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THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, DEC. 31, 1852.

Mr. Editor,—Will you be so kind as to insert this note in your next number. Owing to the smallness of the house in which the Bishop of Montreal is residing, since the destruction of his Palace by the great conflagration of the 5th of July last, His Lordship will be deprived of the satisfaction of receiving his friends as usual on New Year's Day. Hence there will be no New Year's Day receptions at the "Hospice St. Joseph."

Your very obedient servant, J. O. PARÉ, Can. Secretary. Hospice St. Joseph, Dec. 30, 1852.

THE OLD AND NEW YEARS.

With this day concludes the year 1852, a year not unfruitful in great events. We have heard the people of that great nation which just sixty years ago proclaimed the abolition of all Royalty, and to the tune of Ca-Tra, danced its Carmagnole around the scaffold stained with the blood of their sovereign—clamoring, as with one voice, for the restoration of absolute Monarchy, and greeting, with shouts of "Vive L'Empereur," the queller of democracy. "Glorious Days" and the "Sacred Right of Insurrection" have run their allotted course, and may now be summed up in the short, but expressive formula—"Napoleon, by the grace of God—Empereur des Français." Great names too have been extinguished from amongst us. Spain has lost her brave old general Castinos; America mourns over the death of her greatest orators and statesmen—Clay and Webster; and in England, the sound as of a nation weeping is heard beneath the dome where repose the ashes of Arthur Duke of Wellington; death, with his keen sickle, has not been idle during the year that has passed away.

"Sed nos qui vivimus benedicimus Domino—But we that live bless the Lord;" let us thankfully acknowledge the many benefits we have received at His hands, especially in the constant care that He has had of His Church. How have the anticipations of the enemies of that Church been frustrated, and all their prophecies against her brought to naught! The year 1852 was, according to them, to behold the downfall of the Pope, the overthrow of Catholicity, and the triumph of Infidelity, Protestantism, and Socialism. None of these things have come to pass; the Pope is seated at Rome more firmly than ever; strong in the respectful support of all the Catholic powers of Europe; stronger in the affections of his repentant subjects. We have seen England, after vain bluster, loud bullying menaces, and ineffectual legislation, compelled to humble herself before a power which she pretended to ignore, and to send her embassies, vainly to sue, where in her pride she fancied that she had the power to command. The despised, violated, put on one side, Ecclesiastical Titles Bill, and Sir Henry Bulwer's bootless mission to Rome, will long remain memorials of the impotent malice of Protestantism, and the inextinguishable vitality of the Holy See. In France, in Germany, throughout the continent of Europe, we have seen the Jesuits recalled, and reinstated in their long desecrated halls; hardly can that venerable Company of Jesus suffice to meet all the demands that are made upon it: and on this continent the numerous Catholic Churches, and Catholic Cathedrals, springing up in every direction, in spite of the prejudices of a people almost wholly abandoned to sensuality, and mammon worship, testify to the rapid increase of our holy Faith in every quarter of the globe. The Catholic who loves his Church has many reasons to look back on the year 1852 with sentiments of joy and gratitude to Him who is the Keeper of Israel.

And with hope and confidence towards the year 1853, that is about to commence, for His arm is not shortened, nor will He forget the promises made to our fathers. Many a conflict yet awaits the Church—many an enemy has she to subdue—many a dark storm to encounter—for on earth she must still be the Church militant; yet unscathed and victorious, she

will pass through them all, as she has through the thousands that have gone before. Not in vain have her prayers, during the year of Jubilee which is about to close, ascended up to the dwelling place of the Eternal; His ear has heard her supplications, and His right hand will give protection.

And so, finding in the past a pledge for the future, without cause of regret for the year that is gone—without anxiety for that which is to come—do we bid farewell to 1852, and greet the advent of 1853. As Catholics, our aspirations and prayers are first of all for the Church—that peace may be on her ramparts—plenty within her walls—abundance for them that love her; but shame and confusion of face to all her enemies, or who seek to work her annoyance. To these, our prayers for the Catholic Church, we desire to add our best wishes for the welfare and prosperity of our readers: may God grant them a Happy New Year, and many of them.

NEWS OF THE WEEK.

