

thanks of the meeting having been voted to Mr. Doherty, the assembly broke up.

In our next we shall be able to lay before our readers the petition to the House of Commons, drawn up in compliance with the above Resolutions.

**LAW MAKERS AND LAW BREAKERS.**—Amongst the strange complications growing out of the late Orange celebration at Toronto on the 12th instant, the following seems worthy of particular notice:

It is a standing rule in the Educational Department—and one the propriety of which must be self evident to every man possessed of common sense and common honesty—that none of the government employés shall take any part in any politico-religious procession, or other public demonstration of a party character. A Mr. Howe, a clerk or subordinate of some kind, under Dr. Ryerson, was warned that if he violated this salutary rule—a rule which should be applied impartially to men of all creeds and of all political persuasions—he would be dismissed from the public service. Mr. Howe however chose to set the standing orders at defiance; and then by way of evading the penalties of his insubordination, appealed to his brother Orangemen to sustain him in his outrageous conduct. A great indignation meeting of Orangemen, the Mayor of Toronto in the chair, was accordingly held on Friday last, the 18th instant, at which Mr. Ogle Gowan announced to the assembly that he had made representations upon the subject to the members of the Government; and that he was by them authorised to state that the insubordinate official should be restored to the post from which Dr. Ryerson had threatened to dismiss him.

This announcement has very naturally provoked a rejoinder from Dr. Ryerson; who, very properly tenacious of his authority, insists upon the maintenance of discipline in his Department; and declares his intention of resigning, if the Government recognise Mr. Gowan as their mouth piece, and the Orange Lodges of Toronto as the absolute and irresponsible Governors of Upper Canada. The quarrel is therefore a very pretty quarrel as it stands; and is another proof of the "good taste" and discretion of our present Governor General, and his responsible advisers.

Were it not for the heart-burnings which it is certain to provoke, we should look upon the whole affair of the Twelfth at Toronto as a capital joke.—On the one hand, we see a mere subordinate in a Government office dismissed from his situation, in compliance with a standing order of the public service, which prohibits all Government officials from taking any part whatever in public party demonstrations. On the other hand, we see the Governor-General himself taking a very prominent and undignified part in a party celebration; and officially sanctioning the very action, for engaging in which an unfortunate clerk in a Government office has been dismissed the public service. The above—to employ an old but expressive formula—requires no comment.

After publishing the correspondence on the School question—which we have given on our first and second pages—the *Herald* thus comments thereupon:

With this extract the Bishop closes the correspondence, having previously shown how thoroughly he and the Roman Catholics of Upper Canada had been deceived by the present ministry—the "Government of Canada" successors of the equally deceitful "Coalition" cabinet. That Bishop Charbonnel has been most grossly and egregiously "sold," by his ministerial allies—for they had his support so long as they merely temporized and did not actually break faith with him—his lordship has very abundantly demonstrated in the publication we have been considering. Whether this treatment at their hands will make him a better bishop, we cannot pretend to say, but we are much mistaken if it do not make him a wiser politician. With his past experience he will, we should think, hardly again put his trust in such thoroughly selfish and unprincipled ministers as "this Canada" has, for her sins, been so long afflicted with. It is not, however, his lordship may rest assured, by ecclesiastical denunciations from the altar he can aid in their well-merited discomfiture and expulsion from office. If such be his object—and a more praiseworthy one it would be difficult to conceive—he must rely upon his pen and not upon his crozier—upon his facts and arguments and not upon his authority—upon his power over their position in this world, and not over their prospects in the next. He has got into the "right place" in the columns of the *Mirror*, and he has only to prove himself the "right man," by sound and convincing reasoning and argument, to carry his point and obtain for the Roman Catholic dissentients in Upper Canada, the same fair and just and we believe, upon the whole—alho, doubtless, there may be exceptions—satisfactorily working system enjoyed by the Protestant dissentients in this section of the province.

