

FOR SALE,

DRAFTS at THREE DAYS' SIGHT, on Messrs. OVER-
END, GURNEY & Co., LONDON, from
ONE POUND UPWARDS,
Negotiable at any Town in Great Britain or Ireland.
HENRY CHAPMAN & Co.,
St. Sacrament Street,
Montreal, Oct. 1852.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3 McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE
TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken
notice of.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 24, 1852.

NEWS OF THE WEEK.

The long-looked for financial statement of the
Chancellor of the Exchequer was laid before the
House of Commons on Friday the 3rd instant, and
has been favorably received; even the great thun-
derer of the press, the mighty Times, has nodded
its monstrous head in approbation, and for a time
all murmurs of opposition are hushed. The surplus
revenue, on the year, is put down at about £1,400,
000; the duties on tea and malt are to be reduced
considerably, whilst those on sugar are to be left un-
touched. Rumors of intestine strife in the Cabinet
are again rife, but there seems to be as yet no good
authority for them; a fusion with the Peelite party
is extremely probable; Lord Palmerston is also co-
quetting with the ministry, as if he would fain join
them.

No great amount of business has as yet been trans-
acted in Parliament, but there are plenty of notices
of important motions. The Earl of Enniskillen, and
the Earl of Winchelsea, in the House of Lords, and
Mr. Spooner, in the Commons, have given notice of
their intention to revive the Anti-Maynooth agitation.
Mr. Moore has notified his intention, to move, on an
early day after the recess, that the House resolve
itself into a Committee on the Government Church
in Ireland. Mr. Duncombe has given notice of his
intention to move the following resolution:—

"That it is the opinion of this House that the state of the
representation of the people in Parliament demands immediate
attention, with a view to the enlargement of the elective fran-
chise, and the correction of those abuses which the Reform
Act of 1832 was intended to have effected, but has failed to ac-
complish."

Mr. Fagan moved, in the Commons, that the House
should resolve itself into a Committee to take into
consideration the tax called "Ministers' Money" in
Ireland—a tax levied upon the poorer class of Catho-
lic residents in towns, for the support of the Pro-
testant clergy. The injustice of this odious tax was
acknowledged by men of all parties, but notwith-
standing, Mr. Fagan's motion was negatived by a
large majority. In reply to a question from a mem-
ber, Lord Stanley eagerly repudiated the charge of
having, through the mission of Sir H. Bulwer to
Rome, sought to re-establish diplomatic relations with
the Pope. The Hon. Baronet had had several in-
terviews with members of the Papal Government, but
as these interviews were of a private character, he
did not feel himself justified in laying them before the
House. Lord Derby has made an announcement
which is likely to prove interesting to Irishmen, as
illustrative of the real intentions of the ministry to-
wards that ill-governed country. Upon occasion of
Lord Donoughmore presenting a petition, complain-
ing of the turbulent proceedings at Cork during the
late elections, the noble Premier remarked, with
much emphasis, "that if it should be proved that any
body of men in Ireland prevented freedom of election,
it might be necessary for Parliament to devise mea-
sures to put a stop to such a system." As there is
no body of men which does, or which can, interfere
with "freedom of elections in Ireland," except the
Protestant landlords, who drive their miserable ten-
antry to the polls like flocks of sheep, there to vote
against their consciences upon pain of having their
cabins burnt over their heads, it is to be presumed
that Lord Derby alluded to them, and that some
measure will soon be introduced into Parliament for
doing away with "Landlord intimidation" at elec-
tions in Ireland.

The Government does not look upon the re-estab-
lishment of the Empire in France without apprehen-
sion; great additions are, it seems, to be made to the
naval and military establishments. Orders have been
issued for enlisting 2,000 additional artillerymen, and
for the purchase of 1,000 horses for the use of the
same arm of the service. Great additions are
being made also to the effective force of the navy,
and the coast defences are being augmented, and put
into a proper state of repair.