The Chancellor of the Exchequer has pledged himself and his colleagues, to stand or fall by the result of the debate on the Budget, which was to take place on Friday the 10th inst. This announcement has caused no little anxiety, although the general opinion seems to be that the Derby Ministry will have a small majority in its favor; much depends upon the conduct of the Irish members: the fate of the present government is in their hands, and if they do but vote in accordance with the fine speeches, by them made, at hustings and at Religious Equality meetings, Lord Derby will not again have it in his power to insult the Church, or to issue another of his Anti-Catholic Proclamations. Meetings in opposition to the Budget have been held in the different metropolitan boroughs, and a warm conflict is expected.

The other proceedings in Parliament have not been of much interest. On the 3d inst., Sir William Molesworth put some questions to the Secretary of State for the Colonies, respecting the intentions of the ministry with regard to the Canada Clergy Reserves. Sir J. Pakington, in reply, stated that this was essentially an Upper Canada question, and that the members for Upper Canada were nearly divided upon it. Considering that the majority which had carried the Resolutions to which the hon. gentleman referred, consisted of a large number of Catholics of the Lower Province—that the Act of 1840 was proposed, and accepted by all parties, as a final settlement of this difficult question, and was part of the arrangement of the Act of Union, which was intended as a safeguard to Protestant endowments—considering all these circumstances, it was not the intention of her Majesty's government to introduce any Bill to repeal the provisions of the Act of 1840. Sir W. Molesworth then gave notice, that immediately after the Christmas recess he would move for leave to bring in a Bill to enable the Legislature of Canada to dispose of the proceeds of the Clergy Reserves, subject to certain conditions. On the same day Mr. Scholefield gave notice that, upon the motion respecting the Maynooth endowment coming before the House, he would move that the House should take into consideration all enactments now in force, whereby the revenue of the State was charged for ecclesiastical purposes, with a view to their repeal.

In the House of Lords on Tuesday, the Earl of Shaftesbury presented a petition signed by 20,000 Liverpool females, praying for an inspection into nunneries. In the House of Commons Mr. G. Moore presented a petition from a number of Catholic Prelates, and of Clergy in the Diocese of Tuam; the petitioners stated that they approached the House with a deep sense of the injury which the imposition of the Protestant State Establishment had inflicted upon Ireland, and that they trusted that the House would not permit a private monopoly to interfere with the well-being of that country. The petitioners further stated that a Protestant State Bishop had died the other day, leaving a quarter of a million sterling—all derived from the resources of a Catholic people, who outnumbered, in the proportion of one to fifty, the adherents of the State Establishment.

Mr. Sergeant Shee, in a brilliant speech, moved on the same evening the second reading of the "Tenant Right Bill;" after a lengthy debate the Bill was read a second time, and referred to a select Committee, in common with Mr. Napier's "Tenant's Compensation," and other "Bills," for adjusting the relations between landlord and tenant in Ireland; upon this occasion Mr. Lucas made his debut, and very successfully. Mr. Spooner has distinguished himself as usual by the number of petitions he has presented against the influence of Catholic Priests in Ireland, and the Maynooth Grant. The Observer insists that Parliament could not be adjourned before the 17th inst., and then only for a short period, to meet again in the second week of February.

The coronation of his Imperial Majesty Napoleon the Third, is expected to take place in the month of May; and it is rumored that, about the same time, his marriage with the Princess Wassa will be celebrated; the Count de Morny is to proceed to Germany to demand the hand of the Princess for his Sovereign. The Archbishops and Bishops of France, have given directions to their Clergy to have the "Domine Salvem fac Imperatorem Nostrum Napoleonem" chanted after the conclusion of Divine service. The rejoicings at the restoration of the empire are universal amongst all classes of French society.

Papers have been received from Australia up to the first week of September. Gold in large quantities had been discovered in the vicinity of Adelaide; the auriferous country is supposed to extend over a tract of sixty miles in length. Gold also had been found in the New South Wales district, about 150 miles from Maitland: the diggers were rushing thither from all quarters.

ANNUAL REPORT OF THE NORMAL, MODEL, AND COMMON SCHOOLS IN UPPER CANADA FOR THE YEAR 1851.

PRINTED BY ORDER OF THE LEGISLATIVE ASSEMBLY.

