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THE TRUE WITNESS
 AND
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 MONTREAL, FRIDAY, JUNE 9, 1854.

CLOSING OF THE PROVINCIAL COUNCIL.

The third and last Session was held on Sunday last. High Mass was celebrated by His Grace the Archbishop of Quebec, and the Session closed with the usual ceremonies. On Wednesday morning the Bishop of Montreal, with his Coadjutor, the Bishops of Bytown and St. Hyacinthe, and the Administrator of Kingston, arrived in Montreal: we regret to say, that the Bishop of St. Hyacinthe is seriously indisposed.

The Rev. Mons. Taschereau has been entrusted by the Prelates of Canada with the charge of proceeding to Rome, and laying before the Sovereign Pontiff the result of their deliberations, to be by him, revised and recognised; until which time the Decrees will not be promulgated, nor binding as law, upon the faithful in the Province of Quebec.

His Lordship of Kingston will remain some days in town, and intends preaching on Sunday next at St. Patrick's Church.

NEWS OF THE WEEK.

The Parliamentary news is interesting. The canting knaves of Exeter Hall have been signally discomfited, and Mr. Chambers's anti-Nunnery motion has been thrown overboard, to the delight of every honest man; for this session, at least, the Convents and their inmates are secure from Protestant impertinence. This is a matter for congratulation to Catholics throughout the world, and should serve to stimulate the Irish Catholic members of the House of Commons, to union amongst themselves, and a faithful adherence to the policy of "independent opposition." The Aberdeen Ministry has sustained one or two defeats—on the Scotland, "Education Bill," which has been rejected, and on the "Oxford University Bill." Rumors, as usual, are a rise of an approaching change in the Cabinet; but they are little to be relied upon.

The Allied Forces, in the North and South, are spending their time very pleasantly, helping one another to do nothing. The reports of the bombardment of Revel and Sebastopol have been contradicted; but the capture of the steam frigate Tiger is confirmed. The Russians having refused to give her up, it is rumored that Odessa has been again bombarded by a detachment from the Black Sea fleet, the remainder of which is still cruising off Sebastopol. The following are the most important items of intelligence brought by the *Arctic*, which left Liverpool on the 28th ult.:

"A Protocol has been signed by the representatives of the Four Powers, asserting their determination to preserve the integrity of the Turkish territory; and it is said that Austria and Prussia will now demand the evacuation of the Danubian Provinces by Russia without delay.

"It is said the French army in Turkey will be augmented to 150,000 men.

"An English division was to embark from Constantinople for Varna, while the French forces were to march on the Balkan.

"It is rumored that the Russians—not being able to defend the seaboard of Circassia—have evacuated all their positions from Batoum to Mopola, burning all their own forts and falling back on Centis. On their retreat, the Circassians came down on them, and captured a detachment of 1,500 men.

"The rebellion is Thessaly in gaining ground.
 "News has arrived that the Castle of Gustafsharen, South of Angers, and at the entrance of the Gulf of Finland, has been destroyed, and that 1800 Russians have been taken prisoners.

"The 21st Fusiliers have received orders to hold themselves in readiness for immediate service in the Baltic, and will embark on the 29th May. Twenty sergeants and corporals are to be immediately appointed."

The past week has been signalised in the United States by horrid crimes, and disturbances. A man named Nicholas Bain, having murdered a whole family, fled to the woods, but has been captured, and is now awaiting his trial. The Brooklyn riots, arising out of the Street-preaching nuisance, will, we trust, have the effect of convincing the authorities that such unseemly exhibitions must, for the future, be suppressed. We copy the following account of this melancholy transaction from the *New York Herald*:

"STREET PREACHING AND RIOTING.—Again has the Sabbath day been desecrated by street preaching and rioting. Yesterday (Sunday, June 4) a crowd assembled in the Park, where a would-be martyr held forth, having unfurled above him the national ensign. Fortunately, his audience was more disposed to frolic than fight, and no disturbance occurred. But in Brooklyn yesterday afternoon, a fearful riot took place, dur-

ing which several persons were shot and between thirty and forty others severely injured by being beat with clubs, stones, and other missiles. It is a miracle no one was killed. The riot proceeded some hours, in spite of the efforts of the police, who, however, succeeded in arresting about fifty of the most active participants. Towards night the Mayor, with commendable promptitude, ordered out the military, and in a short time after, six uniformed companies obeyed the summons. Upon their appearance at the scene of disorder the mob quickly dispersed. These disgraceful outrages have at last reached a climax, and there cannot now be any difference of opinion as to the propriety and absolute necessity of an effective interference on the part of the authorities to remove the cause of them. If, as in the ordinary routine of life, the law tell a man that he must not use language to his neighbor calculated to provoke to a breach of the public peace, we cannot see why the principle should not be applied to the suppression of the growing evils arising from the religious warfare carried on through the medium of street preaching. The power to do so is vested in the hands of those who have the granting of licenses, and should be exercised with more strictness and discrimination. Privileges of this sort ought not to be granted to persons who have distinguished themselves by the violence and inflammatory character of their polemical harangues, and whose track is always marked by rioting and public disquietude. If this rule had governed the authorities, we should not now have to place on record the lamentable events of yesterday."

