

THE ELECTIONS.—Upwards of 100, out of 124 constituencies, have returned members to Parliament; but all attempts at classification as Ministerialist, or Anti-Ministerialist, are, as yet, simply ridiculous.—One thing is clear, that the Ministry, and those who have hitherto been called "Rouges," are now in close alliance; and that it is by the active exertions of the Ministry, that so many of the latter party have been returned. The Hon. M. Morin has lost his election at Terrebonne, much to the surprise of every body; as he is a gentleman universally, and most deservedly respected.

CHOLERA.—The interments for the week ending July 30, show a decrease of cholera cases, as compared with those of the week ending July 23, of eight. We see by the Kingston papers that a steamer laden with immigrants lately arrived at that port in a dreadful condition from the ravages of the disease. At Toronto, and in several other districts of Upper Canada, cholera still prevails to a great extent.

Yesterday morning, about 2 a.m., a fire broke out in St. Joseph street, near Mc-Gill street, which, at first, threatened serious consequences. By the great exertions of the firemen, the flames were at last got under, but not until several buildings had been entirely consumed.

Mr. Patrick H. McCawley has undertaken the office of travelling agent for this paper. He is authorised to receive the names, and subscriptions of new subscribers.

We have received the first number of the *Ottawa Tribune*: it is handsomely printed, and contains much interesting reading matter; its leading articles are spirited; and we trust that it may meet with that support amongst the Catholics on the Ottawa which, as an independent paper, asserting Catholic principles, and advocating a Catholic line of policy, it well deserves.

To the Editor of the True Witness.

SIR—In consequence of its having been asserted of late by Dr. Ryerson, and repeated by other influential personages, that the system of education authorised by law in Upper Canada, is exactly the same as that established in Ireland, I feel it my duty to subjoin the following remarks relative to the latter system, to show that the assertion is hasty and unfounded.

In 1829, the Catholic world rejoiced at England's tardy liberality, in the emancipation of the great body of Irish Catholics from the last of the sanguinary and persecuting statutes by which their right to civil and religious liberty, had, for centuries, been mocked and denied.

That the emancipation of the Irish Catholics has in no ways proved dangerous to the British constitution, but has, on the contrary, added to its strength and dignity, by conciliating the affections of millions of subjects, the experience of the past sufficiently attests. This glorious triumph in the cause of religion once achieved, Ireland put forth her undoubted claim to a regular systematic and well-sustained educational scheme, in favor of her high-minded youth. Parliament saw the reasonableness of her claims, and seemed disposed to enter fully into her praise-worthy views; but, at the same time, proposed an "educational scheme," to which she could not accede without inflicting a deep wound on the Catholic cause which she had consecrated by the liberal effusion of her blood.

The proposed system was objected to as subversive of Catholic rights and prerogatives. Amongst other things, it claimed the indiscriminate reading of the Bible in mixed schools, without note or comment, and an exclusively Protestant management; and thus pretended to deprive the Catholic child of the advantages of being instructed in the principles of his religion at school. It was on these grounds principally, that its unfairness was objected to, and a new organisation strongly insisted on. The voice of the nation was too strong to be resisted; her protest too positive and meaningful to be slighted; new provisions were made, and new measures adopted, which, if they did not secure to Catholics their full rights, were, at least, advantageous to them in several respects. By the new "accommodation," they were invested with a large share in the management of the Educational Boards, and provided with a sufficient guarantee against any covert attacks that might be levelled against their faith through the medium of an "Educational scheme."

The Supreme Board, as at present constituted, is entrusted to the management of ten members; of whom four are Anglicans; three Presbyterians; and three Catholics. There is also a large number of minor officials, who are distributed through the country, in various localities; their business is to carry out the views of the Board, and watch over the free-working and efficient action of the whole system.

The system in question is altogether secular, and professes little or no connection with religion. Its scope is to instruct youth in those acquirements which form the groundwork of secular education. Its books are so selected as to give no offence to Catholic dogmas; and whenever religious subjects are touched on, they are those on which Catholics and Protestants are perfectly agreed.

