

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 14, 1854.

NEWS OF THE WEEK.

The following is the substance of the news brought by the *Asia*, from Liverpool, the 1st inst.:-

"The aspect of the war has undergone an entire change, and it is difficult to foresee what new complications may arise. Austria is ready to march her 200,000 men into the principalities, thus interposing between the combatants, and preventing further hostilities there.

"The Anglo-French force is now at Varna, preparing, it is supposed, for an expedition, under Arnaud in person into the Crimea. The whole Russian Army of Occupation is falling back in good order with all its stores. The garrisons of Ismail, Gallacha, &c., are already on the march to the Crimea, and all disposable forces will immediately follow, as it is expected to be the next battle field. Nicholas is on his way to the Crimea.

"Sir Charles Napier had concentrated his whole force in the Baltic, 25 miles from Cronstadt, the 27th June, in a manner that would indicate an attack.—Four British steamers had bombarded Vornarsnere.—The whole sea will be blockaded from the 1st of August."

THE CHOLERA.

It would be as foolish to attempt to conceal the fact, that this disease is amongst us, as it would be wicked to exaggerate the extent to which it prevails. In the absence of any official information, it is sufficient to state that, for some time past, there have been a great many cases, of which many have terminated fatally. At the same time, we believe that we may state that, within the last few days, the disease has considerably diminished both in quantity and intensity.

It is too late now, and would be perfectly unavailing, to speculate as to the precautions that might, or should, have been taken against the dangers of the epidemic. In spite of the reproaches of some of our city papers, we believe that from an early period of the spring, the attention of the civic authorities has been directed to the subject; and that they have, to the best of their abilities, endeavored to repair the neglect of former years, by cleansing and purifying our streets and back lanes. But this is a task not to be accomplished in a few weeks. The City of Montreal is badly laid out; much of it built on low swampy ground; and its drainage is thoroughly defective. A town laboring under such disadvantages will always be a favorite resort of fevers and epidemics; nor will sweeping and watering the surface of its streets be of much avail to prevent the ravages of disease. What we chiefly stand in need of, is, a thorough system of drainage, by which the contents of the numerous stagnant pools, which now pollute the air, may be effectually carried off. Well would it have been for Montreal if, instead of encumbering the earth with many an unsightly mass of masonry, a few thousand pounds had been devoted to getting rid of the nameless abominations with which its surface is covered. Until Montreal be properly drained, it never can be a healthy city.

Our object, however, in alluding to the subject today is not to find fault with the present, or preceding, Corporations; nor yet to criticise the architectural enormities upon which so much of the civic funds have been expended; but rather to offer a few remarks suitable to the occasion, and which naturally present themselves to the mind of the Christian, who in every event which befalls the children of men recognises the hand of a just, but, at the same time, an ever-loving Father, who if He chastens, yet remembereth mercy in His chastening.

Health and sickness are from the Lord; in His hands are the issues of life and death. Stupendous must be that folly which fails to recognise in the afflictions wherewith we are visited, the punishment due to our sins; and which turns not to Him, first and above all, for deliverance from the calamities which the iniquities of men have provoked the Holy One to inflict. "By thy goodness"—says the Collect appointed by the Church for seasons of general distress—"deliver us from this pestilence, that men may be sensible such scourges proceed from thy anger, and cease by thy mercy." And, in spite of the sneers of the worldling and sceptic, such will ever be the faith and comfort of the Christian. As the physical laws, by which this world is governed, are from God, they are certainly no more to be violated with impunity, than are His moral laws; and he who distinctly recognises the divine authority of the latter, will not on that account be prone to esteem lightly, or transgress, the precepts of the other. All that the Christian contends for, is—that we must not allow our attention to be so exclusively directed to

physical, or second, causes, as to forget the First Great Cause of all—and, that, in seasons of pestilence, we should recognise the agency of some higher power than a morbid condition of the atmosphere. "Such scourges proceed from God's anger, and cease by His mercy." This is not 'superstition,' but the Christian faith.

And the Christian's hope, his sure refuge in all time of trouble. In this faith does he find freedom from those fears and perplexities which, in moments of danger, assail the disbelievers in an especial and overruling Providence, which numbereth all the hairs of our heads—which taketh count of all our necessities. It is this faith which animates the Catholic priest and humble Sister of Charity in their ministrations by the bedsides of the sick and dying—this which consoles and strengthens the departing Christian in the last dread moments; which gives him the victory over the grim king of terrors—teaching him to look up to Him who, by His death, has overcome death and the grave; and which inspires the Apostle's song of triumph—"Death is swallowed up in victory. O death where is thy victory? O death where is thy sting?"

