictions, in matters of religion, or education, and determined to resist all such interference, no matter at what cost—we *will* no longer pay for the support of schools “dangerous” to faith and morals; and the sooner our Protestant fellow-citizens “realize” this fact, and resign themselves to it, the better for themselves, and for the peace of the community. Peace we earnestly desire; but peace, when obtained by unworthy concessions, is bought at too dear a price; we are not prepared to make such concessions—to sacrifice a principle—to be renegade to our religion, false to our Church, and traitors to the cause of “civil and religious liberty:” peace upon such terms is not worth the purchase.”

The Catholics of Upper Canada are, in round numbers, about 180,000; united to the Catholics of the Lower Province, the Catholics compose, perhaps, the actual majority of the whole population. Not for this do they desire to domineer over, or to force an obnoxious educational system upon, their Protestant fellow citizens; but they know their strength as well as their rights; and they know also, that *united*, they can make the one felt, and can enforce the other. It is then the duty, as it is the interest, of all the Catholics of Canada, without distinction of Upper, or Lower—of French, or Irish—to unite, and organize a system of stubborn resistance to “State-Schoolism.” The cause of the Catholics of Upper, is the cause of the Catholics of Lower, Canada; and it is the duty of the latter frankly to come forward, and to encourage and assist the former in their hour of need. We believe that neither the Executive, nor yet the Legislature, are hostilely disposed towards the claims of the Catholics, for Freedom of Education; but it behoves us, at the same time, to take care that these claims be heard. For this purpose it is in contemplation to procure the signatures of the Catholics of Montreal to a petition to the

Legislature, in which shall be declared their sympathy with their unjustly used brethren of the Upper Province, and their request that, to the Catholic minority in Upper Canada, there be accorded the same liberty in the matter of education, as is enjoyed by the Protestant minority in the Lower Province; that schools, to whose support Catholics are compelled to contribute, shall be, in the matter of books and masters, and in all their internal arrangements, wholly and solely under Catholic control. More we do not ask; less we will not accept.

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LETTER No. XI.

[FROM THE TORONTO MIRROR.]

The 14th of February, St. Valentine's day, is fast approaching. The time to which our Provincial Parliament is adjourned, will soon arrive; and we expect to see the members of the different shades of politics, forgetting their petty bickerings in the general interchange of amatory amenities, come together with tokens of mutual oblivion of past disputes, and mutual and sincere desire to establish an honest harmony, whereby all parties may co-operate for the common good. Many measures of most vital importance have been left in abeyance, which must of necessity be promptly taken up, and, it is to be hoped that, during the long recess, these measures may have received due consideration from the different members, in order that when they shall come under discussion, their merits may be distinctly understood. The extension of the Elective Franchise, the subjects of Law Reform, our Commercial policy, and other matters of grave concern, now await the action of the Legislature, and must be dealt with effectually and earnestly.

Among the different measures which must be promptly decided, the question of our Public Schools holds a prominent, and, in our opinion, a paramount position. Laws affecting the temporal affairs of society, are essential, and cannot be dispensed with; but the education of youth involves not merely a temporal, but an abiding and eternal interest;—hence the consideration of the subject with a view to Legislative provision for its beneficial promotion, must always be approached in a spirit properly impressed with its vast importance.

In this advanced period of an enlightened age, and under the free action of Representative institutions, all attempts to resuscitate the antiquated oppressions of a barbarous period, must be stoutly resisted. It is a subject of regret that our Canadian Legislature contains men of the "olden school," who under the influence of perhaps, an involuntary prejudice, would violate the sacred rights of conscience, by restrictive and compulsory enactments for directing the education of youth. On this subject the Catholic mind is firmly and finally decided, and no interference between the parent and the child, in this delicate but solemn responsibility, can be allowed. "We must obey God rather than man" is their rule of conduct. The sacred deposit of the faith, the glorious inheritance of their forefathers, must be carefully and faithfully transmitted to posterity, and no party nor power, however high, has any right to intrude its unhallowed influence into this sacred connection. We do, then, sincerely and earnestly hope that our legislators, when they next approach this subject, will endeavour to divest their minds of all undue prejudice; to come prepared to do to others as they would wish others to do to them; to respect the rights of conscience in those persons with whom they may differ in religious matters; and to allow them the free and unmolested liberty of will and of action in the formation of the young minds of the tender pledges of their affections, the souls committed to their care, and of whom they must render a strict account. Of this awful responsibility no earthly power can relieve them, and hence no legislature should restrict its operation or circumscribe its agency. A solemn truth of such comprehensive purpose, embracing the interests of time and of eternity, cannot be too often or too earnestly inculcated, and the attention of our Catholic fellow subjects, clerical and lay, must be kept vigilantly and unremittingly directed to this one absorbing topic, until the educational laws of the Province are based on the sound equitable principle of impartial justice to all. We know that the honest and truly enlightened of all classes and of every denomination, will admit the justice of our claims, and will willingly concede to us the same privileges which they claim for