The Catholic child has a sufficient guarantee for his faith and morality. No Protestant interpretation of scripture is forced upon him; he is not compelled to attend a Protestant lecture; and he has the benefit of being instructed in the principles of his religion at school. This office the Catholic pastor can discharge himself, or commit to a trust-worthy person. The Protestant teacher (they are comparatively few) who would abuse his trust, by interfering with the religious belief of his Catholic pupil, would deeply commit himself, and, on being denounced to proper authority, incur the liability of being dismissed from his office. The Catholic pastor, or any other person, has a right to visit these schools, and make whatever observations he may think fit. These observations are fully recorded, and generally read over by the superior authorities. The teachers are required to attend for some months at the "Model School," in order that their respective merits may be ascertained, and also that they may qualify themselves to instruct those committed to their teaching. In this school, the Catholic teachers are placed under the immediate direction of a Catho-

lic clergyman of known probity and distinguished merit, who requires of them an exact compliance with their Christian duties. What greater security could be exacted for their faith and good morals? Such is the aspect under which the Irish National system presents itself to us—such are the advantages it holds forth to Catholics.

Such a system, faithfully carried out, could not fail to be productive of the happiest consequences, and must necessarily result in the decided amelioration and intellectual improvement of the Irish people. Its onward progress is daily watched, and its beneficial influence is daily felt.

To this system, both Clergy and people lend their aid; since it is based upon fair and equitable principles. If the Catholics of Upper Canada were in the enjoyment of a similar system, they would not evince that jealousy and mistrust of National Education which they exhibit at present. The Catholics of Canada deem themselves entitled to a system of education which, in its workings, shall not interfere with that faith which is dearer to them than life. But this has been denied them. Still, in spite of all their efforts, they groan under the burden of the very grievances against which the Catholics of Ireland protested; and which, in answer to their sternly reiterated demands for justice, were, at last, redressed. The school system now in vogue in Upper Canada is identical in principle with that anti-Catholic system which the people of Ireland indignantly rejected, as involving a palpable violation of Catholic rights. The Catholics of Upper Canada object to the present school system, in that it subjects the education of their youth to a management almost exclusively Protestant, or Anti-Catholic; and affords no guarantee for the moral and religious instruction of their children. These are the grounds of Catholic discontent in this Province; and until these grievances be, by law, removed, and a system organised on more just and equitable terms, they cannot but consider themselves as aggrieved, insulted, and wounded in their dearest interests.

I remain, Sir, with sincere respect,
Yours truly,
F. H.

[Without endorsing all the opinions of our correspondent—for we do not look upon the Irish system as anything like perfection—we fully agree with him, that it is infinitely superior to the modification of the Prussian system that obtains in Upper Canada; and that its introduction into that Province would remove many of the grievances under which the Catholics of Upper Canada now labor. The fundamental error of the age, however, consists in treating Education as a function of the State at all. Properly speaking, the State has no more right to meddle with the education, than with the religion, of its subjects.—*Ed. T. W.*]

DISTRIBUTION OF PRIZES AT THE SCHOOLS OF THE CHRISTIAN BROTHERS—MIXED SCHOOLS, &c.

To the Editor of the True Witness.

Montreal, August 1, 1854.

DEAR SIR—I had the pleasure of assisting on Thursday last at the annual distribution of prizes in the schools of the Christian Brothers; and you will oblige me by giving a place to some remarks in connexion with that subject, which seem peculiarly apposite just now.

The exercises opened with an address to "parents and friends," delivered by a boy of some ten or eleven years old, who spoke with remarkable fluency and correctness, considering his age. Then followed examinations on Grammar, Geography, Natural Philosophy, Arithmetic, Astronomy, the Use of the Globes, Book-keeping, Algebra, and Geometry, all more or less creditable to the persevering care and attention of the masters, and the patient industry of the boys.—In Natural Philosophy, Arithmetic, Algebra and Geometry, many of the boys distinguished themselves.—Specimens of writing, ciphering, book-keeping, &c., were exhibited, to the unqualified satisfaction of the visitors. The unavoidable tedium and dryness of the scientific exercises was agreeably relieved by the seasonable introduction of various pieces of music both vocal and instrumental executed chiefly by the boys. That sweetest of hymns, the "Sanctissima," was well sung as a Trio and Echo; "Jerusalem, my happy home," was admirably executed; and the whole closed with a grand chorus of "Vacation time is coming," which the boys apparently sang with right good will.

Amongst those who received premiums for good conduct and proficiency in the various branches of science, I noticed with pleasure several of the orphans from St. Patrick's Asylum; and the sight was both consoling and encouraging—consoling to us as Christians, to see those poor bereaved children, the "little ones" of the flock, thus fostered, and cared for and shielded from harm by the maternal charity of the Church; and encouraging to us, as members of St. Patrick's congregation, to see the blessed fruit of our people's compassionate sympathy for the orphans of their departed brethren. Here these poor children are as carefully educated by the good Brothers as though the wealth of this world were theirs, and their names enrolled amongst the great ones of the land. How lovely is religion and the charity that is her legitimate offspring!