A few cases of cholera have made their appearance at New York.

ANNUAL REPORT OF THE NORMAL, MODEL, AND COMMON SCHOOLS OF UPPER CANADA, for the year 1852, with an Appendix; by the Chief Superintendent of Schools. Printed by order of the Legislative Assembly.

"Charity demands that we should await the result of the discussion and representations which might yet take place on the subject"—the Act Supplementary—"before condemning the Ministry for mere ambiguity of language."

Thus remonstrated the *Canadian* of Quebec, in the month of May of last year, with the TRUE WITNESS—when the latter journal objected to the "Act Supplementary," as insufficient to remedy the grievances of which the Catholics of Upper Canada so loudly and justly complained, and as a measure for which little thanks were due from Catholics to the Ministry who introduced it. Since then, a fair trial has been given to this professedly remedial measure, and acting upon the recommendation of the *Canadien*, we have been willing to give the framers, or rather, the reputed framers, of the Law, credit for good intentions and honesty of purpose. We have been content to wait until the value of the "Act Supplementary" had been fairly and experimentally tested. What then is the unanimous verdict of the Catholics of Upper Canada, Clergy and laity, upon this Law, from which so much was expected, and for which we were called upon by Ministerial organs to be humbly thankful?

Our worst anticipations have been realised. Instead of affording relief, this "Act Supplementary" has but imposed additional burdens on the Catholics of the Upper Province; whilst in its practical results on their Separate Schools it has been justly pronounced by competent authority "a snare and a mockery." It held out promises which were never meant to be fulfilled: and now, within a year from its coming into operation, the Catholics of Upper Canada find themselves again compelled to call upon the Legislature, for another Act, to Supplement the "Act Supplementary" of last session. That thus it would be, we anticipated from the "Act" itself: and the doubts, which a year ago, we ventured to cast upon the sincerity of its framers—and for which we were so severely taken to task by the *Canadien*—have become certainties. The "Act Supplementary" has realised the expectation of its framers: and, in that it has left the Catholics of Upper Canada exposed to heavy "burdens and disadvantages," it has done that which it was intended to do. Of this we have ample proof, in Dr. Ryerson's "Annual Report," now presented to the public—We would direct the attention of our readers to this document, as containing a full justification, of the political agitation of which the Catholic Institute of Toronto has set the example, and of the harsh estimate formed last year by the TRUE WITNESS, of the value of Ministerial professions of liberality towards Catholics. All factious opposition to that Ministry we disclaim; but at the same time it is impossible to arise from the perusal of this "Report" without being convinced that, in introducing their "Act Supplementary" of last session, the Upper Canadian section of the Ministry were playing a double part: and whilst, professedly, seeking to remedy the grievances of which the Catholics complained, were, in reality, mere tools in the hands of the "Chief Superintendent of Education," wherewith that functionary was enabled to rivet more firmly, upon the necks of his Popish serfs, the galling chains of "State-Schoolism." As it was never seriously intended to do justice to Catholics, we do not wonder that the "Act Supplementary" in so far as their interests are concerned, has turned out a dead failure.

What then was its object? We find it stated by Dr. Ryerson, at page 20 of his "Report":

"It furnishes a safety valve for the explosion and evaporation of those feelings which would otherwise be arrayed against any National School System."

And whilst, in theory, conceding the principle of the right of Catholics to Separate Schools, it hampers the concession with so many restrictions, as to make it in practice utterly worthless. Viewed in this light it must be admitted that the "Act Supplementary" was a master piece of trickery in legislation; and reflects great credit on the astuteness of its author, although not quite so flattering to the fair dealing of the Ministry, its reputed framer.

