

the rabid and ferocious howlings of their low and vulgar mouthpiece the *Gazette*, are, it seems, resolved on like revenge. On Tuesday evening, another batch of bullies—"friends of free speech," of course—committed a murderous assault on two soldiers in St. Peter's street.

We regret to say that the above are by no means solitary instances of a tendency to act over again in our streets the disgraceful scenes of 1849. On Saturday, the Band of the 26th, which, by the Commanding Officer's kind permission, had been allowed to attend at the theatre for the amusement of the citizens, was insulted so grossly that it, and some of the officers who happened to be present, were obliged to quit the building, although the cowards who insulted them must have been well aware that the Band of the 26th could not have been implicated in the sad affair of the 9th June. Where is this to end?—Is Montreal again to be at the mercy of the ruffians who destroyed our Parliament House, and outraged the homes of our best and worthiest citizens? Or will the Government interfere, ere it be too late, to put down this odious attempt to revive in our midst Mob Law? These are grave questions, and if not speedily resolved the consequences may be most tragic; for soldiers will not, cannot, allow themselves and their comrades to be maltreated with impunity.

The object of the instigators of these outrages upon the soldiers of the 26th, is obvious. Anticipating a judicial investigation into the events of the 9th of June, and fearing that the testimony of many of these soldiers will not be favorable to them, they desire to get rid of such troublesome evidence altogether, by the removal of the regiment from Montreal. And to get the regiment removed from the city, ruffians of the lowest class, the very dregs of society, are incited to acts of violence against the soldiers, in order that from the ensuing disturbances, the continuance of the regiment in its present quarters may be represented as dangerous to the public peace. To remove the 26th from Montreal, before the approaching Criminal term, would be an act of gross injustice towards the parties against whom, at that term, it is expected that actions, arising out of the melancholy events of the 9th of June, will be brought; because by this removal they would be deprived of the testimony of witnesses which will go far to exonerate them from the charges brought against them. We trust, therefore, that the government will not allow itself to be dictated to in this matter, or permit a ruffian rabble to decide upon the proper disposition of Her Majesty's troops. The forbearance of the men of the 26th regiment, considering the cruel attacks to which they have been exposed, speaks highly in their favor, and is very creditable to the discipline, and morale of the regiment. No one can doubt its courage.

A reverend num-skull, who signs himself "Grand Chaplain L. O. A., Canada East"—(what these extraordinary initials mean, we know not, and care not to enquire, but we fancy it is some tomfoolery connected with Orangism)—has given to the world, through the medium of the *Gazette*, the benefit, of his scriptural experiences, and his opinions respecting the cause of these disturbances. In them, the pious man—his organs of vision evidently slightly distorted by the overlightness, and overstretching of his white choker—sees clearly the workings of the "mystery of iniquity"—see second Epistle of St. Paul to the Thessalonians, second chapter, third, fourth, sixth, and seventh verses, in which the Mayor of Montreal, the Jesuits, the privates and non-commissioned officers of H. M. 26th regiment of foot—the Cameronians—are clearly pointed out under the parable of the "Wicked One" who is to be revealed—"Ille Iniquus"—whose coming is according to the working of Satan, in all power, and signs, and lying wonders—"cujus est adventus secundum operationem Satanae, in omni virtute, et signis, et prodigiis mendacibus."—2nd Thess. ii, 9. The thing is clear; it was a "Jesuit in disguise," who knocked the soldier's eye out, in the bar-room of the public house.—To doubt it, would be doubt to scripture itself, and to be as one of the ungodly. Thus reasons the "Chaplain of the L. O. A."—being "a fanatic" as the *Transcript* insinuates: though from a careful consideration of the premises, the *True Witness* feels inclined to attribute the singular aberrations of the "Grand Chaplain" to a defect in wisdom, rather than to any excessive religious zeal; and to write the reverend gentleman down an ass, as "pretty a piece of donkey flesh as any in Montreal." However we perfectly agree with our cotemporary of the *Transcript* that the "Grand Chaplain of the L. O. A."—(we like to give the "devil" we were almost going to say—reverend gentleman his due)—would be "much better employed in reading his bible or composing a sermon to compose the people's mind," than in writing fustian for the *Gazette*. We have heard something of the said reverend gentleman's "sermons" and can testify to their "composing" or sedative qualities.