While writing on this subject, I cannot help advert- ing to the now-vexed question of separate schools.— We have before us the beautiful image of the Brother of the Christian Schools, devoting his whole life to the unpretending mission of teaching the children of the poor; teaching them gratuitously, for the pure love of God all that is necessary of human science, and basing it on the grand foundation of religion—plodding on from day to day, from month to month, from year to year, within the narrow precincts of his school-room, expecting no preferment—looking for no salary, content to receive his coarse garments and his homely fare from those who are charitable enough to provide it (here, it is the Seminary of St. Sulpice), waiting with quiet, wordless patience for the rewards of another life, and counting, as his sole gain, the souls saved, through his ministry, for Jesus and His Church. Contrast this image with that of the teacher of any "mixed school"—no matter, how good or how estimable he may be in himself; and, if you have a particle of sound faith you cannot help being struck with the incalculable difference. Unfortunately, all Catholic teachers are not like the Christian Brothers—would to Heaven they were; but, even so, they are better for Catholic children than any others can be.—Be they ever so deficient in practical religion; they

have still the faith within them, and will never instil into the tender minds of their pupils the poison of doubt or error; they will never be seen to sneer at the mysteries of religion, or heard to call them "mur-murings" and "superstitions"—they will never mention the Saints of God, or the Blessed Mother of our Redeemer, in terms of derision or contempt, even though they fail to imitate their virtues. No Catholic Christian can ever, conscientiously, defend mixed schools; how, or on what principle could he do it?—Mixed schools may do very well, and are indeed excellent things in their way, for promoting "peace and concord" amongst Protestant sectaries. It may be a capital thing for the children of Anglicans and Presbyterians, High-Church and Low-Church, Congregationalists and Methodists, Brownites and Shakers, to meet together in the same school-class, and to learn "Fellowship," and the rules for attaining worldly prosperity under the same "birch." To them—to their parents, faith is a matter of expediency; they all hope to get to a certain "heavenly home" at one time or another, no matter what religion they profess, or whether they "join a church" at all, provided they are taught to be good citizens and make out a decent living—in other words, acquire as much as they can of this world's goods. These children, then, have nothing to lose by associating with others; but what Catholic parent will consent to subject his innocent children—his Christian child—to the contagious influence of such an atmosphere? Is not every Catholic parent aware that he is responsible to God and his Church for the faith of his children—that he is to guard that precious treasure for them during the years of their infancy and adolescence, and provide them good Christian teachers until they are able to stand up for themselves and defend the faith handed down to them from sainted fathers? We are but the links between those pious, all-enduring ancestors and the generations who are to come; and it is for us to transmit to our children that faith which they transmitted, pure and intact, to us. Will any Catholic parent put his hand on his heart and say that he is endeavoring to do this, when he sends his child to a mixed school, to imbibe the poison of doubt and cold scepticism?—No, he dares not, believing as he does, that "without faith no man can please God"—that without faith, his child must be lost.

Ah! Mr. Editor, if we were impressed, as we ought to be, with the awful importance of this subject we would be more zealous and more active than we are in behalf of our injured brethren in Upper Canada, now nobly struggling, under their respective Prelates, and Pastors, for the right of having separate schools. Of this legitimate right they are basely deprived; they are denied that privilege which here in Catholic Lower Canada, is freely accorded to the various Protestant sects; and yet we raise neither hand nor voice in their behalf—we look listlessly on, coolly keeping aloof with the pious, worldly-wise observation—"Oh, it is no business of ours!" My dear Sir, where is the Catholic spirit—where is the bond of brotherly love—where is the energy of Christian faith in those who willfully shut their eyes to these things, and even give a kind of tacit encouragement to mixed schools—the deadly enemy of faith?

Yours, &c.,

AN IRISH CATHOLIC.

CHRISTIAN BROTHERS' SCHOOLS, ST. LAWRENCE SUBURBS.