themselves; but there are other men of high sound and of flaming professions of unbounded liberality, who, on this subject, display the most virulent hostility to Catholic rights, and who would arrogate to themselves the sole power of direction and dictation in the education of our youth. These men would, perhaps, be offended, should we denounce them as intolerant bigots. And yet, from their conduct, what other designation do they merit? Our work, however, is simple and obvious, in all things to insist on the supremacy of principle. Religion, and religion alone, of all sublunary things, is the only absolute and unmixed good, and no other earthly consideration can come in competition with it. The system of education, then, that would exclude the holy teaching, and sanctifying influences of religion, is not adapted to form the young minds of the children of Catholic parents. It could offer no substitute for this pearl above all price, compared with which every earthly accomplishment

“Loses discountenanced and like folly shows,”

while on the other hand we find from the experience of ages, and the testimony of all history, that the acquisition of the most sublime sciences, of the most profound philosophy of the excellence of artistic skill, and of professional knowledge has ever been successfully connected with the teachings of the Catholic Church: guided by its laws and animated by its spirit, they can only prove of salutary advantage for the formation of character—the promotion of rational enjoyment—the progress of social improvement and the peace and security of society. But separated from religion and its holy law, all these earthly pursuits in art and science are vague and unsatisfactory

“Miserable comforters are they all,”

and having no permanently distinctive tendency, too often degenerate into agencies of evil. Impressed with these solemn convictions, it can no longer be a question why Catholics should take a more than ordinary interest in the educational laws of the country and why they should be prepared to offer the most determined resistance to the perpetuation of a system which strikes at the root of all they hold sacred in religion, and indispensable in morality. To the daring and insulting dictation which has been too long practiced without effectual opposition, further submission must be considered criminal, and the time has arrived when every friend to justice, no matter what may be his peculiarity of religious belief, will, we trust, honestly co-operate with us for obtaining the repeal of a partial and oppressive law, and the substitution of a measure honestly intended, and practically calculated to remove jealousies and mistrust, and to ensure the general confidence, by a faithful extension of equal privileges to all. We call, then, on the administration and the Legislature for early and honest action on this vital question, and for such decision as may fully, fairly, and without mystery or room for misapplication, as hitherto, meet the wants and satisfy the reasonable demands of every class of the community. But first and above all, let the Catholics be true to themselves, strong and immovable in the rectitude of their cause, and the victory will be theirs. The might, the wealth of a Tyrant power, could not crush out the Church of their fathers, nor extinguish the light of faith, in their native land; and will their descendants in Canada be stigmatized by voluntary degradation? No, “they who would not allow themselves to be trampled on by the lion—will not tamely submit to be devoured by the wolf.” They will nobly vindicate their name and race on this trying emergency. The children which God has given them, it appears are no longer their own, but must be surrendered to the unhallowed nurture of such men as the *Hon.* member for Kent, and the lately rejected candidate for St. James’s Ward in this City. But the responsibility to Heaven still remains, from which these daring and profane dictators cannot relieve the Catholic parent for the sacred deposit committed to his care.