"Not poppy, nor mandragora,  
Nor all the drowsy syrups of the world,"  
possess one-half the "composing" virtues of one of those evangelical sermons which, in the plenitude of his more than forty parson power of dullness, he hebdomadally inflicts upon his much enduring congregation. Why then should our "Grand Chaplain" not content himself with setting people to sleep on Sundays, without striving to set them by the ears all the rest of the week? We exhort him, in the words of the *Transcript*, to compose Sermons, and so compose the troubled minds of his "Dearly beloved."

**SOMETHING WORTH KNOWING.**—For the knowledge of the following singular fact in Ecclesiastical History, we are indebted to the learned Father Gavazzi: it will be found recorded at p. 129 of the edition of his Lectures "corrected and authorised

by himself"—and concerning which a Protestant cotemporary remarks, "that they go over the whole field of religious controversy, so that no more remains to be said. No Protestant," our cotemporary concludes, "can possibly peruse these very lectures without being startled." We should rather think not: we must confess that we were a little startled ourselves at reading as follows:—

"At the time of the Emperor Theodosius, Gamaliel, mentioned in the Acts of the Apostles, was applied to by the High Priest to make Saints of Stephen and three others."—p. 129.

We wonder how such a remarkable fact has so long managed to escape the attention both of Miss Tickletohy the learned editor of *Punch's* "Comic History," and of our friends of the "Apostate Priests' Society" in Ireland. However, better late than never, and as we find it, so we publish it for the benefit of the Mrs. Gamps and Mrs. Harrises of the conventicle; much good may it do their dear old hearts. Scoffers there are who will be inclined to treat the matter as a joke—to insinuate that Gavazzi was only poking fun at his "intelligent" audience—and that thoroughly and correctly appreciating the intellectual calibre, and information, of his auditory, was merely trying to what extent he could be permitted, undetected, to go, in his highly praiseworthy efforts at gulling, and making fools, of them. Extraordinary as this hypothesis may appear, it is perhaps less startling than the history which makes St. Paul's preceptor the cotemporary of the Emperor Theodosius who assumed the Purple A. D. 379, and sends the High Priest to a Jewish Rabbi for authority to canonise St. Stephen, a Christian martyr. We shall expect "more light" to be thrown on this interesting passage of Ecclesiastical History by our erudite cotemporary of the *Montreal Witness*, whose profound attainments have long caused him to be looked up to as the oracle of the "Old Woman's Department."

#### ST. PATRICK'S SOCIETIES.

On Wednesday we had the pleasure of availing ourselves of the tempting offers held out by these sister societies to all men to come and enjoy themselves, for one day, under the "greenwood tree;" and so, gladly turning our backs upon the city, its smoke, dust, and heat, we found ourselves at an early hour on board the *Jacques Cartier* steamboat, bound for a day's pleasuring, and no mistake.

So great was the number of persons who thronged the decks of this elegant boat, that it was found necessary to press another steamer into the service, which was lashed alongside and received a portion of the pleasure-seekers, who, from an early hour, crowded on board. Bands of music were in attendance; soon a space was cleared for a dance, and Irish jigs, Scotch reels, and quadrilles became the order of the day. The weather was charming, the arrangements excellent, and entitle the Committee of Management to great praise; for to them, in a great measure, was the success of the day owing. Arrived at Lavaltrie, and its glorious woods, the company dispersed to dinner; soon however to reunite in the pleasures of the dance, which was kept up by the bright-eyed daughters of "Ould Ireland," and her stalwart sons, without a moment's intermission, until their return to Montreal; where, after a day of real enjoyment, they arrived about 8 p.m., sorry to part, but hoping soon to meet again.

