

contrary to the provisions of this Act, shall be and are hereby repealed. The Local Superintendent has received not only two semi-annual reports from the Trustees of the Separate School for 1854, but even four; two filled up before the close of each half-year, and two before the blank reports came to hand, and then the blank reports filled up after. The reason of retaining blank reports until after the day fixed by law, be the black reports sent to the Local Superintendent, which they should be sent to the Local Superintendent, is difficult to divine; perhaps it was not to tempt to cheat the step-child. But the Doctor, in quoting the 2nd clause of the 31st section, which has respect to Rural School Sections, Rural Superintendants, and County Treasurers, appears to assume all his might, and hopes to crumble in an instant all dependants to dust. Does the Doctor mean that a Superintendent can give a qualified Teacher, Rural Superintendent, a cheque on a County Treasurer for his pay; or if he did, would the County Treasurer be obliged to pay him one cent? Why then should the Trustees of a Town Separate School be bound to send such a Superintendent an annual report, after sending two semi-annual reports to their Town Superintendent? The fact is Mr. Editor, the implacable hatred which the Doctor bears to his step-children, the Separate Schools, will, I fear, ultimately set him mad; and were it not for the justice and honor of the thing, the Trustees of the Separate School would scarcely look after the pittance of the Government Grant; for I am quite certain that what they receive would not pay for the trouble and labor of filling up all those reports, and far, very far indeed, from paying in the same ratio that the Doctor is paid for putting Trustees of Separate Schools to so much unnecessary labor. And as a proof of my assertions, for the Winter half-year, the Trustees of the Separate School received out of the immense Government grant—having an average of 79 scholars—the round sum of £8 2s 5d!!! a very liberal aid indeed towards paying two Teachers.

In conclusion, Mr. Editor, I entertain a well grounded hope, that if the Doctor continue to compound his medicine for his step-children, the Separate Schools, a little longer, with the same want of skill and disregard for justice, that either the Honorable members of the Legislative Assembly of this Province will have to grant the same justice to Catholics, respecting the education of their children, as to other British subjects; or all lovers of humanity and justice will on one day or other rise up against Dr. Ryerson, and insist that he ought not to be a father over Common Schools, or a step-father over Separate ones. The current half-year will end the 30th of June next, after which I will inform you of the effects of the sweet sound of our new drum on the other side of Lake Ontario. Until then,

I remain, Mr. Editor,
Sincerely yours,
HIBERNICUS.

Branford, May 1st, 1855.

The above is illustrative of the tactics by which the Methodist Chief Superintendent of Education for Upper Canada, hopes to abate the nuisance—as he considers it—of Separate Schools for Catholics;—and affords a striking confirmation of the correctness of the opinion long ago enunciated by the TRUE WITNESS—that no modification of the School Laws of Upper Canada will ever suffice to remedy the injustice of which the Catholics of that section of the Province complain, so long as the duty of interpreting, and applying, those laws is entrusted to one so notoriously hostile to separate schools, as is the Rev. Dr. Ryerson, the Methodist Superintendent. Of that gentleman's private character, we have no desire to say anything disrespectful. He may be, in his domestic relations most exemplary; he is, no doubt, a very clever man, though somewhat crotchety; but the active part he has always taken against separate schools, and his well known antipathy to Popery, render him eminently unqualified to discharge with justice and impartiality the functions of the important office with which he has been entrusted. We are very certain that a Catholic ecclesiastic would not be tolerated for one day, by the Protestant population of Upper Canada, as Chief Superintendent of Education. How then can it be supposed that Catholics can see, without indignation, the appointment of a Methodist minister to the same office?

Dr. Ryerson does not even seek to conceal his hostility to separate schools. He looks upon them as, at best, an evil, which, for the moment, may be tolerated; but which it is the duty of the Government to suppress at the earliest opportunity. It was in this spirit, that the existing provisions of the law—as he himself admits—were conceived; and it is by means of these "existing provisions," as interpreted and administered by himself, that he hopes to bring about the discontinuance and abandonment of separate schools. Not by direct legislation does he seek to effect this; but by exposing the supporters of the said schools, to so many legal quibbles and harassing annoyances, that, at last, they themselves shall be glad to get rid of the law which affords them such a very troublesome privilege.