Before noticing the contents of this "Report" we would again beg our readers to bear in mind what is the grievance of which the Catholics of Upper Canada complain—that they are, by the law as it now stands, compelled to pay for the support of Non-Catholic Schools to which they cannot send their children without doing violence to their conscientious convictions, and disobeying the reiterated injunctions of their church; and that they are thereby prevented in a great degree from contributing to the support of purely Catholic Schools. That this is a gross injustice, no man, unless he be a Liberal or Democrat—which is the conventional phrase used to designate a tyrant who has not sufficient courage to avow his principles openly—will deny. So glaring is this injustice, that our rulers have practically confessed it, and are willing, if they but had the power to remedy it. But alas! there are so many counter influences brought to bear upon them. "If we do justice to the Catholics of Upper Canada" they say one to the other "what a pucker George Brown will be in! what loss of support from the Loyal Orangemen, and sound Protestants may we not expect"—and thus, "letting—I dare not wait upon I would—like the poor cat in the adage," they manage to lose the confidence of one party without obtaining the cordial support or esteem of the other. Our ministry may be composed of well meaning men, but alas! they sadly want pluck.

Of this we have a notable instance in this very "School question." Willing to do justice to the Catholics, Mr. Richards, Attorney General for Canada West, lately drew up a "Bill to make certain provisions with regard to Common Schools in Upper Canada." In this Bill, Mr. Richards had introduced a clause which we give below, and which was perfectly adapted to remedy the grievance complained of, giving to all persons of all religious denominations, supporting Separate Schools, immunity from all taxation for School purposes "beyond the amount which shall be required to secure the payment of the annual Legislative School grant," and in which, as forming part of the "School Fund," the supporters of the said Separate Schools are, by the XIX section of the "School Act," entitled to share, according to the average attendance of pupils upon such Separate Schools. Here is the clause as it originally stood in Mr. Attorney General's Bill, and following immediately after the fifth clause, as it now stands:—

"And be it enacted—that in all cities, towns, incorporated villages and School Sections, in which Separate Schools exist, or shall exist according to the provisions of the nineteenth Section of the said Act, thirtieth and fourteenth Victoria, c. 48—persons of the religious persuasion of each such Separate Schools, shall be exempted from the payment of all school rates for the support of Common Public Schools of such city, town, incorporated village, or school section, beyond the amount of rate which shall be required to secure the payment of the annual Legislative School grant apportioned to each such Municipality, or School section; and each such Separate School shall share in the Legislative Common School grant, apportioned annually to each such city, town, incorporated village, or township, and the corresponding amount raised by rate to secure the same as hereinafter mentioned (which shall constitute the 'School Fund' mentioned in the said nineteenth section of the said, in part recited Act,) according to the average attendance of pupils attending each such separate school—(the mean attendance of pupils for both winter and summer being taken)—as compared with the whole average attendance of pupils attending the Common Schools in such city, town, incorporated village or township; and a certificate of qualification signed by any Bishop, Priest, or Minister of the persuasion of such Separate School shall be sufficient for any teacher of such school. Provided always that such exemption from the payment of school rates, as herein provided, shall not extend beyond the period of the existence of a Separate School in any such city, town, incorporated village, township, or school section."

The other provisions of this clause are of no importance; but it will at once be seen that, had this clause been allowed to remain part of the Bill, the great grievance of which the Upper Canada Catholics complain—liability to taxation for Non-Catholic School purposes—would have been done away with, and the most odious features of State-Schoolism obliterated. Why then, perhaps the reader will ask, was not this clause, so just, so reasonable in its provisions, allowed to remain part of Mr. Attorney General's Bill? for sure enough, in the Bill actually introduced, no such clause appears, neither is there therein the slightest symptom of any intention to alleviate the yoke that so long has galled the necks of the poor, docile, much-enduring Upper Canada Papists. The only explanation of the mystery that we can offer is this. Shortly before the Attorney General introduced his Bill, the Chief Superintendent—who Atlas-like bears upon his official shoulders "the educational interests of all classes" of the community—paid a visit to Quebec—had an interview with the Attorney General—saw the proposed Bill and its obnoxious clause. Hereupon his official soul was stirred to its inmost depths: he feared that, if allowed to appear before the House it would stand a good chance of becoming law; and he saw clearly that if allowed to become law, Protestant control over the education of Catholic children would be fairly at an end, and that its death blow would be given to the cunningly devised system of proselytism, which, under the hypocritical guise of National Education, Dr. Ryerson, and his colleagues, have long striven to enforce in Upper Canada. Wherefore to prevent such a dire calamity, our Methodist friend exerted all his influence; and so worked upon the fears of the Attorney General that, at last, that well intentioned, but vacillating individual, was prevailed upon to ex-

punge from the Bill the only clause of any value which it contained, the only clause for whose sake it was worth while introducing a Bill upon the subject of State-Schoolism at all. We hope that when Parliament re-assembles, and the subject comes under discussion, some Catholic member will move for the re-insertion, in its original place, of the expunged VI clause, and that Mr. Richards will support the motion; for we have too good an opinion of our Attorney General to suppose him capable of the baseness of disowning his own offspring. We will now say a few words on the contents of Dr. Ryerson's "Report."