On passing the soldier's barracks, both going and returning, three hearty cheers were given for the 26th, by way of showing the disgust with which the rascally conduct of the perpetrators of the late assaults upon the men of this regiment, is regarded by Irish Catholics. The Band at the same time struck up the inspiring strains of "Garry Owen," which have so often preluded the irresistible charge of the Irish soldier upon his foes; this compliment was no doubt appreciated by those to whom it was offered. We trust that, while scrupulously abstaining from every illegal act, and from every expression calculated to lead to a breach of the peace, our Irish Catholic citizens will be careful to show that they have no sympathy for, no connexion with the dastardly ruffians, whose prowess is only shown in attacking, and beating single, and unarmed men. We trust that some of the blackguards will yet catch a Tartar.

The proceeds of the trip are to be devoted to the St. Patrick's Orphan Asylum; we have not as yet heard the amount, but, no doubt, it will be something handsome, judging by the numbers who were of the excursion. It is needless to add, that the utmost harmony prevailed throughout, and that our Irish friends showed that they well knew how to confine Pat's national, and irresistible love of fun within the limits of the strictest propriety. We have heard it rumored that it is in contemplation by the Irish Societies to have another expedition of a similar nature ere the season closes; we know not if this be true, but if it be—"more power to them."

The *Transcript* in noticing some remarks of the *True Witness* to the effect that it hoped that Catholic members of the Legislature would oppose the meditated "secularisation" of the Clergy Reserves—and that the cry for that measure had originated, not with Catholics, but with ultra-Protestants—seems inclined to contest the truth of our assertions. "It was by Roman Catholic votes that the address on which the Bill was founded, was carried," says the *Transcript*. We cannot do better than cite the words of the *Toronto Leader* in support of our position, that the agitation for the "secularisation" of these Reserves has been throughout the work of the democratic Protestant party.

"It is quite true," says the *Leader* that the agitation for secularisation commenced with the ultra-Protestant portion of the community:—  
"The responsibility of having taken the initiative in this agitation they have no desire to disavow; but are on the contrary anxious to assume. The position of the *True Witness*, in connection with its appeals to

the facts of the agitation, directly confutes a calumny circulated by the opponents of secularization, in Upper Canada, that the obnoxious scheme is a species of Romish aggression on Protestant property. Within a few days we have seen that accusation issued from the conservative press of Upper Canada; and diametrically opposed as it is to the whole history of the question; refuted as it has been over and over again, it still continues to re-appear with as much pertinacity as if it were an unquestioned truth. The agitation of this question has, from the first, been exclusively the work of the Reformers in Upper Canada."

And the "secularization" of these Reserves—if that "secularization" must needs come—will we trust continue to be the work of the same party, unaided, uncountenanced, by the Catholic members of Lower, or of Upper, Canada. An alliance betwixt Catholicity and Protestant democracy is a political *mesalliance*, dishonoring, and destined in the long run to be productive of many a mischief, to the former: nor could Catholics, at the present juncture, be guilty of a more absurd act of suicidal folly than to join in an attack upon Protestant ecclesiastical property with such allies as George Brown, and his faction, whose real object in assailing the Clergy Reserves is to facilitate their intended subsequent onslaught upon the Catholic ecclesiastical property of Lower Canada.

We still hope—and we have reason to know that our hopes are not without good foundation—that when the time comes, many Catholic members of Parliament will be at their posts, prepared to oppose the proposal for secularization; and that it will turn out that Mr. Drummond was reckoning without his host, when in his speech at the Woodstock festival, he pretended to be certain of their co-operation. We think, without pretending to the gift of prophecy, that we may promise him that when that "division" takes place, several of these Catholic members will be found voting against him, and his colleagues. But whatever the result, it is, in the words of the *Toronto Leader*, "a calumny" to assert that this agitation for "secularization," "is a species of Romish aggression on Protestant property."

We have been frank with the *Transcript*; will he deal with us in the same spirit in replying to a question we are about to put to him? If, as he asserts, the "secularisation" of the Clergy Reserves in Canada would be "robbery"—by what name should we designate the resumption of the grant to Maynooth in Ireland? Or why should it be lawful to resume a grant made for religious purposes in the one case, and not in the other?