It is now two years since the passing of the "Act Supplementary" by the "Hincks" Ministry; and we may refer to the columns of the TRUE WITNESS of that epoch, to show how correctly we then estimated the value of that pretended concession to the demands of Catholics, and how accurately we had calculated its results. The *Canadian*—the then ministerial organ—was very severe upon us at the time for our unworthy suspicions; and accused us of making a factious opposition to the Government of the day. Well then; we have waited for two years, patiently—and what is the result? In the language of the Catholics of Upper Canada—from the highest dignitaries of the Church, to the humblest Catholic layman—it is now declared that the "Act Supplementary" is but "A SNARE AND A DELUSION;" whilst Dr. Ryerson chuckles over it with great glee, and deprecates all tampering with it, because, in his opinion—and he is no mean judge—

"The most and only effectual method of causing the ultimate discontinuance and abandonment of separate schools, is, to retain the existing provisions of the law on the subject."—*Vide School Report.*

Here, in these words, we have the best possible ar-

gument for the immediate alteration of the "existing provisions of the law"—If it be the intention of our Government, not to deprive the Catholic minority of Upper Canada of the right to have separate schools. Here, too, we have an incontestible proof of the impropriety, the injustice, and the gross inconsistency, of retaining Dr. Ryerson in his present situation.

The law recognises the right of Catholics to separate schools, by making provision for their support. Now we will not suppose that the law deliberately recognises that which it holds to be wrong. The law therefore must recognise that any statute, clause of a statute, or interpretation thereof, which tends directly or indirectly, to cause the discontinuance of separate schools, perpetrates a wrong upon their supporters. But the "existing provisions of the School Law"—and the interpretation put upon them by Dr. Ryerson—do inevitably tend, by the admissions of the latter, to cause that discontinuance; and therefore, the "existing provisions" and the retention of Dr. Ryerson in office as Chief Superintendent, are a gross outrage upon the admitted right of the Catholic minority of Upper Canada to have separate schools. Again we argue—If it is the intention of our Government to continue and perpetuate the separate school system—and, as Dr. Ryerson openly admits that, the effect of the "existing provisions," as by him interpreted and administered, is to cause its discontinuance and abandonment—it follows, as a logical consequence, that the said "existing provisions" should be immediately repealed—and the hostile policy of Dr. Ryerson defeated, by his dismissal from an office in which he behaves himself, not as an impartial magistrate, but as an active partisan, and as an opponent of the designs of the Government.

The Catholics of Upper Canada have, we repeat it, long waited patiently. But patience has its limits; and carried too far, ceases to be a virtue. It is now time that they should remember the "Resolution" passed in May of last year by the "Catholic Institute of Toronto"—the Bishop of the Diocese presiding—and adopted by the other "Institutes" of Upper Canada:—

"That the Catholic Institute of Toronto pledges itself to oppose, by all constitutional means, the reelection of the present Ministry, and of any of their supporters, if, at the next Session of the Provincial Parliament, full justice is not done to the Catholics of Western Canada with regard to the free working of their Separate Schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada, to promote this object."—*Toronto Mirror.*

The Catholics of Canada then—if they are still of the same mind as they were when they adopted the above "Resolution" in May, 1854—will, at the close of the present Session of Parliament, have to ask themselves one or two important questions:—

I. What has been done towards securing "full justice to the Catholics of Western Canada with regard to the free working of their separate schools?" And, if nothing has been done:—

II. What is the duty of the Catholic electors of Canada towards the Ministry and their supporters, as laid down by the "Resolution" of the Catholic Institute of May, 1854?

We still hope and pray, that the conduct of the Ministry, even at this the eleventh hour, may be such as to enable the Catholics of Canada to answer both these questions in a satisfactory manner; and that they may not be reduced to the painful alternative—either of opposing the Ministry—or of violating their most solemn engagements, and neglecting their most imperative duties.