The yearly examination of the above schools took place on Thursday, the 27th ult.; and the following is the list of prizes:—

- HIGH CLASS.**
 Good Conduct—1st prize, Joseph Vadeboncoeur; 2nd, Thomas Rea; 3rd, Henry Gingras.
 Religious Instruction—1st pr., John Hayes; 2nd, Felix Cassidy; 3rd, Wm. Ryan.
 Assiduity—1st pr., Thomas Rea; 2nd, John Murphy; 3rd, Alphonse Bussseau.
 Application—1st pr., Michael Cuddihy; 2nd, Henry Gingras; 3rd, Alarie Desrochers.
 Reading—1st pr., Thomas Rea; 2nd, Michael Cuddihy; 3rd, Wm. Ryan.
 Writing—1st pr., Thomas Rea; 2nd, Pierre Roy; 3rd, John Riely.
 Grammar—1st pr., John Murphy; 2nd, Alarie Desrochers; 3rd, Michael Cuddihy; 4th, J. Rea.
 Geography—1st pr., Michael Cuddihy; 2nd Alarie Desrochers; 3rd, John Crane.
 Natural Philosophy—1st pr., Thomas Rea; 2nd, Alarie Desrochers; 3rd, Patrick Caissy.
 Arithmetic—1st prizes, Michael Cuddihy, T. Ray, H. Gingras, A. Desrochers.
 Astronomy—1st pr., Michael Cuddihy; 2nd, Joseph Vadeboncoeur; 3rd, Alphonse Bussseau.
 Use of Globes—1st pr., Michael Cuddihy; 2nd, Alphonse Bussseau; 3rd, Joseph Vadeboncoeur.
 Geometry—1st pr., Thomas Rea; 2nd, A. Desrochers; 3rd, Michael Mullin.
 Book-keeping—1st pr., John Murphy; 2nd, Peter Roy; 3rd, Henry Gingras.
 Mensuration—1st pr., Henry Gingras; 2nd, Thos. Rea; 3rd, Alarie Desrochers.
 Algebra—1st pr., Thomas Rea; 2nd, Henry Gingras; 3rd, John Murphy.
 Music—1st pr., Anthony Dowd; 2nd, Philippo Lamalice; 3rd, A. Desrochers.

SECOND CLASS.

- Religious Instruction—1st pr., Patrick Gallaher; 2nd, John Lynch.
 Assiduity—1st pr., Alfred Trudel; 2nd, Alphonse Fayette.
 Recitation—1st pr., Leon Bruncau; 2nd, Louis Durand; 3rd, Eugene Moss.
 Reading—1st pr., Timothy Ferns; 2nd, Thomas Conway; 3rd, James Sallier.
 Orthography—1st pr., John Lawler; 2nd, Louis Boncher; 3rd, Bonaventuro Viger.
 Singing—1st pr., Peter Larue; 2nd, Alfred Trudel; 3rd, Edward O'Brien.
 Good Conduct—1st pr., Louis Durand; 2nd, James Sallier; 3rd, Charles Cartor; 4th, Bartholomew Curcoran; 5th, Eugene Moss.
 Application—1st pr., Eugene Moss; 2nd, Peter Larue; 3rd, Joseph Bilan.
 2nd Order—1st pr., Alphonse Marr; 2nd, Stephen Normandean; 3rd, Hilaire Pichette.
 Writing—1st pr., Joseph Dauphin; 2nd, P. Larue; 3rd, Daniel McCulloch.
 Arithmetic—1st pr., Francis Dowd; 2nd, Eugene Moss; 3rd, Onésime Labrec.

THIRD CLASS.

- Religious Instruction—1st pr., William Coulfield; 2nd, John Walsh; 3rd, Thomas Carr.
 Good Conduct—1st pr., Francis Bussseau; 2nd, Flavien Venat; 3rd, Joseph Sauveau.

- Assiduity—1st pr., Thélesphore Turcot; 2nd, Alde-ric Beauchamp; 3rd, Francis Bussseau.
 Application—1st pr., Flavien Venat; 2nd, Alfred O'Caïn; 3rd, Thomas Carr.
 Orthography—1st pr., Thomas Carr; 2nd, Alfred O'Caïn; 3rd, John Tierney.
 Arithmetic—1st pr., Olivier Monnet; 2nd, Adolph Raymond.
 Recitation, 1st—1st pr., Patrick Riely; 2nd, Thélesphore Turcot; 3rd, Thomas Curtan.
 2nd Order—1st pr., William Murphy; 2nd, Charles Douglas; 3rd, William Brennan.
 Reading—1st pr., Thomas Carr; 2nd, Patrick Riely; 3rd, Stephen O'Riely.
 Writing—1st pr., John Walsh; 2nd, Thomas Curtan; 3rd, Théophile Lamothe.
 Singing—1st pr., Flavien Venat; 2nd, F. Bussseau.