The pastors and the people, then, have their allotted duties to perform. These duties they clearly, perfectly understand; they require not—they solicit not—but distinctly repudiate and reject all foreign teaching and extraneous interference; and these duties they will perform faithfully and fearlessly, with one heart and with one soul, until their rights, civil and religious, are clearly acknowledged and fully and comprehensively established. Simple equality with their fellow-subjects is their sole and righteous demand; and while solemnly disclaiming all interference with the privileges of others, for which

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

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

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

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

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

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

it is because this demand is not complied with, that Catholics complain of being unjustly treated. Now, when the *Globe*, and other journals of the same stamp, repeat this statement, week after week, they know that they are deliberately repeating what is false. Catholics make no such demand; they ask nothing from the State, but to be put on a footing of perfect equality, in so far as respects their civil rights, with the members of other religious denominations; that, as the Methodist and the Presbyterian have the right to insist that they shall not be compelled to pay for the support of Anglicanism, or any other Non-Catholicism, except their own particular *isms*, so also Catholics shall not be compelled to pay for the support, or propagation of, any form of Non-Catholicism. The argument in short, of the Catholic against State-Schoolism, is identical in principle with, and almost word for word the same as, that which Dissenters in England, and self-dubbed Liberals in this country, adduce against State-Churchism; for State-Churchism and State-Schoolism, are identically the same in principle, and must stand or fall together in the opinions at least of all who are capable of reasoning logically, and who have any regard for consistency.

The Civil power or State has no more right to interfere in matters of education, than it has to interfere in matters of religion. If State-Churchism, or the endowment of any particular system of religion by the State be an evil, an unwarrantable interference with the rights of conscience, and the civil rights of its subjects—State-Schoolism, or the endowment of any particular system of Education by the State, is not a whit less an evil. If the adoption of the Voluntary principle in matters of religion, be just, so also must the adoption of the same principle, in matters of education, be just. We defy any man to adduce a single argument in favour of State-Schoolism, that is not equally applicable to and in favour of State-Churchism; or to give a reason for rejecting the one, without, at the same time, assigning a reason for rejecting the other, as a monstrous encroachment on the civil rights of the subject, as an intolerable tyranny over the "individual conscience."

Catholics do not condemn either State-Churchism or State-Schoolism,—that is, connexion between Church and State, and School and State, as necessarily, or as essentially evil; accidentally they may be, and very often are evil. Were the State to endow, and by every means in its power to support the true Church, (if there be a true Church) were the State to give all the assistance in its power to the maintenance and propagation of the true religion, (if there be a true religion) this would, indeed, be State-Churchism, but not therefore evil; on the contrary, in so doing the State would be only doing its duty towards God, and towards all its subjects. One thing, indeed, would be indispensably pre-requisite, that the State should know, with infallible certainty, from the true Church, which is the true religion, or otherwise it might support and endow a false Church—maintain and propagate amongst its subjects a false religion; this, too, would be State-Churchism; but this State-Churchism would be a most grievous evil: a sin against God, a monstrous injustice, on the part of the State towards its subjects.

And so with State-Schoolism; State-Schoolism will be good or evil, a blessing or a curse, according as the system of education supported and endowed by the State, is a religious or an irreligious system of education. But here again, before the State can have the right to support or endow any system of education, it must have the means of knowing, with infallible certainty, what system of education is truly religious or otherwise, it would be liable to support and endow an irreligious system—which would be State-Schoolism in its evil form; and it is against this form of State-Schoolism that, as Catholics, we protest, as we also protest against the establishment by the State of a false Church, and all State support given to a false religion.

But in Canada, as in most other countries in the world, the State, or Civil power, has no distinctive character; all that we can affirm of the religion of our State is, pure negation; the Civil power in Canada is simply Non-Catholic. Destitute then of any religious character, without any means of knowing what, in the religious order, is true, and what false, its first and most imperative duty, is to abstain from all interference with matters which directly or indirectly, may have any influence upon the religious character of its subjects. The only system, therefore, which the State can consistently

recognise is the Voluntary system, not indeed as the very best system conceivable, but as the only one practicable, in a mixed and heterogenous community like ours. This, indeed, is *partially* recognized by our opponents, who with that inconsistency, or say rather, wilful dishonesty, which is so universally characteristic of Protestantism, in one breath cry, "No State-Churchism," and "Hurrah for State-Schoolism"—as if the principle repudiated in "No State Churchism," were not identically the same as that asserted in their clamours for "State-Schoolism."