We say "reputed framer" because the measure

was introduced by the Government as their measure; and the most solemn assurances were given by some of its members, that its provisions had been drawn up by the Upper Canadian Ministers themselves, expressly with the view of relieving the Catholics, from the iniquitous burdens imposed on them under the old law. What then will our readers think of the honesty, and amount of reliance to be placed on these gentlemen, when we inform them that they had nothing whatever to do with drawing up the measure in question—having given to Dr. Ryerson, the avowed enemy of Catholics and their separate schools, unfettered power of legislation? And yet, if the "Report" may be believed, such was the case. At page 23 we read:—

"One other allegation has been made; calculated to excite prejudices and opposition against the 4th section of the Supplementary School Act in regard to separate schools. It has been represented, as a party concession to ecclesiastical demands, and Lower Canadian influence. I am able to assert, from personal knowledge, that no part of that section was dictated, or suggested, or modified, by any public man in Lower Canada. I can also affirm that it was prepared by myself, and submitted to the consideration of the Government without previous consultation with any member of it on the subject; and P²—the great "Absolute Me" of Upper Canada—"constructed it according to what I had previously stated in an official correspondence, which was approved by those who have most objected to this provision of the act. The responsibility of others, whether Ministers of the Crown, or private members of the Legislature, was in sanctioning substantially that which was submitted to them."—Annual Report.

Here then we have the whole history of the legislation of last year, and of the cause of the failure of that legislation to give satisfaction to the Catholics of Upper Canada. Their complaints were so reasonable, and well founded, their demands so equitable, and their threatened opposition to the Ministry so formidable, that it was felt that something must be done to satisfy them; that it was absolutely necessary to provide some "safety valve" through which might find vent those hostile feelings which menaced the whole fabric of State-Schoolism, and the existence of the Ministry itself. At the same time, this was to be done so as not to thwart the designs of the great Educational Autocrat of Upper Canada, or to provoke the sectarian animosity of Mister George Brown and his brother fanatics; the superfluous steam was to be let off, but without detracting from the power of the great national engine—State-Schoolism; the result was the "Act Supplementary" of 1853. It is not wonderful, considering by whom, and with what object, it was drawn up, that, in practice, it has turned out, what, when it was first laid before the public, the TRUE WITNESS predicted that it would turn out—a "snare and a mockery."

But the Catholics of Upper Canada are not going to be so fobbed off, as the result of the approaching elections will show. By their vote, has the present Ministry been hoisted into power; and the vote that made, can as easily unmake. The question of Education at the next elections, will be made by all honest Catholics a test question. From every candidate who presents himself to them, they must exact the pledge to use every means within his power to secure full Freedom of Education to Catholics. Freedom—not as Dr. Ryerson understands it—but as the Prelates of the Church demand; immunity from those "burdens and disadvantages" under which Catholics now labor, but of which, according to Dr. Ryerson, they have no right to complain. "Down wantons, down" is still his cry.

"The most, and in my opinion, only effectual method of causing the ultimate discontinuance, and abandonment of Separate Schools"—says the Chief Superintendent in his Report—"is to retain the existing provision of the law on the subject. I am persuaded, nothing but actual experiment will satisfy them (Catholics); and I am equally persuaded that that experiment, the longer and more extensively it is tried, will produce only the deeper and wider conviction as to the disadvantage and inexpediency of Separate Schools."—p. p., 21, 22.

And he adds that as, they are "self-incurred:"—"The burdens and disadvantages" of Separate Schools, "cannot be complained of as a grievance."—*Id.*

And of course, as the "burdens and disadvantages" under which dissenters in England labor in the matter of Church-rates are "self-incurred"—for no one compels them to be Methodists or Presbyterians—so by parity of reasoning those "burdens and disadvantages" cannot be complained of by dissenters from the national church. They do complain, however, and loudly too; we are not concerned to say, how justly.

And the Catholics of Canada too, complain. That they are subject to "burdens and disadvantages" because they cannot, without violence to their religious convictions, avail themselves of the Schools provided by the State, is fully admitted by the Report; and as, with all due deference to Dr. Ryerson, we think that the State has no right to impose "burdens and disadvantages" upon any class of its subjects, because of their honest, conscientious scruples, we do, in spite of the high authority against us, think that we have the right to complain of these "burdens and disadvantages as a grievance" aye—and as a grievance to which we will not submit.—Our demands resolve themselves simply into this—that these "burdens and disadvantages" imposed by unjust laws, be by just and equitable laws removed. They have been imposed intentionally, and with the design, as the "Report" pretty clearly admits—"OR CAUSING THE ULTIMATE DISCONTINUANCE AND ABANDONMENT OF SEPARATE SCHOOLS;"—whether they will be successful in effecting their object depends, however, upon the temper of the Catholics of Upper Canada. Perhaps the Chief Superintendent has as much under calculated their power of en-

during "burdens and disadvantages" as the Ministry certainly over calculated the extent of their gullibility, when it tried to pawn off on them the "Act Supplementary" of last session, as a remedial measure. We shall return to the subject shortly.