The Times publishes a characteristic correspon-
dence between Vincent Scully, Esq., M.P., and Sir
Francis Bond Head. The latter gentleman has lately
been making a tour in Ireland, and after a whole for-
night's sojourn in the Green Isle, felt himself moved
to give the result of his long experiences to the pub-
lic. So out came a book by the Hon. Baronet, en-
titled "A Fortnight in Ireland," full of the most
venomous libels against, and wholesale blackguard-
ism of, the Catholic clergy of that country, taxing them
with all manner of crimes—with using language in-

tended to incite the peasantry to violence, and with
denouncing obnoxious individuals from the altar, there-
by exposing them to the vengeance of an excited popu-
lace. At page 364 he said, speaking of the Catho-
lic clergy—

"Of the conduct and speeches of the Irish priesthood dur-
ing the late elections, I received from gentlemen, and persons
of high character, who were present, and whose names, if
called upon, I can produce, statements on the truth of which
the reader may implicitly rely. I have not been requested by
these individuals to withhold either their own names, or the
names of the priests, extracts from whose speeches I shall
briefly detail."

Hereupon, Mr. Scully wrote to Sir Francis Bond
Head, calling upon him to redeem his pledge so pub-
licly given, of producing the names of his informants
"if called upon," and specifying the statements respec-
ting the conduct of the Catholic clergy, for which he
"called upon" the Hon. Baronet to produce his
authority. Like most libellers, Sir Francis Bond
Head, when "called upon" to produce his authority,
felt himself unable to do so; and so this Honorable
Baronet in his reply to Mr. Scully declined to com-
ply with the reasonable request of the latter gentle-
man, upon the plea that "were he to do so, he con-
scientiously believed that his informants would be de-
nounced by the priests, and their lives and properties
would be in danger." In this honorable manner does
Sir Francis Bond Head redeem his pledge, "of pro-
ducing the names of his informants, if called upon."
Comment upon the above is unnecessary; besides, it
is the usual way in which a true Protestant always
contrives to shuffle out of any hobble into which his
natural, and unrestrainable appetite for lying, and
slandering Nuns, Priests, and Jesuits, may have
brought him. Much such an excuse did the Montreal
Witness give, when we called upon him for the
name of, and other particulars concerning, his "run-
away Jesuit," who had been confined, and whose life
had been threatened, in the Montreal Inquisition.

Authentic intelligence from Rome has been re-
ceived, announcing the determination of the Pope to
enforce the decision which prohibits all Catholic ec-
clesiastics from having any connection with the "God-
less Colleges" in Ireland. In consequence of this
determination, the Rev. Dr. O'Toole has sent in his
resignation of the office of Vice-President of the Gal-
way College. This is the best answer that His Hol-
iness could have given to Sir H. Bulwer's impertinent
mission to Rome.

On Thursday, the 2nd inst.,—amidst the shouting
of the people, the cries of "Vive L'Empereur" from
the army, and the din of artillery—Napoleon III.
was proclaimed Emperor of the French; the lumbag
of a Republic was declared at an end, and the mono-
archical principle once more was inaugurated in
France. The monarchical principle thus re-estab-
lished being the principle, not of hereditary, but solely
of elective, monarchy, there is no great reason for
believing that the Imperial crown is destined to re-
main long attached to the family of the present pos-
sessor; for what one generation, by its votes, has
given, another generation can, most assuredly in the
same manner, transfer to another; elective mono-
archy may be established in the person of Napoleon,
hereditary monarchy only in that of Henry V. How-
ever, the present dynasty may perhaps last our time,
and we have all reason to be thankful to God, that
He has given to distracted France a strong and able
ruler, the foe of democracy and *Republique Sociale*,
able and willing to crush the beast demagogism be-
neath his feet. It is said that His Holiness the Pope
has declined coming to Paris to consecrate the new
Emperor, who has nevertheless the good wishes of the
friends of peace and order in Europe, and the thanks
of all good Catholics for the services that he has
rendered to the Church, in delivering the Holy
City from the yoke of cut-throat Rascaldom.