The object of this document is two-fold: to set forth the blessings of State-Schoolism, and to magnify the office of the Chief Superintendent. For this latter purpose we have "Resolutions" and "Testimonials" from "County Councils" laudatory of "the great ability, indefatigable industry, and untiring zeal with which you"—that is "ME" of course—"have labored in the cause of common school education." A great part of the "Report" is taken up with these flattering testimonials, which however agreeable to the vanity of "ME," possess but little interest to the general reader or Not-ME: we shall therefore turn to that portion of the "Report" which more directly refers to the nature of the education given in these common schools.

And here we find the widest differences of opinion amongst the writers: by some the common schools are held up to our unqualified admiration: by others they are spoken of in very different terms. It is a literary monster is this "Report," with its two voices. Its forward voice is now to speak well of its friends; its backward voice is to utter foul speeches, and to detract—we will listen to the backward voice as the more disinterested voice, and as therefore the more likely to utter truth. We copy from the Appendix, containing the "Reports of Local Superintendents of Common Schools, and Boards of School Trustees in Upper Canada, relative to the state and progress of elementary education in various Townships, Villages, Towns, and Cities therein."

The Rev. D. Clarke, of Charlottenburgh, County of Glengarry, regrets—"that, while much is done with a view of giving to the young, a secular education, little is done for their welfare when this world ends. In some schools a Bible cannot be found, and it would not be for the advantage of the young to imitate the opinions, and to imitate the conduct of their teachers."—p. 66.

James Gamble, Esq., of Hawksbury, County of Prescott, after observing how necessary it is that—"children be well educated, their minds cultivated, drawn out, strengthened, together with such established principles as shall qualify them to discharge the duties, with honor and efficiency of any and every situation which they may be called to fill"—adds—"The schools of this township generally are not of the character to promote, to any great extent, such an education."—p. 69.

Edward Byrne, Esq., of the County of Lanark remarks—"that there is still much need of improvement in our common schools"—and expresses his "feelings of regret respecting the miserable class of teachers we have in this township"—p. 75.

We shall have a word or two to say about these "teachers."

The Rev. W. Orniston, A. M., County of Durham, "regrets deeply that he cannot speak more decidedly of our progress . . . Our common schools have still many obstacles to surmount, many prejudices to overcome, and many improvements to make, ere they become what they should be—the nurseries of order, intelligence, and virtue. . . . Another great difficulty is the paucity of good teachers; and until a better educated, and more thoroughly trained class of these can be procured than are at present too frequently employed, our hopes for the future cannot be very sanguine."—p. 87.

The Rev. Andrew Wilson, Woodhouse, County of Norfolk, regrets "one very great defect" which he has found "throughout the schools," and which he fears is to be found in the schools of more townships than Woodhouse; that defect is—"The almost entire neglect of moral training,"—which is the more remarkable, seeing to whose care "the educational interests of all classes are entrusted." The Rev. Mr. Wilson truly remarks upon the results of Upper Canada common school education, that—"Any education which embraces not the development of our moral nature, I consider as not only defective, but injurious to the individual, and dangerous to the community. The subject of such an education"—such as is given in too many of the common schools—"is being prepared for the better accomplishing of all the deeds of darkness which his fallen and corrupt nature may suggest"—p. 101.

Thomas Cross, Esq., M. D., County of Kent, complains that—"The schools have in too many instances been filled by men who, both from immoral habits, and mental incapacity, are notoriously unfit to be placed in stations of such trust and responsibility"—p. 111. And again at p. 114, the Rev. J. Armour, Sarnia, County of Lambton, complains that—"Teachers of suitable attainments are not to be had." It is not too much to say, that, when we find Protestant gentlemen, ministers, and members of other professions, testifying to the immoral and irreligious nature of the education too often given in the common schools, it is the bounden duty of Catholics to discourage, by every means in their power, all such immoral, and irreligious, common schools.

It will be seen that the writers of these Reports,—the Local Superintendents—complain principally of two things,—1st—"The almost entire neglect of moral training, and religious instruction. 2nd—"The ignorance and immorality of too many of the teachers,"—"whose opinions and conduct, it would not,"—according to the Rev. Mr. Clarke—"be for the advantage of the young to imitate, and imitate."—