In another place our cotemporary is less just to the Bishop of Toronto; for he accuses him of "refusing to give unto Cæsar the things that are Cæsar's." In no one part of his career has the Prelate ever justly exposed himself to this reproach. He has, it is true, claimed for God the things which are God's, but upon which Cæsar has laid profane hands; he has refused to Cæsar the right to control the education of the child; because Cæsar, or in other words, the State, has no right to interfere therein; because education is not a legitimate function of the State, and because the intrusion of the State thereupon is a usurpation of power which it becometh every man, be he layman, be he priest to resist. But never—we repeat it—can the *Herald* cite one instance in which the Bishop of Toronto has interfered with matters purely secular, or purely belonging to the jurisdiction of Cæsar or the State.

Upon the indecency of the conduct of Sir Edmund Head in taking an active and prominent part in the late offensive Orange turn out at Toronto, the *Herald* has some very sensible remarks, in reply to the *Montreal Gazette*:

We have as little desire to withhold our support of civil and religious liberty as any Orangemen who ever drank the "Glorious, Pious and Immortal Memory" nor are we, as our cotemporary appears to think, entirely ignorant of the origin and history of the association; although, we confess, we know of nothing in either, which, according to our political views, is calculated to render its influence

beneficial in Canada, where Church and State—religion and politics—have been formally, legislatively, and we may add wisely and judiciously separated. Were the Orange Association either purely political or purely religious in its character, we should have nothing to say against its establishment among us; but our cotemporary, if he is correctly informed, as to its "origin and history," must know that, as it was established in Ireland with the declared object of maintaining, not civil and religious liberty, but the civil and the religious ascendancy of the Protestant faith and of the English Government, so, however modified by the political events and legislation of the mother country during the last quarter of a century, it still retains its character of a religio-political or politico-religious confederation; and that, although its members may be innocent of any such intention, its mere existence and recognition by the head of the State in Canada, does "create bad blood throughout the country."—Whether it ought to do so is not the question—the mere fact of its doing so, we take it, no truthful and candid man can deny; and, therefore, we think, its presence in Canada, any more than in England or Scotland, uncalled for and injurious to the interests and peace of the country.

**TREACHERY AND ITS WAGES.**—To conciliate the Orange fanatics and the Protestant *canaille* of Upper Canada M.M. Cauchon, Drummond, Cartier, Lemieux & Co., have deserted their colors—colors which they were sworn to stand by—and have gone over in a body to the ranks of our worst enemies. In their ranks they have found the traitors reward—the contempt of those who have mostly profited by the treason. Even the *Globe* delighted as he is with the failure of all the efforts of the Catholics of Upper Canada to obtain "Freedom of Education" for themselves, and their fellow citizens generally, cannot conceal his scorn for the treachery and his contempt of the miscreants by whose vile manoeuvres all our efforts have for the present session at least been rendered abortive. The following extract will show what the *Globe* thinks of Cauchon and his "Tail":