"CORRESPONDENCE BETWEEN HIS LORDSHIP
THE BISHOP OF TORONTO AND THE CHIEF SUPER-
INTENDENT OF SCHOOLS ON THE SUBJECT
OF SEPARATE COMMON SCHOOLS IN UPPER
CANADA."—Printed by order of the Legislative Assem-
bly.

Before making any remarks upon this correspond-
ence, or upon the infamous system of State-Schoolism,
the workings of which it displays, it would be
well to state plainly the circumstances which gave
rise to it.

By the XIX section of the Upper Canada "School
Act" it is provided, that—"It shall be the duty of
the Municipal Council of any Township, and of the
Board of School Trustees of any City, Town, or
incorporated village, on the application in writing of
twelve, or more, resident heads of families, to author-
ise the establishment of one, or more, Separate
Schools, for Protestant, Roman Catholic, or colored
people . . . provided thirdly, that each such Sepa-
rate Protestant, or Roman Catholic, or colored,
School shall be entitled to share in the "School
Fund," according to the average attendance of pu-
pils attending each such Separate School."

The meaning of this clause is clear enough, with
one exception—that is—it is not clearly explained
what is meant by the words—"School Fund"—
from a misapprehension of the meaning of these
words, the whole controversy, as it at present stands,
has arisen. The XL section, which professes to de-
fine "what moneys constitute the Common School
Fund," throws but little light on the subject; it
enacts:—

"That the sum of money apportioned annually by the Chief
Superintendent of Schools . . . and at least an equal sum,
raised annually by local assessment, shall constitute the Com-
mon School Fund."

Now the interpretation put upon this clause by Dr.
Ryerson, and the advocates of State-Schoolism gen-
erally, is—that the "School Fund," in which the
Separate School, in virtue of the XIX section, is
entitled to share, consists solely of the Legislative
grant, and of a sum equal in amount, raised by local
assessment; but, that if the Board of Trustees raise
any sum by local assessment, greater than is required

to entitle them to the Legislative grant, such surplus-
age constitutes no part of the "School Fund" in
which the Separate School is entitled to share. The
practical result of this interpretation is this—that a
Separate Catholic School is entitled to receive, ac-
cording to the average attendance of pupils, its share
of the annual Legislative grant, and its share of a
sum equal in amount to that Legislative grant, raised
by local assessment; but, if the Protestant Trustees
of the Protestant School think fit to raise, by local
assessment, a sum greater in amount than the Leg-
islative grant, then, although that assessment falls as
heavily upon the property of Catholics as upon that
of Protestants, still the former are not entitled to
receive, for the support of the Catholic School, one
penny of that extra sum, to which they are by law
compelled to contribute; in fact this interpretation,
though it may be in accordance with the letter of the
XIX section of the School Act, is entirely opposed
to its spirit, and gives, to the Protestant majority, the
power of robbing the Catholic minority to any ex-
tent, and that for the support of an educational sys-
tem to which every true Catholic is conscientiously
opposed, and which it is the duty of every loyal son
of the Church to endeavor to overthrow by every
means in his power; by quiet and peaceful means, if
possible—certainly.

It seems that the Catholics of Chatham had, in
1851, claimed their right of having a Separate School-
for the education of their children; and that they
received out of the Legislative grant, the sum of £4
10s., although their proper share was £37 10s.
In the mean time the Protestant Trustees, having
decided upon the erection of a Protestant school-
house—to which Catholics certainly might have
access, if only they would become renegades to
their Church—and requiring for this purpose the sum
of £1,200, levied a tax, upon Catholics and Pro-
testants indiscriminately. "To this we submitted
cheerfully"—says Mr. Williams, one of the Trustees
of the Catholic School at Chatham—"under the im-
pression however, that we would be allowed a pro-
portion thereof for the payment of our teacher, and
have the use of a reasonable part of the School-
house, or an equivalent; but so far the Board of
Trustees refuse us both, and we have received no
support whatever, excepting the small sum of £4 10s
—out of the Provincial grant. We are perfectly
willing to support the description of school we pre-
fer for ourselves"—continues the writer—"entirely
independent of our neighbors, and we cannot un-
derstand why they cannot content themselves with
the same privilege"—that is—Mr. Williams cannot
see any reason why Protestants should have the
power to tax Catholics to build a Protestant School-
house. This letter was written on the 15th January
last, to the Hon. S. B. Harrison, Chairman of the
Council of Public Instruction in Upper Canada.
This gentleman in reply, referred the Catholic com-
plainant to the Methodist Chief Superintendent of
Schools—the great "Absolute Me"—of Upper
Canada, in whom wisdom has become incarnate, and
after whose retirement from office it is confidently
expected that intellectual chaos will come again. It
is easy to guess what kind of redress Catholic com-
plainants would obtain from their Methodist lord and
task-master.