We lay it down as an incontrovertible principle that, of *itself*, the State or Civil power, has no more right to interfere with education, or the minds of its subjects, than it has to interfere with the state of their bowels; far less indeed, for the Civil power may have a legitimate control over the bodies of its subjects, but, of *itself*, it can have none over their intellects or their consciences. No individual has a right to dictate to his neighbour as to how the children of the latter shall be educated; neither can the State which is, in the Protestant point of view but a collection of individuals, have any right which every individual separately does not equally possess; any interference with education or religion, therefore, on the part of a Protestant or Non-Catholic State, is an insolent tyranny, a monstrous outrage on the individual. "You shall not"—we say to our Protestant oppressors—"you shall not tax us for the support of your educational systems—you may train up your children for the Devil if you like; we have no legal right to interfere with you; but we will not consent to become accessory to the ruin of our offspring, nor shall you rob the parents in order that you may have it in your power to boast that you have effected the damnation of the child."

On the other hand, Catholics do *not* ask that Protestants be taxed for, or that one penny of their money be devoted to the support of Catholic Schools. They do indeed insist, as of right, not at all as of favour, that the State think fit to tax Catholics, and to grant sums of money from the *public* funds, for educational purposes, they shall have their fair share of the sums so raised and granted—because as Catholics, they cannot conscientiously allow their children to attend Non-Catholic schools; and because the State has no right to do violence to the conscientious convictions of any one of its subjects. Just on the same principle does the Methodist Dissenter in England object to pay for the support of the Anglican parson, and the repairs of the Anglican church; because he cannot conscientiously derive any benefit from the ministrations of the one, nor assist at the worship of God within the walls of the other. Thus the objections urged by Dissenters in England against the Church rates are identically the same as those urged by the Catholics of Upper Canada against School rates; and if it be *lawful* for the Methodist to refuse payment of the one, most assuredly it is the *duty* of every Catholic to resist, by *every means* in his power, the payment of the latter. The sooner that the Catholics of Upper Canada recognise this truth the better; they have but to convince their Protestant oppressors, who cheat them, despoil and insult them, who look upon them as Helots, as *gens corveables, et taillable a merci, et a misericorde*, that if they want to levy School-rates from Catholics for Non-Catholic purposes, they must do so at the point of the bayonet and the accursed system of State-Schoolism will fall of itself. Oh! surely the men, and the sons of the men, who have so oft resisted the payment of tithes to the government parson in Ireland, will not much longer submit to be taxed for the support of Methodist teachers and Methodist "Superintendents" in Canada.

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#### LETTER No. XII.

[FROM THE TORONTO MIRROR.]

Our attentive and meddling friend of the *Globe*, not content with tinkering the affairs of State, has piously, generously and disinterestedly volunteered his services in reforming the Catholic Church. Such adventurers have existed in all ages; no doubt many of them, like the volunteer of the *Globe*, may have been good, well-meaning men, and were guided by pure motives; but their success was not adequate to their zeal, and the Church is still unreformed. But if these zealots did not succeed in their direct and immediate object of reforming the Church, they did the next thing possible;—they created new Churches and established a general *theorem* by which they may be multiplied *ad libitum*. This system is still in full operation, and is steadily pro-

ducing its inevitable result, until their motly assemblage is beyond the powers of a nomenclature. This is a truth so obvious as to require no proof, and we would earnestly recommend the *Globe* to seek employment in that direction, where there is ample space for his labours, and all the assistance he can procure from his correspondent, the redoubted "Peter Prayer." In the Catholic Church all their exertions would be lost; their services are unsolicited; they are certainly not required; and as they are obtruded with a degree of characteristic insolence, their acceptance is impossible. The conventicle then, is their proper sphere—their congenial element; here

"There is ample room and verge enough."

for a full display of all the powers of innovation, where

"Each builds his little Babylon of straw,  
And cries behold the wonders of my might."

Here every man doeth what seemeth right in his own eyes as was the case "in Israel when they had no king." No order, no subordination; but every dissident, instead of grumbling his useless discontent, opens shop on his own account, and adds another figure to the almost innumerable items that constitute the sum total of "modern sectarianism." Self-appointed, self-directed, they can here assume the privilege of direct Divine Inspiration; spurning instruction, they can proceed to teach and to rule others, instead of submitting to constituted authority. We fear the expansive charity of the *Globe*, reversing the trite proverb, has commenced so far from home it may be long finding its way back, and hence we would willingly lend our aid in guiding the wanderer aright.