Owing to a mistake, this letter was crowded out last week: we tender our apologies for the omission:

To the Editor of the *True Witness*.

Bytown, 30th July, 1853.

Sir—On Tuesday, the 28th instant, the examination of the young ladies in the schools of the Sisters of Charity took place. On this occasion, his Lordship the Bishop of Bytown, his Clergy, and a number of Priests from the country, were present, as well as the parents and guardians of the pupils. Although I have attended examinations in the old country, as well as in Canada, I deem it my duty to state that I never witnessed a more orderly and satisfactory course of proceeding. The classes appeared in regular gradation, beginning with the first step of elementary education in French and English. Good specimens of penmanship were produced, and the system of writing taught is excellent. The progress in Arithmetic was very considerable, some of the young ladies, ten years of age, seemed familiar with the most practical rules of vulgar and decimal fractions, and the revolutions of Geography, the Use of the Globes, and Geometry, occupied a portion of the day very much to the satisfaction of the audience. The English Grammar classes acquitted themselves most creditably; in parsing and correcting false English, they exhibited an accurate knowledge of the Rules of Syntax. In fact, I believe they stand alone in this department in this part of the Province. I heard it remarked by persons supposed to be competent judges, that the pupils excelled in music, painting, and drawing, &c.

SPECTATOR.

The office of Chief Justice has been offered to, and accepted by the Hon. Mons. Lafontaine. This appointment reflects high credit on the government which has conferred it, and will give universal satisfaction to all men who desire to see our laws honestly and wisely administered. We require Judges like the Hon. Mons. Lafontaine to clear our judicial system from the foul stain cast upon it by the conduct of the Sheriff of Quebec.

The *Herald* says that the Attorney General has received instructions from the Governor General, to undertake the defence of the jurors against whom M. Loranger has instituted actions for libel.

The destruction of the present Mayor's portrait having been allowed to pass by unheeded, a similar outrage has been perpetrated on that of a former Mayor, Mr. P. McGill, whose lower end has been cut off and carried away. We have thus, out of two portraits of Mayors, only the top of one, and the bottom of the other, left. By uniting them, the portrait of a Mayor, acceptable to men of all parties, might be produced. But this, however desirable politically, is, we fear, aesthetically impracticable.

It is impossible to say who the guilty parties are in this piece of blackguardism; but we sincerely hope that steps may be taken to discover, and bring them to justice. The cutting of a piece of painted canvas is no great thing of itself, but it indicates a contempt for law and order which must be put a stop to, and the sooner the better.

(\* Of his portrait we mean.)

**EDUCATION.**—We would direct the attention of parents and guardians to the re-opening of the Montreal Model School. We have examined the writing of the pupils attending this School, and must certainly say that we have never seen such improvement. Mr. Doran as a commercial and mathematical teacher is unsurpassed. He possesses a thorough knowledge of the different branches of science necessary to qualify the pupil for any mercantile or engineering department. We wish him that success which he so justly deserves.

The *Quebec Chronicle* says that an extraordinary term of the Court of Queen's Bench is to be held at Quebec on the 15th September. On the same authority we learn that Dunbar Ross, Esq., has been named a commissioner to enquire into the complaints against the conduct of Messrs. Maguire and Symes, in connection with the Gavazzi riots.

Mr. Drummond, in his speech on the adjourned debate on the Nunery Bill drew a very accurate picture of the state of the Government church, which, as coming from a Protestant, and perhaps, with the exception of Sir R. Inglis, Mr. Spooner, and one or two others, the staunchest Anti-Catholic in the House, is worth preserving. He is assigning his reasons why, he should almost be inclined to look favorably on the restoration of the Catholic hierarchy of England—in lieu of the miserable effete caricature of an Episcopate now existing in virtue of some almost obsolete Acts of Parliament.

"He would go further, and would say, that seeing all ecclesiastical principles abandoned by the bishops and clergy of the church of England lately, all the recognitions of sacraments, of orders, and of everything else that was essential to the existence of the church given up, he should, with naïf delighted, have seen the strengthening of a church which, at least, would bear faithful witness for these things. He should have rejoiced, after my Lord Derby, and other Conservatives, had knocked down 10 bishops at a blow, to know that there were bishops being established in this city and all over England."