We subjoin a portion of an able article on the same subject from our excellent cotemporary, the *Catholic Citizen* of Toronto; with whose opinions, as to the duties of Catholics at the next election, we entirely coincide:—

"It is useless for Mr. Drummond, Mr. Cauchon, or Sir Allan McNab, or Mr. McDonald of Kingston, or Mr. Cayley of Toronto, to calculate on further Catholic support, if they neglect the present opportunity of deserving it. If those who have climbed into Parliament, and into political power by Catholic votes, imagine that Catholics can overlook what involves the future moral and physical interests of their children, they will have reckoned without their host. Catholics, and more than others, Irish Catholics, while they scorn to purchase education at the expense of faith or morals, will still endure many and severe privations in order that the intellectual progress of their children may at least keep pace with those around them. We warn the party in power, our friends we would fain call them, that if they calculate on stultifying or stupefying or evading, the Irishman's love of justice, or keen perception of its violation, or if they hope he will forget or forgive it, they will to their cost, in the day of need, learn that if the Irishman will resent an injury to his dog, the ungrateful fawning candidate for political confidence, who would use the power so obtained in order to degrade his patron's child below the level of the brute, dare not hope for a renewal of the confidence so ungratefully betrayed. A word to that portion of the Lower Canada representatives, of whose head we so lately rejoiced to find Mr. Cauchon. To them we say: Gentlemen, interests are at stake to which we cannot be indifferent; for the Catholics of Western Canada, though anxious, as in justice bound, to protect the rights and properties of all, yet look upon the spiritual and temporal welfare of their children as more imperatively demanding their protection, at any hazard, than even the most valuable or time-honored institutions of their neighbors."—*Catholic Citizen.*

Subscriptions to the Father Matthew Fund will be received at the Book Store of D. & J. Sadler, Notre Dame Street, Montreal; at the Office of the TRUE WITNESS; at Mr. John O'Meara's; at the Franklin House; and at the Office of B. Devlin, Esq., Little St. James Street.

We acknowledge the receipt of five shillings from D. B. Heenan, Esq., Cornwall, in aid of the Father Matthew Fund.

RELIGIOUS RECEPTION.—On Thursday, the 3rd inst., at the Convent of the *Hotel Dieu*, in this city, Miss Bridget King and Miss Kennedy, made their solemn profession and took the perpetual vow in the hands of the Rev. Mr. Billaudel, Superior of the Seminary of St. Sulpice.

REMARKABLE CONVERSION.—On the 22nd march, His Lordship the Bishop of Montreal administered the Sacrament of Baptism, to a Turkish officer. Genschild Raschid Bey—in the Chapel of the Roman College. The convert had been wounded and made prisoner by the Russians, during the Siege of Silistria. On his restoration to liberty, he went to Vienna and thence to Rome, where he had the happiness of being admitted into the Catholic Church.

It is with feelings of the deepest regret that we announce the death, this morning (May 1st) about five o'clock, of the Rev. J. F. Cannon, of the Catholic Church of this town. The highly esteemed and deeply lamented deceased has suffered, severely, for several months, from a disease of the lungs; so much so, that his Medical adviser, Dr. Bergin, for many weeks back, entertained no hopes of his recovery.—We believe it was the Rev. Gentleman's intention, had he been spared and had sufficient strength, to have proceeded to Europe in hope of restoration to health. But the Almighty decreed otherwise; and his large congregation, together with the community generally, now mourn the loss of a devoted Pastor, and a most warm hearted friend and amiable member of society. He breathed his last in a most tranquil state of mind—being attended, for some days back, by the Revs. G. A. Hay (of St. Andrews), and Marcoux (of St. Regis); his brother L. A. Cannon, Esq., of Quebec, Dr. Bergin, and several other devoted friends also surrounding his bed at the severance of the "golden thread" which linked his existence with eternity.—He was 35 years of age—and had officiated in the Parish with (for his strength) by far the great assiduity—in fact to the total destruction of his constitution—for the past twelve years.—*Cornwall Freeholder May 1st.—R.I.P.*

MAYNOOTH.—We read in the English Protestant press, that the appearance of the "Report" on Maynooth "has produced its natural effect—disgust and alarm;" with an increased determination to deprive Maynooth of the paltry pittance that it receives from the Government. A great Aggregate Protesting Meeting of the leading knaves and fanatics of the Empire is about to be held in London, to raise the cry against the Papists' College—"down with it, even to the ground."