The beautiful harmony, the well-adjusted order that exist in the Catholic Church, have preserved her safe and intact for more than eighteen centuries, amid the revolution of Earth's Empires—the rise and fall of Dynasties—the most destructive wars and the persecutions of the most inveterate assailants. The *Globe*, we fear, would too willingly assist in the destruction of the sacred polity that has preserved and perpetuated the Church amidst all vicissitudes—a standing miracle, and a test of her Divine origin and Omnipotent sustentation. His efforts, even with the assistance of his man "Friday," will be futile. His "*sine ictu telum*" will fall harmless at the base of the "Rock of Ages," and the Church, which the united storms of earth and hell could not shake, for it was founded on a firm basis, will safely survive the petty malevolence of the *Globe*, and his worthy coadjutor, "Peter Prayer."

We would then, again, in a friendly way, advise our pious friend to attend to the adjustment of the interminable differences of the conventicle, and leave the Catholic Church to the government of its own pastors. The Clergy and Laity of that Church perfectly understand their respective positions and their relative duties. They require not the direction or interference of strangers whose "voice they will not hear," and particularly whose unbidden services are impertinently obtruded. The most perfect harmony exists, and the most implicit confidence is established between the Prelates, the different degrees of the inferior Clergy, and the laity. This harmony no malevolence can disturb; this confidence all the efforts, the tricks, the stratagems of malignant bigotry and intolerance cannot impair. Away, then, Mr. *Globe*, with your mean and dastardly attacks. We tell you plainly, confidently, and fearlessly that your labour will be in vain. You cannot alienate the Catholic people of Canada from their beloved pastors; you cannot create dissension between the Prelates and the subordinate clergy; and instead of wasting your mighty energies in futile attempts at innovation in the Catholic Church, to endeavour

"To heal the deep wounds of your own."

In this spacious field we wish you that success which is impossible in the scene of your present labours. The cowardly attack on Dr. de Charbonnel, in his absence, is worthy of the *Globe*; but it will meet the fate which gratuitous malice always meets—the scorn and detestation of every honest and honourable individual in the Province, no matter to what denomination they may belong. If there are wretches who can sympathize with him, we wish them joy of each other. We envy neither of them their associates. It is not our province to enter into a vindication of the Catholic Bishops of Canada, and of Dr. de Charbonnel in particular, against the slanderous attacks of "Peter Prayer." The anonymous libeller—the cowardly assassin, who shoots his arrows in the dark, may enjoy the miserable satisfaction of exhibiting malice without effect, and of being wicked to no purpose. His miserable quibbling about the imposition of tythes on the Catholics of Canada, he well knows to be a vile fabrication, and a base and malignant insinuation. The "Rescript" quoted, and which he had not the honesty to translate, for the benefit of his English readers, refers solely to the relationship between the priests and their superiors, and applies only to sees recently erected, where no provision has been made for the support of the Bishops. No difference ever can or will occur on this subject. A necessary support is ensured to all, Bishops and Priests alike, and nothing more is sought. No costly families, with splendid retinues, require support, as in the land of our fathers, from the poor man's toil. The sums contributed are honestly applied to the purposes of religion and charity alone. Taking the Diocese of Toronto as an instance, every person knows that His Lordship Dr. de Charbonnel lives in the most frugal and

economical manner; that no priest in his ample diocese labours more diligently than His Lordship; that no indulgence is allowed, no toil spared in performing the labours of a faithful missionary. Even now, in the depth of winter, he is travelling in the Western part of the Province, visiting and consoling his people, establishing missions, and making provision for supplying the spiritual exigencies of a constantly extending, but sparse population in the wilderness. The sneer at the costly palace we consider unworthy of serious remark. We will not insult the common sense of our readers by entering into defence or explanation, which are altogether unnecessary. With the honest Catholics of Toronto, the work of their voluntary contributions requires no vindication; and the educational, the charitable, and hospitable purposes to which the Episcopal residence is dedicated, meet their entire approbation. Would that we had more such institutions, where the priest, the wayfarer, and the poor might partake of a common hospitality—a virtue rarely practised in the frigid regions of self-righteousness.