This belief in an overruling Providence will be found likewise one of the best preservatives of health; as guaranteeing him who possesses it against those fears which too often predispose to the reception of disease. A calm and quiet state of mind—unattainable by any human system of philosophy—is the best preservative against the danger of infection; and this he alone can truly enjoy, whose trust is in God. It is religion—and the Christian religion only, that teaches man how to face danger without dismay, and without those vain and sickening bravadoes in which some delight to indulge, but which invariably denote the craven heart. And this leads us to another topic upon which we would venture to offer a word of advice.

It is stated, and we fear with a good deal of truth, that, since the first appearance of the disease, numbers who heretofore had led temperate and abstemious lives, have foolishly taken to the dangerous, immoral, and pernicious habit of dram drinking; some, in the idea that in spirituous liquors, resides a certain prophylactic virtue; others, to drown care, and to get rid of those uneasy sensations which the sight of death is apt to produce in the bosoms of the habitual contemners of God's holy laws. To the latter, we have nothing to say. Their's is a case for the priest, and to his ministrations we would leave them. But to the others, to those who fancy that intoxicating drinks can, in any degree, ward off the attacks of disease, we would beg to say a few words of remonstrance against this dangerous, and altogether unfounded delusion. In certain stages of the disease, stimulants may, for aught we know, be resorted to, with beneficial results; but as a general rule for persons in health, there is none better than a strict temperance in eating and drinking, and a total abstinence from all fermented or alcoholic drinks. At the best of times, their use is not, to all men, absolutely necessary; and in seasons of epidemic their use is often fatal, and almost invariably predisposes to the reception of the poisonous malaria, to whose presence in the atmosphere the disease is attributed. We would say then to all—avoid for the present all intoxicating beverages, or use them only under the prescription of your medical advisers. Pure water is the best and most wholesome beverage. If afraid of impurities, then boil your water, which will have a far better effect towards removing them, than mixing it with spirits which are too generally impregnated with all manner of impurities, and noxious compounds. Next to a humble reliance on God's protecting care, temperance, cleanliness, and moderation in all things, are the best and surest preservatives against the ravages of the disease with which it has pleased the Lord to visit us.

THE SCHOOL QUESTION.

We copy from an Upper Canadian Reform paper:

"In reference to the Separate School system, as allowed under the present School Law, and defended by Dr. Ryerson, we beg to record our dissent in toto. We have never approved of this principle—have looked upon its introduction into our Common School system as one of the greatest errors now existing in the law.

"We believe that on no subject affecting the general interests and welfare of the people of Upper Canada, are the Reformers of the Province so generally agreed as in condemning the Sectarian School principle; and this being the case, we can only wonder that they should have so long quietly submitted to its existence upon the Statute Book."—*Lambton* (C.W.) *Observer*.

In the above confession of faith, as to the general sentiments of the Reformers of Upper Canada upon the separate school system, we have an excellent reply to the question propounded a short time since by the *Canadien*:-

"Can it be, that the Catholic majority of Lower Canada are more just, and liberal, towards the Protestant minority, than are the Protestant majority of Upper Canada, towards the Catholic minority?"

A Reform and Liberal journal assures us that it is so—that there is no subject upon which the Reformers and Liberals of Upper Canada are so generally agreed, as in their opposition to the separate school system, by which the Catholics of the Upper Province are placed upon the same footing as are the Protestants in the Lower. We accept this testimony of our Liberal cotemporary; and though we admit that, in spite of their Liberal principles, there are some exceptions—that there are some Reformers, who would readily accord to the Catholic minority in the Upper Province, the same privileges as are enjoyed by the Protestant minority in the Lower—we have no doubt that the most dangerous enemies to the cause of Freedom of Education to Catholics, are to be found amongst the ranks of the Protestant Liberal, or Reform party; who, with the most mar-

vellous inconsistency, not to say hypocrisy, in one breath shout, "No State-Church-ism. Hurrah for State-School-ism."