In the meantime, the complaints of the Catholics
of Chatham reached the ears of his Lordship the
Bishop of Toronto, who, on the 20th February, and
again on the 7th of the following month, laid his
grievances before the Chief Superintendent, pointing
out the gross injustice that was done to the Catholic
population of the Chatham district, in compelling
them to pay for the erection of a School house from
which, as Catholics, they could derive no benefit—
and the gross violation that was offered, in some of
the mixed schools of the same district, to the spirit
of the XIV section of the School Act, by the em-
ployment therein of anti-Catholic histories of Eng-
land as text books—books which, in his reply, the
Chief Superintendent admitted were "not sanctioned
by the Council of Public Instruction," and were
"very defective."

To these well founded complaints of the Bishop of
Toronto, Dr. Ryerson made answer by expressing
"his regret that demands for exemptions and advan-
tages have recently been made on the part of some ad-
vocates of Separate Schools, which had not previously
been heard of during the whole ten years of the ex-
istence and operations of the provisions of the law for
Separate, as well as Mixed, Schools. I cannot but
regard such occurrences"—adds the worthy official
—"as ominous of evil." Yes—ominous of a break
up of the system of State-Schoolism—ominous of a
cutting off of the source from whence "Jack-in-
office" derives his bread and butter, his tea, sugar,
and extras—ominous of the dismissal from the sweets
of place and salary, and of the retirement into private
life, of that monstrous anomaly—that official solecism
—"A Chief Superintendent of Education." No
wonder that these complaints of the Catholics of
Chatham excite regret within the official bosom of
the "Chief"—no wonder that a "demand for ex-
emption" from taxation for Protestant Schools, after
"ten years" patient, and ass-like endurance of the
burden, should appear most monstrous in official eyes.
The eels have been for so long—for "ten years"—
accustomed to be skinned alive—that it seems incre-
dible that they should begin to wriggle and twist now.
Tap them on the head good "Chief Superintendent,"
with a "Down Wantons, Down"—or your salary,
your red tape, and all the perquisites of your office
will be in, exceeding jeopardy.

Another just cause of complaint, on the part of
the Catholics, against the State-Schoolism of Upper
Canada, is afforded by the conduct of the school au-
thorities who, when they have the power, compel
Catholic children to assist at Protestant religious
exercises. At Georgetown, Esquering, for example,

there was a Mixed School, supported by Catholic as
well as Protestant money, and attended by the chil-
dren of Catholics and Non-Catholics. The teacher,
a reduced Methodist preacher, was in the habit of
compelling all the pupils to assist at the religious
exercises in use amongst Methodists, and when re-
monstrated with by the Catholic parents, the saints
replied—"that if Carroll"—the father of five of
the Catholic children thus unjustly dealt with—"and
his forefathers went to hell, that was no reason why
his children should be allowed to go there too."
Well aware, by experience, of the uselessness of
appealing to a Methodist "Chief Superintendent"
against the tyranny of a Methodist understrapper, the
Catholics of Esquering very properly made known the
injustice done to them, through the columns of the
Toronto Mirror in April last, a mode of procedure
highly distasteful to the "Chief Superintendent,"
because it showed up, in its true colors, the odious
system which he gets his living by supporting, and
because it was effectual to put a stop to the grie-
vance complained of; for it is but just to the
"Chief Superintendent" to admit, that after the
gross misconduct of the School authorities of Es-
quering had been made public, and had attracted
pretty general attention and reprobation, he spoke out
in strong terms of condemnation of the proceedings
of the Trustees, but at the same time reprobated, in
still severer terms, the audacity of Mr. Carroll, and
the Catholics of Esquering, in seeking redress from a
tribunal, not presided over by, and not subject to,
"ME"—the "Chief Superintendent."