We will now briefly advert to a few of Peter's misrepresentations regarding the "Rescript."

1st. He does not state in full the prayer of the Bishops' petition, for he suppresses altogether a very material fact, that the Bishops solicited the tenth, not for their own support alone, but also to enable them to discharge their episcopal duties, such as the support of public charities, the erection of churches, and the extension of missions.

2nd. The petition has reference in a special manner, [not to Quebec, or to any of the old established sees,] but to the Bishoprics lately established, where no provision was made for the support of the new Prelates, but where nevertheless, the missions had been established for years previously, and out of which the pastors were well able to contribute to the contemplated fund. Surely "Peter" would not wish to see the Bishops reduced to a state of penury, nor poor and remote localities wanting Churches and pastors, while many of the old established missions, after affording a competent support to the incumbents, yield a considerable surplus.

3rd. The "Rescript" has reference only to those missions whose means are more than sufficient for the support of their pastors.

"Peter's" reasoning as to the uncanonicalness of the Council, exhibits not only a most deplorable ignorance of canon law, and even of common sense, and we apprehend also a want of common honesty. Pope, (who seems to be a favourite author with him,) might have taught him that

"A little learning is a dangerous thing."

and another truth to which we fear that he pays too little attention, that

"An honest man's the noblest work of God."

Now, according to the veracious "Peter" himself, the Priests of the Upper Province do not enjoy the benefit of the canon law, "nor have they any other protection than the absolute will of the Bishops." If such is the case how is it that "Peter" so far contradicts himself as to tell the Priests of Upper Canada that the Council of Quebec acted unfairly, unjustly, and uncanonically towards them, since they, solely depending on the will of the Bishops, can have no claim to the protection of the canons? If the Bishops possess this power; if the canons leave it discretionary with them to manage the affairs of their sees, why go to the trouble of bribing Cardinal's lackeys to obtain audiences of their eminences to influence His Holiness Pope Pius IX., when, according to the showing of the erudite "Peter," they had the power of so regulating the diocesses vested in themselves, by the canons of the Church? Moreover, nothing can show more clearly Peter's ignorance or misrepresentation of canon law, than his attributing a canon, which centuries since was passed in the Council of Nice, to what he is pleased to designate the "Monkish Council of Quebec." Now, the Council merely adopted the canon of Nice, which states—"Nec domi apud se retineat nisi matrem, &c."—to be in full force in these Provinces, and any person who knows the eagle eyes with which the Priesthood are watched in this country, must regard this act of the Council as highly judicious and prudent.

We would willingly pursue this subject further, but our present limits forbid. And in conclusion we would advise our obliging and attentive friend of the *Globe* not to be over solicitous for the welfare of the poor oppressed priests. If aggrieved, they know how to complain; and in seeking for redress they will apply in the proper quarter, and through other channels than the columns of a bigoted and hostile press, where truth itself would be suspected, when conveyed through such a medium of pollution.

We have just received the following communication on the same subject from a respected correspondent, which we have much pleasure in laying before our readers:—

[FOR THE MIRROR.]

"The *Globe* opens his columns to a letter signed "Peter Prayer," a respectable personage no doubt; I should like very much to make his acquaintance and to learn his profession of Faith, and the peculiarities of his religious tenets, if any such he holds.

Who or what are you, Mr. Prayer, Priest or Layman, Catholic, Protestant or Nondescript? You are an Esquire at least? You start with too much importance to be one of the mere *ignobile vulgus*. You lurk in the dark; all that appears is the simple signature "Peter Prayer."

The *Globe* man, it appears, heavily oppressed in spirit about the school question, had retired to rest, with all this awful load upon his breast. His dreams were frightful. Popery, in all its horrors, stood before him, surrounded with its tremendous *cortege* of Cardinals, Bishops, Priests, Monks and votaries, with the Pope himself at their head. The vision chilled his blood, paralyzed his faculties, and pressed heavily on his breast, with all the pangs and horrors of a nightmare, even to suffocation. It was a night of torture, and the sufferer eagerly longed for the morning light. Scarcely, however, are his eyes opened to the morning dawn, when a friendly visitor enters his chamber, bearing in his hand the decrees of the Council of Quebec. "Here friend *Globe*, is a beautiful thesis: the Bishops of Canada have determined on exacting tythes from their impoverished flocks, in this free and enlightened country." The *Globe* rubs his eyes, claps his hands, snatches the precious document, and exclaims in rapture, delightful and opportune: "Here is a means of diverting the public attention from the question of Common Schools. We have been attacked on our own ground. We can now carry the war into the camp of the enemy."