The annual examination of pupils at the Loretto Convent, and at St. Michael's College, Toronto, took place on Monday, the 24th ult., in presence of His Lordship, the Bishop of Toronto, and a numerous auditory. The following are the names of victors in the honorable contest:—

- LORETTO CONVENT.**—A crown for piety and good conduct, awarded to Miss Kate Hennesy.
 A crown for piety and good conduct in day school, awarded to Miss Lizzy Shea.
 Prizes for application in 6th class awarded to Misses Keily and Hughes.
 Prize for arithmetic in 6th class, awarded to Miss Keily.
 Prize for English grammar and parsing, awarded to Miss Keily.
 Excellence in 5th class, awarded to Miss Doherty, Miss Kate Carrigan, and Miss Shea.
 Prizes for arithmetic in 5th class, awarded to Miss Doherty, and Miss Trenor.
 Prize for excellence, 4th class, Miss Keenan.
 Prize for application, 4th class, Miss Trenor.
 Prize for excellence, 3rd class, Miss Hickley.
 Prizes for application, awarded to Misses Stock, Wallis, and Robertson.
 Prize for excellence in 2nd class, awarded to Miss Lizzy O'Neil.
 Prize for arithmetic, Miss Clara O'Neil.
 Prize for French pronunciation, awarded to Miss Cécile De la Haye.
 Prize for application to French, Miss Keenan. Attention to French, Miss Wallis.
 Prizes for crayon drawing, awarded to Miss Doherty and Miss Hughes.
 Prize for pencil drawing, awarded to Miss McCurdy.
 Prize for improvement in fancy work, awarded to Miss Trenor.
 Prize for writing, awarded to Miss McCurdy.
 Prizes for music, awarded to Misses Hennessey and Keenan.
 Prize in 1st class—music—Miss H. Hyde.
 Prize for English drama, awarded to Miss Sophia Elmsley.
 Prize for fidelity to school rules, awarded to Miss Lizzy Shea.
 Prize for amiability, awarded by the unanimous vote of her companions, to Miss Ryan.

ST. MICHAEL'S COLLEGE.

- In Logic—1st premium, Eugene O'Keefe, New York. Natural Philosophy.—George Northgraves, Belleville.
 Geometry.—Michael Ferguson, Adjala.
 Literature.—1st premium, Thomas Gibney, Guelph; 2nd premium, Michael Ferguson.
 Latin Grammar.—1st premium, Richard O'Connor; 2nd do., John Murray; 3rd do., P. Cummins, and C. Leverman.
 Latin Literature.—1st premium, T. Gibney; 2nd do., P. Cummins.
 Greek Literature.—1st premium, Michael Ferguson; 2nd do., Richard O'Connor.
 French Literature.—Thomas Lee.
 Second class Grammar.—1st premium, Denis O'Connor; 2nd do., Michael Murphy.
 Commercial Class.—1st premium, Lewis Shickluna. 2nd Commercial Class.—1st premium, Eugene Plan-nery, New York.
 Prize for good conduct and regularity, ex-æquo, Northgraves, Cummins, Muldoon, Gibney, and O'Connor.

The Rev. Mr. Ryerson has, it seems, given up, for the present, practising as a Minister of the Methodist sect. The *Quebec Gazette*, a furious Protestant paper, assigns the following reasons. Protestants are good witnesses as against themselves:—

"Dr. Ryerson makes the apparent reason of his abandonment of a calling for which he even yet hypocritically affects a sacred regard, and his withdrawal from a society to whose doctrines he still professes to adhere, a simple difference of opinion with regard to a prudential article of church discipline. This was clearly an after-thought of the political parson's—a refuge for the selfish backslider, who like many other bad men has cleverness sufficient to hide a bad heart. The learned ex-minister is of a political cast of mind—he belongs to the Hincks-Rolph school of politicians in public pay, and no doubt his irresistible propensity to dabble in the lucrative game was somewhat encumbered by the insignia of his late profession. This is the most probable cause of the resignation he labors thus speciously to excuse. He had a hankering after Francis Hincks' company and the golden opportunities it confers; he desired freedom to become an itinerant baptiser of ministers who have permitted him the full indulgence of those acquisitive propensities that have tempted and led him to exact usury in the Education Establishment, and to reap exorbitant gains from all the tricks of trade which a government book-store enabled him to practise. There might have been conscientious qualms about the anomaly of positions, but we are not prepared to admit that conscience had anything to do with the change. It was to diminish the unseemly aspect of the mission with which he is at present occupied—travelling in company of Hincks and Rolph, and making stump orations in their support—that Dr. Ryerson resigned his membership, and delivered up his parchments of ordination."

Died.

A. Sorel, on the 27th ult., at the advanced age of 69 years, after four days of severe sickness, which she bore with Christian fortitude, Elizabeth McLaughlin, beloved wife of Daniel Morgan. Deceased was a native of Hilltown, county Down, Ireland.—*T.T.*