This "natural effect"—as Protestants call it—upon the Protestant public, of an official document which completely exonerates Maynooth from all the accusations of its enemies, reminds us of the "natural effect" wrought upon the Jewish rabble, during the trial of Jesus, when Pilot declared to the people—"I, having examined Him before you, have found no fault in this man touching those things whereof you accuse him; no nor yet Herod."—St. Luke xxiii., 14, 15. This judgment, wrong as it was by the force of truth from an unjust judge, immediately produced its "natural effect—disgust and alarm" upon the Jews; who at once held a great Aggregate Meeting in Jerusalem; and becoming the more fierce, as their victim's innocence became more clearly manifest, cried out still more vehemently—"Away with him, away with him. Crucify him; Crucify him." Such has always been the "natural effect" of the publication of truth upon fools and knaves. It produces—hatred, disgust, and alarm.

The *Monitor* has given to the world what may be received as an official exposition of the policy of the Allies, and of the motives which led them to adopt the expedition of last autumn against Sebastopol. The writer—who is said to be the Emperor himself—thus explains the meaning of the "Third Point;" the non-acceptance of which by the Russians has led to the failure of the Peace Negotiations at the Vienna Conference. The object of the Allies being to secure Constantinople against an attack from the Russian fleet; the writer contends that:—

"France and England, in demanding Russia to limit her power in the Black Sea, or to neutralize that sea, are completely in their right. If that result was not obtained by peace or by war, such a peace would be ephemeral and such a war useless. And, let it be well observed, this demand for the limitation of Russian power, or for the neutralization of the Black Sea, does not respond only to Anglo-French interests; it responds also to the interests of Austria, for which the Danube, a commercial and military river, is a magnificent highway, open to her activity towards the Euxine and Asia. An argument is brought against this pretension which we do not think serious. It is said to the Allied Powers, 'You ask a concession from Russia, which at most might be the price of the surrender of Sebastopol; and that place is still held by the Russian army.' Our reply is this:—'The law of nations grants that a portion of what is obtained by war may be kept by peace. We have not yet taken Sebastopol, that is true; but what is Sebastopol at the present moment to Russia? It is no longer a naval port—as her fleet sunk at the mouth of the harbor, or shut up behind that impassable barrier, is withdrawn from the struggle. The Black Sea is the battlefield which we have won—or, if they like it, which has been abandoned to us by the enemy. The Russian flag could not show itself there. Our ships, and those of England and Turkey, navigate it in every sense. Its domination has changed hands. It has gone from Sebastopol to Constantinople.

"Who compels us to give up this pledge? Is not such a situation the very best we could have? And not only do we occupy the Black Sea, but we besiege Sebastopol, we are fortified at Kamiesch and at Balaklava, Omar Pasha is entrenched at Eupatoria, Odessa is menaced by our fleets. What can Russia do? Could she suffer for any length of time without detriment to her moral strength and without ruin to her commerce, the blockade which will shut her up in every part of the Black Sea and in the Baltic? Could she live in that paralysis which in her strikes the vit-

al principle of nations—that is to say, movement, action, the right of exporting and exchanging her produce, and which would condemn her to isolation, sterility, impotency, in the immensity of the empire? To ask Russia to limit her naval forces, or to neutralize the Black Sea—that is to say, to exclude therefrom all vessels of war of any nation whatsoever; is therefore to exact from her much less than what we have acquired by war, and which we could maintain without an effort. In fact, what does it require to prevent Russia from ever entering the Black Sea again? Four men-of-war of each of the maritime Powers, France, England, and Turkey. Such a cruising squadron would suffice to occupy the Black Sea, and to transplant its domination from the shores of the Crimea to the entrance of the Bosphorus.

"What Russia has lost, what she cannot recover by war, no matter how long, is her preponderance over the East. What she may legitimately ask, is a share of influence in the affairs of the world. She may find, if needs be, a coalition of all States to restrain her ambition; but no one wishes to humiliate her. What is asked from her, Europe has the right, and it is its duty, to exact. If she grants it, the peace of the world is assured, the objects of the Allied Powers attained. If she refuses, war will continue and decide it.

"THE MYSTERIES OF THE FAITH." Translated from the Italian of St. Alphonsus Maria De Liguori. Ed. Dunigan & Brother, New York.