I may be in error, but to my mind, the letter signed "Peter Prayer," bears all the marks of an ingenious fiction. It is not, it cannot be the production of a Catholic Priest; to his avowed and inveterate enemy such would not address his novel and groundless claim; it is not even the emanation of a Catholic layman. No, Mr. Prayer! you are not a Catholic. Place your hand on that particular part where others recognise a conscience, and tell me, if you were a Catholic, would you deliberately publish that the *Right Rev. John Charles Prince had bribed the Cardinal's lackeys in order to obtain an audience of their Eminences to influence His Holiness Pius IX?* Would you endeavour to excite the faithful both clergy and laity to an open war against their beloved Prelates? Would you, with declamatory violence, warn your co-religionists *not to allow themselves and their clergy to be crushed under Episcopal domination?* Would you accuse the Council of being neither just nor œcumenical? Does it belong to you to pronounce on the composition of a General Council, and on the manner in which its debates should be conducted?

You add, as a sovereign reason, an extenuating and apologetic justification, "*but thank God the Council was not œcumenical.*" What! Mr. "Peter Prayer!" You pretend to be a Catholic; you affect a zeal for the interests of the Church; you presume to speak in the name and on the behalf of the clergy and people, and you would appeal to an œcumenical council. This is the last resort of contumacy—of schism—of heresy; even the apostate monk of Wittemburg did no more. Yes! I repeat it; most pious "Peter," you wish to divert the attention of the public mind from the school question, and to insinuate that your epistle emanates from an ecclesiastic or lay Catholic. No person, however, has been deceived, and all recognize in you nothing more nor less than an habitual hackney of the *Globe*. But be what you will, you cannot be considered worthy of a serious reply until you shall have exhibited your name and standing in an unequivocal and explicit manner. The *nominis umbra* will not answer; whether phantom or pseudo-Catholic, you must come out *in propria persona*, and avow your aim and object before you can be honoured with further attention. If you are simply a Protestant writer for the *Globe*, then I beg to assure you that you have over-shot the mark, and that the snare which you may consider so artfully laid has been too conspicuous to escape detection. You would excite among both Clergy and laity mistrust and hatred against their chief pastors; but this is an old *ruse* of war.

"*Timeo Danaos, et dona ferentes.*"

The faithful Catholics know well, much better than you can acquaint them, to what use their venerated Prelates apply the money that passes through their hands, and to what source they are indebted for the efficient support of their colleges, convents, schools, and Catholic institutions of every description. I thank you "Peter Prayer"—satellite of the *Globe*—I thank you for the deep interest which you take in the welfare of the secondary clergy, and in the honour of the Catholic people of Canada—that honour which you affirm to be compromised in the estimation of His Holiness on account of the false information given to him by the Council of Quebec.

As for the monks, your errors and ignorance respecting them are equally gross as your misrepresentation of the validity of the Council of Quebec. You would exult in the vile conception of your depraved heart of setting them at variance with the regular clergy, and of consequence with the Catholic laity. Your tactics are well understood. There are no monks in Canada, except such as exist in your own disordered imagination, or in the sickly cranium of the *Globe*. The members of the religious societies, whom you designate under this appellation, are in perfect harmony with the secular priests.

In the days when Ireland enjoyed the blessings of her monks and monasteries, peace, and every comfort overspread the land. These have disappeared together, and a dominant alien Establishment, with pauperism, poor laws, famine and pestilence, have usurped their place. You, "Peter," know this well, and yet you would decry the monks, and their murderers and the despoilers and plunderers of convents may find favour in your sight. I envy not your feelings or your taste, "*intelligenti pauca.*"—"Enough if you understand aright." Farewell.

ANTIPETROS.

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ANTIPETROS.