It is this illiberality of Protestant Liberals towards the Catholics of Upper Canada, that constitutes the great obstacle to the satisfactory working of the School Laws in that section of the Province; as it is to the absence of any such feelings amongst the Catholic majority of Lower Canada towards their Protestant fellow-citizens, more even than to any provisions of the School Law itself, that the successful operation of the separate school system in Lower Canada must be attributed. There is no class of politicians in this section of the Province, perhaps scarcely two individuals amongst our Catholic population to be found, who desire to deprive the Protestant minority of their right—for it is a right, not a favor—to have separate schools for the education of their children. Neither in Parliament, nor at the hustings—neither at public meetings, nor in the Press—has a voice ever been raised against this right of our separated brethren; and so far from seeking to deprive them of aught that they enjoy, we are confident that the general feeling amongst all classes of Catholics, is, to accord to them every facility for the establishment of schools of which they conscientiously approve, and to give to all the clauses of the School Act, "such large, beneficial and liberal construction," as was intended by the framers of the law.—*Vide School Act for Lower Canada, sect. 55.*

Unfortunately, for the peace of the country, for the interests of education, and the rights of the Catholic minority of Upper Canada, a spirit the very reverse of this, obtains in that section of the Province. Upon no subject are Protestant Liberals so generally agreed as in opposition to these clauses of the Upper Canada School Act that accord the right to the Catholic minority to have separate schools for the use of their children. The very same principle, which by the Catholics of Lower Canada is recognised as just towards the Protestant minority, is repudiated by the Protestant majority of the Upper Province, when Catholics demand its application in their behalf. To this monstrous illiberality, and disgusting inconsistency, of Protestant Liberalism, must be attributed, in a great degree, the failure of all legislative measures to relieve the grievances of which the Catholics of Upper Canada complain. The cause of the evil is social, and therefore not to be removed by legislative enactments.

At the same time, it must be admitted that the law itself is both miserably defective in its provisions, and badly administered; evils, and injustice proceeding from these causes can be remedied by Statute, and the equitable and impartial action of the Government. Seeing then, how illiberal are the general sentiments of the Protestant majority towards them, Catholics have the right to demand that the Legislature and Executive shall do all in their power, by wise and just laws, to mitigate the injurious results of an unjust popular prejudice. This they have not done; it is of this we complain, and most justly complain.

We lay it down as incontestable, that, as before the law, Catholic and Protestant stand on the same level—that, in the matter of education, and assistance to their schools, the Catholic minority of the Upper Province, are entitled to every privilege enjoyed by the Protestant minority in the Lower—and that until these equal rights and privileges be accorded, the Catholics of Canada should never cease from agitating, and should oppose every Government that does not make justice, full and immediate justice, to the Catholics of Upper Canada, part of its official programme. It is only by pursuing this policy of "Independent Opposition" that Catholics will ever attain their ends. They will get as much justice from their rulers as they can wring from them by force. What they can take, and that only, will be accorded to them.

We can quote high authority too, in support of our claims—The Rev. Mr. Ryerson himself admits them.—*School Report, p. 21*:-

"Religious minorities in school municipalities of Lower Canada have the protection and alternative of a separate school; and those minorities (being there chiefly Protestant) attach importance to this provision. Religious minorities in Upper Canada, whether Protestant or Roman Catholic, cannot be fairly denied that relative protection or right which, under the same Legislature, they enjoy in Lower Canada."

And then, with true Protestant inconsistency, the Reverend gentleman immediately advocates the retaining the onerous provisions of the present School Laws as—

"The only effectual method of causing the ultimate discontinuance and abandonment of separate schools; schools, which in the preceding paragraph, he had admitted, "could not be fairly denied" to the Catholic minority. Oh! excellent logician. Oh! most upright legislator. You admit a right; and, in the same breath, you advocate a course of legislative action, effectually calculated to prevent its enjoyment by those to whom it "cannot be fairly denied." Well, and with justice, may the Catholics of Upper Canada, complain of the persons to whom the administration of the School Laws is confided. What would the Protestants of Lower Canada say—how would the Protestants of Upper Canada act—were Dr. Meilleur—who holds in the Lower Province the situation occupied by the Rev. Mr. Ryerson in the Upper—were the Catholic Chief Superintendent of Education officially to recommend the continuance of certain provisions in the Lower Canada School Laws—as "the only effectual method of causing the ultimate discontinuance and abandonment of Protestant separate schools?" Would not our Liberal Protestant Reformers be loud and instant in their demands for his dismissal from an office, which he was so unworthy to hold—whose functions he was so incompetent to fulfill?