There can be no doubt that it is the design of the Secret Societies in the United States to provoke a collision betwixt Catholics and Protestants; and unfortunately, many of the former, unmindful of the exhortations of their clergy, and of the precepts of their religion, are, by their foolish acceptance of the challenge thrown out to them, doing their very best to further the designs of their enemies. It is strange that they will not perceive that in allowing themselves to be provoked to a breach of the peace, Catholics are but weakening their own position, and strengthening that of their Protestant antagonists. Have, Irishmen in the States, then, clean forgotten the counsels of their true friend, and Ireland's illustrious patriot, Daniel O'Connell?

The tactics of the Protestant "Know-Nothings" are very simple. Some scoundrel, with lungs of cast-iron, and face of brass, is engaged to take his stand upon a tub, at the corner of some frequented thoroughfare, or in those quarters where the Irish do mostly congregate. From his bad eminence, this fellow pours forth a flood of obscene calumnies against the faith and morals of Catholics; and every beastly epithet which the vocabulary of Billingsgate, or the brothels of New York can supply, is lavished upon their clergy and religious. Then a crowd collects: the thoroughfares are blocked up; some hot headed, wrong headed, son of Erin, gives the lie to the white chokered mountebank on his tub: a riot ensues; the Protestant mob, which, in anticipation of this event, has come well supplied with fire-arms and ammunition, fires upon the luckless Irish; whilst the police and military—likewise sound Protestants—come up at the end of the fray, and hale away to prison, any unlucky wight whom they can lay their hands upon, and whom they suspect of the crimes of Celtism and Popery. These melancholy scenes are repeated regularly every Sunday in the large cities in the United States; they may be looked forward to as part of the regular Sabbath-day exercises in that land of "Civil and Religious Liberty."

In the meantime, the Protestant journals both in the States and Canada, teem with complaints of the brutal excesses of Popish Irishmen—with denunciations of the blood-thirsty Papists, who would, if they but had the power, deny to their Protestant fellow citizens the right to worship God after their fashion;—carefully suppressing, however, the insults and provocations which have called forth the excesses which they so feelingly condemn. How different would be the language of our Protestant contemporaries if, for a few weeks, they could be made to change places with Catholics, and were subjected to one tithe of the insults so cruelly and unmeritedly heaped upon the latter. Let us suppose, for instance, that here in Montreal, where numerically Catholics are the more powerful, it were the regular custom every Sunday forenoon, for some Catholic, surrounded by several thousands of armed Irishmen from Griffintown, to plant himself in some conspicuous position in Notre Dame, or Great St. James Street; and thence commence an attack upon Protestants, in the style of the Rev. Mr. Orr—Gavazzi, or Joseph Folger.—Let us suppose that Anglicans, Presbyterians, and Methodists, going quietly to their places of worship, were to find the streets blocked up; and were thus condemned to listen, week after week, to the most brutal tirades against their religion, against their ministers, against the chastity of their sisters and daughters. Would their patience, think you, long withstand such trials? would there be no remonstrances, no "shoutings and hootings," no attempts on the part of the Protestant community to obtain by force that redress, and protection which the civic authorities refused to afford them? Would Protestants but ponder these things, would they but ask themselves—"How would we behave if openly insulted, and reviled, and threatened in the public streets, as are the Irish Papists of New York?" they would—we cannot but think—feel inclined to pass a more lenient judgment on the misguided, but grossly outraged Catholics, whom they now denounce.

Street preaching—especially when of controversial nature—is a public nuisance which would not be tolerated for one moment in any well organised community. From this nuisance—thanks to the manner in which our laws are administered—thanks to the well regulated freedom which all classes enjoy—thanks to our numbers, and thanks, also, it must be admitted, to the good sense and good taste of all the respectable portion of our Protestant population—the Catholics of Canada have hitherto been exempt. Neither the "Angel Gabriel," nor his colleagues—Parsons, Folger, &c.—would be tolerated for one instant in our thoroughfares; and it is to be trusted, for the peace of the community, that this state of things may long continue amongst us. But there are, we know, mischievous men in our midst; men who would, if they could, renew the unhappy scenes of last year—who would, if they could, stick up a Gavazzi, or an Orr, at the corner of every street in our city.—It is not impossible, that, in some parts of Canada, these men may endeavor to introduce the objectionable practice of "Tub," or "Street-preaching;" and it is as well that Catholics should be on their guard against these attempts to disturb the public peace. Should anything of the kind occur, the duty of Catholics is very clear. They should not go near such preachers; they should endeavor to avoid listening to them, and if interrupted, or annoyed, in the public thoroughfares, they should be careful to abstain from any exercise, or threats even, of physical force. The laws of the country suffice to protect them; they are not here, as in the United States,