This volume contains a series of Meditations by St. Liguori on the Incarnation and Infancy of our Lord; and its perusal is well calculated to awaken in the heart of the reader profound sentiments of love and adoration towards Him, Who, for our sakes, was made man. It is neatly printed by Messrs. Dunigan of New York, and bears the "Imprimatur" of His Grace the Archbishop.

"BLIND AGREE; OR, THE LITTLE SPOUSE OF THE BLESSED SACRAMENT." By Cecilia Cadell. Messrs. Dunigan, New York.

An interesting little tale, offered by the authoress, as a tribute of her homage to the Sacred Heart of Jesus.

"REVUE CRITIQUE DE L'HISTOIRE DU CANADA DE M. GARNEAU." By M. Bibaud, jun., Professor of Law at St. Mary's College, Montreal.

The *Reviewer* is very severe upon M. Garneau, whose inaccuracies he pitilessly exposes, and whose style he condemns as unsuited to the gravity of the historian. Without presuming to offer any opinion as to the merits of the controversy, we must say that M. Bibaud makes out apparently a very strong case against M. Garneau.

CANADA TYPE FOUNDRY.—It will be seen by an advertisement in this day's issue, that the Canada Type Foundry is now in full operation and being under the management of Mr. Thomas Guerin, who is an old and experienced type-founder, we entertain no doubt of its success, and believe that it will fully realise its promises and be of advantage to the trade. To the enterprising proprietors of this new establishment we wish every success.—*Herald.*

REMITTANCES RECEIVED.
St. Johns, Sergt. McGinness, 2s 6d; Sandwich, H. Morin, £2; Prospect, M. Byrne, 6s 3d; W. Frampton, T. Fitzgerald, 3s 1 1/2d; M. Fitzgerald, 6s 10 1/2d; Vankleek Hill, T. Curran, 6s 3d; Cornwall, D. Heenan, 15s; Duffins Creek, I. Long, 10s; Farnham, Rev. Mr. Desnoyers, 10s; Sault aux Recollets, Rev. Mr. Vinet, £1 5s.
Per J. McDonald, Williamstown—Self, 12s 6d; A. McLeellan, 12s 6d; R. McDonald 12s 6d; J. McDonald, 15s; Summerville, R. Grant, 12s 6d.
Per D. P. McDonald, St. Raphael's—A. McDonald, 6s 3d; N. Lancaster, J. McDonell, 6s 3d.
Per C. Lawn, Compton—J. Farley, £1 5s.
Per Rev. G. A. Hay, St. Andrews, C. W.—M. O'Neill, 6s 3d; D. McDonell, S. H., 6s 3d; R. McDonell, L. M., 12s 6d.

Birth.
At Lundy Cottage, on the 2nd instant, the wife of Angus C. M. Macdonell, Esq., M. D., of a daughter. On Thursday, the 10th instant, the wife of J. M. Anderson, Esq., Classical Teacher, of a son.

REMOVAL.
C. GALLAGHER, MERCHANT TAILOR,
HAS REMOVED TO
No. 25, Notre Dame Street,
NEAR DONEGAN'S HOTEL.

H. BARNES,
Agent Rutland and Burlington Railroad,
NO. 10, PLACE D'ARMES,
HAS REMOVED.

IN consequence of a joint representation of the principal Railroad and Steamboat interests from Montreal to New York and Boston, (as agreed to by the respective Superintendents and Managers,) ALL TICKETS heretofore furnished by the different Ticket Offices, will be sold at the

GENERAL PASSAGE OFFICE,
(formerly occupied by the Champlain and Saint Lawrence Railroad Company),
No. 69, COMMISSIONER'S STREET,
Opposite to the Quebec Steamboat Landing.
H. BARNES,
General Agent North and South Through Line.

P.S.—All the City Papers (French and English) will please give the above three insertions, and send bill to H. B. Montreal, May 7th, 1855.

INFORMATION WANTED,
OF ROBERT FLAHEIN, a boy of about six or seven years old, who landed at Quebec in August 1854; and since then, has, it is supposed, come to Montreal. The said Robert Flahein is from the Parish of Ballylongford, county Kerry, Ireland, and was sent for by his parents, who are living at Delaware, Ohio, U.S. Any information given at this office, will be thankfully received, by the father of the said Robert Flahein. JAMES FLAHEIN.