It is true that in the Lower Canada School laws there are no provisions calculated to bring about "the ultimate discontinuance and abandonment of Protestant separate schools;" because, in framing those laws, it never entered into the minds of our Catholic legislators that it was desirable to impose any such a burden upon their fellow citizens; to whom, though of a totally different religion, they always cheerfully accorded equal rights as citizens.—The Lower Canada School laws have been framed with the most scrupulous regard to the rights of conscience; and in them the two principles have been fully established—that the State has not the right to tax any of its subjects for the support of a system of education to which they are conscientiously opposed—and that the State is bound, if it furnishes assistance to one class of its subjects to educate their children, to furnish equal assistance to all. Would to God that these same truly enlightened and liberal principles had been recognised by the framers of the educational laws for the Upper, and Protestant section of the Province.

But we have trespassed long enough on our readers' patience for this week. We have shown—in the first place, and from the confession of a Protestant advocate of Liberal and Reform principles, that the Protestant Reformers of Upper Canada are almost universally hostile to Freedom of Education for Catholics, and determined to deprive them, if possible, of their separate schools. In the second place,—that the chief officer to whom the administration of the at present existing laws is confided, is equally opposed to separate schools for the Catholic minority; and openly exercises all his influence to effect their discontinuance, and abandonment. We purpose in our next to show wherein the School Laws of Upper Canada differ from those of the Lower section of the Province; and in every instance to the disadvantage of the Catholic minority. Then, though we cannot ask the Government to impart to the Protestants of Upper Canada more just and liberal sentiments, we shall have the right to demand from our Legislature such laws, and from the Executive such appointments to situations under those laws, as shall most effectually protect the interests of the Catholic minority, from the hostile aggressions of the illiberal Protestant majority.

THE MONTREAL FREEMAN AND THE RESERVES.

We have no design to bandy hard names with the *Montreal Freeman*, nor do we intend to indulge in personalities against either its proprietors, or its editors. We purpose merely to offer a few remarks in reply to its attack upon the TRUE WITNESS.

Our cotemporary feels aggrieved because, in our last issue, we said—that, the editor of the *Montreal Freeman*, being a Protestant, "we had no right to expect that he should altogether refrain from manifesting his hostility of everything truly Catholic."—Now, if the editor of the *Freeman* will positively assert that he is not a Protestant, we will, in our next, admit our error; but if he does not, we shall still hold that he is one; and therefore, if an honest man, and not a hypocrite, or mere hireling scribe, that he thinks, writes, and argues as a Protestant.—With anything worse than consistent Protestantism, we certainly have not taxed our cotemporary; and for this we do not deem it necessary to offer him any apology.

Our cotemporary claims—we knew not upon what grounds—that the *Freeman* is "conducted in the interests of Irish Roman Catholics." (By the bye, how comes it that the *Freeman* can never say "Catholics," at once? There are not two kinds of Catholics, and therefore the employment of the qualification "Roman," is not only useless, but a mean and contemptible truckling to Protestant prejudices; a concession which every honest and true hearted Catholic scorns, though otherwise, to the use of the word "Roman," he would have no objection; but this is a digression.) Claiming then to write in the interests of Irish Catholics, our cotemporary calls upon us to produce proofs of his hostility to Catholicity. We answer him, that these proofs may be found in the policy which he—in common with the *Globe*, the *Montreal Gazette*, the *Montreal Witness*, the *Orange Lily*, and others, the most furious anti-Catholic journals of Canada—advocates on the "Clergy Reserves" question. Whilst edited by a Catholic gentleman, whilst truly conducted in the interests of Irish Catholics, and worthy of their confidence, the *Montreal Freeman* pursued a very different course. Then it warmly espoused the very policy which it now as warmly condemns. It is not therefore to-day, what it was then; and if then, it was conducted in a Catholic spirit, to-day, as being conducted in a totally different spirit, we must conclude that it is conducted in a Protestant, or Anti-Catholic spirit; not so much indeed from any ill will towards Catholicity, as from a tender regard to the interests of Ministers, and their understrappers. To these interests (there are alas! too many self-called Catholics, who would sacrifice the best and dearest interests of their Church.

But let us, instead of personalities, condescend for one moment to argument; and first let us state precisely the question, as it stands betwixt the TRUE WITNESS, and the *Montreal Freeman*.

It is simply this—Should Catholic voters take an active part in bringing about the total confiscation of Protestant endowments, upon the plea that all State assistance, in aid of religion, or the support of its Ministry, is evil, and should be abolished?

The TRUE WITNESS contends that they should not; the *Montreal Freeman*, the *Canadien*, and others, contend that they should. For the policy we advocate, we assign the following reasons:-

1. That no Catholic can, without setting himself in opposition to his Church, proclaim himself the ad-