Here then are two grievances complained of by
Catholics, and which have given rise to the "Cor-
respondence" before us—a correspondence in which,
the Bishop of Toronto calls in vain for redress, and
the "Chief Superintendent" assures the Catholics of
Upper Canada that whilst he is in office it will be in
vain for them to look for justice. Our "Chief Su-
perintendent" is indeed explicit enough. Puffed up
with a fancy of his own importance, and the dignity
of his office, "Jack" looks upon any opposition to his
supreme will as "flat burglary." Listen to him:
Catholics, above all Catholic parents, and remember
he is addressing one of your Prelates, the anointed
of the Lord, to whom alone is entrusted the spiritual
supervision of all the Faithful in the Diocese of To-
ronto.

His Lordship, in the letter marked No. 6 of
the series, had expressed his determination to refuse
the Sacraments of the Church to any Catholic parent
who should send his children to any of the Mixed
Schools, wanting in certain prescribed conditions.
Hereupon our Methodist Scion, in virtue of his govern-
ment situation, takes the Catholic Bishop to task:—
"I cannot but see, that the carrying out of such a
system, on the part of your Lordship, must place the
Roman Catholic youth of Upper Canada in a deplora-
ble condition, and doom them and their descendants
to a hopeless inferiority in comparison with other
classes of their fellow citizens. 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 ig-
norance, and therefore in a state of vassalage and
degradation in our free country." There, Catholic
parents, what do you think of that as a pretty speci-
men of impertinence from a Methodist preacher?
Since when, you will naturally be inclined to ask, and
by whom, were the "educational interests" of your
children "entrusted to My care"—of "Me"—Dr.
E. Ryerson, Methodist preacher? You used to
fancy that your children were your children—that
you were responsible to God and to His Church
alone, for their educational interests, and that no body
else had any business to interfere; you did fancy—
oh thoughtless Catholics—that you knew how to train
up your dear little ones in the fear and knowledge of
the Lord—that you could, by the grace of God,
preserve them from "vassalage and degradation"
without calling upon the great "ME" for advice or
instruction: your Bishop too thought, in virtue of his
divine commission, that it was his duty to point out to
you, what moral dangers to flee, and to warn you
against those rocks and breakers upon which so many
have made shipwreck of their Faith, and have be-
come cast-away; and that to him alone belonged the
right to judge, to whom the Sacraments of Christ's
Holy Church should be given, from whom withheld.
You were all mistaken: neither you, nor your Bishop
have a word to say in the matter; for have you not
a "Chief Superintendent," to whom is intrusted the
"educational interests" of all the children of Upper
Canada? who, as an "official and a Christian," is
bound to keep your children from "ignorance, vassal-
age and degradation," and who is privileged to dic-
tate to your Pastor how, and to whom, the Sacra-
ments shall be administered? All this have you got,
oh happy Catholics of Upper Canada! and if it be
impossible to congratulate you thereupon—if it be but
mockery to bid you be thankful for so many official mer-
cies, it is, we fear, equally useless to bid you be much
longer patient under such an infliction. The time for
patience is passing fast—the time for action, for deliv-
erance from bondage, and the ignominious yoke of
State-Schoolism, has pretty nigh arrived.

Thus stands the matter. The Catholics of Upper
Canada demand that, if they be taxed for purposes
of education, for the payment of teachers, or the
erection of School-houses, value for their money shall
be given them, in the shape of Schools, of which,
without doing violence to their consciences, and dis-
obeying the precepts of their religion, they can make
use; or, that if the Protestant majority will not ac-
cede to this, that they shall at least abstain from tax-
ing, or rather robbing, Catholics for the erection of
School-houses, and the support of Schools, of which