The election of a Commissioner of Schools at St. Constant, in place of a M. Bruneau, in consequence of that gentleman having left the Catholic Church, has been freely commented upon by the Non-Catholic press, as an illegal act, and as an undue interference with the rights of conscience—we will endeavor to give the true facts of the case:—

At St. Constant, for the last five years, the Protestant residents have had a separate Protestant school, with the right of electing their own Protestant commissioners. On the other hand, the Catholic school has been under the control of the Catholic commissioners elected by the Catholic portion of the community. One of the latter, a M. Bruneau, lately became a Non-Catholic, and in compliance with the request of the Catholic electors of St. Constant, backed by Mons. Melhior's interpretation of the School Law, resigned his situation, as disqualified for the office of commissioner of the Catholic school.

In this perhaps, the letter of the law was not adhered to, for the fact that M. Bruneau had ceased to be a Catholic, did not legally disqualify him for the office of Commissioner. But the spirit of the law, which gives to Protestants the right of having Protestant commissioners for their schools, would seem to be in favor of that interpretation which assigns Catholic commissioners, exclusively, to Catholic schools. Had M. Bruneau been a man of any delicacy of sentiment, he would have voluntarily tendered his resignation of office at the same time that he exercised his undoubted legal right to renounce his religion—and would not have waited to be called upon to do so by his constituents.

The regulations for the guidance of the male and female students of the Normal School, issued by the Chief Superintendent, are most stringent, not to say absurdly tyrannical. They are forbidden, even during the hours of recreation, and in the holidays, at any time or place, from having any communication with one another—brother with sister, or cousin with cousin, either by word of mouth, or by letter. The male students are also prohibited from having any acquaintance with young women not of the Normal School; and in the same spirit, the female students are to have no acquaintance with any young men of the city.—The promulgation of these edicts has aroused a spirit of resistance, and the female students have, as we learn by the *Hamilton Spectator*, given vent to their indignation, by tearing down the notices containing them, as soon as they were posted up on the walls.—Without impugning the motives of the framers of these regulations, we must say that if the morality of a Normal School cannot be maintained without them, the sooner we get rid of Normal Schools the better. Mr. Ryerson's legislation might have suited the crop-eared Pariahs of Connecticut, but it will never be submitted to in Canada.

The "Fishery" Dispute betwixt Great Britain and the United States is about to receive another complication. A third party, claiming the exclusive right of the contested "Fisheries" is in the field in the person of the soi-disant Earl of Stirling, whose trial for perjury some years ago in Edinburgh, may still be fresh in the memories of some of our readers. The claims of this gentleman were, after a searching investigation, pronounced to be utterly unfounded, by the highest authorities, and the claimant narrowly escaped the doom of a felon. He is now in Washington, and has made over his rights—such as they are—to the contested "Fisheries," to an American company, who intend testing the legality of this transfer by immediately despatching one of their vessels to the fishing grounds; and, of course, if interfered with by British cruisers, the company will demand the protection of their own government, which will thus be called upon to adjudicate upon the validity of the pretensions of the claimant of the honors and privileges of the Earl of Stirling. Though some of the American papers speak very largely about the danger of a collision, and the probabilities of war, the whole affair will most probably end in smoke.

So great has been the heat of late, that no less than 183 persons died in New York, from the effects of sun-strokes betwixt the 10th and 14th inst. Several deaths from the same cause have occurred in this city.

#### A SIZAR OF T. C. D.

WHO has had very great experience in teaching, the university entrance course, and every department of a finished English Education, would form an engagement in a College or Seminary, as Classical or English Assistant, or both.

Advertiser would establish a General School in any of the Provincial Towns if sufficiently encouraged. Testimonials and references of the highest respectability can be given. Advertiser's wife would undertake to instruct in English, Music, &c.

Communications addressed J. P. M., St. Anne's de la Poëssie, County of Kamouraska, C. E., will be attended to.