There is no doubt as to the principles upon which Cauchon & Co., were elected. Cauchon himself gained great popularity in Lower Canada as a defender of the Church; he opposed Mr. Morin's Government because that gentleman had gone the moderate length of Mr. Hincks' liberalism; he denounced western Reformers as infidels and socialists, and derided every one who dared to have anything to do with them. Mr. Drummond, Mr. Cartier, and Mr. Lemieux, though not so warm in their ultra-montanism as Mr. Cauchon, were quite as fully committed to the schemes of the Church as the Editor of the *Journal de Quebec*. There can be no doubt that every one of them was pledged, as solemnly as men could be, to carry out the views of Bishop Charbonnel in relation to Separate Schools in Upper Canada. That has been asserted more than once in the *Mirror* and never denied. They introduced the School Bill of last session, as prepared to suit the Bishop, and only emasculated it because they were frightened by Upper Canadians. We think it evident that, considering these circumstances, the Count and his clergy have good reason for alleging that Cauchon & Co., are now playing him false, and that he is justified in using the strongest measures to bring them back to their allegiance. What have they lately done? Mr. Bowes introduced a School Bill, which was not so bad as their own of the previous session, as originally introduced. Did they pass it? No, they got Bowes to smother it; and when Pelton gave it a little reviving cordial, they choked its windpipe with Spence's famous amendment. Was that consistent, upright conduct of Cauchon & Co? Far from it. Why did they do it? Why, because they were afraid of losing their seats—because they were in Upper Canada, and they did not dare to resist the Opposition on the question of Separate Schools, in the critical position in which they stood. They loved their offices more than their pledges, their church, or their conscience; they turned tail upon Bishop Charbonnel, when the Upper Canada lion, which is usually a very sleepy animal, shook its mane. Who can wonder that the Count was indignant—or that he is using all his influence to bend the ministry to his wishes next session? He does not want the offices—he wants power and privilege for his Church. He supported these men because they had pledged themselves to serve him, and now they desert him. Ministers made every effort to pacify him; they were afraid to force Protestants to pay taxes for Popish schools—at least, while Parliament sat in Upper Canada; in Quebec, it was, and will be, a different matter—but they were willing to do anything else to please the priests and their supporters. They gave them the road below Quebec to Trois Pivoles; they gave them four millions of acres in Upper Canada to build the road between Montreal and Quebec, and they tried their best to give them the seat of Government at Quebec. These bribes induced O'Farrell and his friends to support the Ministry, and Charbonnel was probably pleased with the prospect of settling the lands of the Crown according to the plan of the Buffalo Convention, but he wished the system of Common Schools in Upper Canada broken up—there was no hope for the Church if it was allowed to prosper, and he would brook no delay, no compromise. He is pushing the ministry hard, and he is right, according to his views. They are not the men long to oppose their Bishop, backed as he is by Lower Canada.

The Legislative abortion, known as the Maine Liquor Law, has been quietly disposed of in New Brunswick. The miserable bantling has been strangled by its parents; and its unsightly corpse is about to be committed to the grave.

The Bishop of Frederickton, once a supporter of the measure, but grown wiser by experience, thus writes upon the subject, in explanation of his last vote:—

"My vote was given against what I believe to be a useless and mischievous coercion, not founded on reason or religion, and consequently inoperative to repress the sin of drunkenness."

We trust that the singular delusion—that moral evils can be cured by legislative enactments—or in other words—that you can set a broken leg with a bread poultice—is nearly at an end; and that the self evident truth is about to be generally recognised that, neither by prohibitory laws, nor stringent licence laws, can the sin of drunkenness be in any way affected.

On Friday of last week His Lordship the Bishop of Toronto passed through Montreal, on his way to Europe where he purposes to remain some months.—His Lordship will visit the Holy City; and it is rumoured that he will be earnestly requested to accept the *pallium*, as a mark of the esteem in which his services are held at Rome, and by the common father of the faithful.

Our Catholic fellow-citizens will be glad to learn that Mgr. Bourget, the saintly and beloved Bishop of Montreal, may very shortly be expected in his Episcopal city. His Lordship, it is thought is by this time actually on his way to Canada. May God grant him a speedy and prosperous voyage.

**GRAND MILITARY PIC-NIC OF CAPTAIN DEVLIN'S COMPANY.**—Our readers will be glad to learn that Captain Devlin's Company have fixed the day upon which their grand Pic-Nic will come off. Instead however of going to St. Ann's or Vaudreuil, as was first intended, they have wisely determined to enjoy themselves nearer home; and for this purpose have selected Guilbault's beautiful Gardens, where every arrangement will be made to make the occasion pleasant and agreeable. It is scarcely necessary for us to add, that this Company deserves well of their fellow-citizens; and that we expect to see them well supported. Monday, the 4th of August, is the day assigned to the Pic-Nic.

The 17th Regiment, from the Crimea, was received at Quebec with a general welcome from all classes of the citizens. An address was presented, to which a suitable reply was returned by the commanding officer, Lieutenant-Colonel W. Gordon, in the name of himself, and his brave brothers in arms.

We will not bandy personalities with the *Catholic Citizen*; and we have no intention to prolong the contest with him. Our cotemporary promises to submit the points at issue betwixt us to a tribunal to which we will bow. Be it so; and most happy shall we be, if thereby the unfortunate and unseemly bickerings of men who ought to have but one common object at heart—the interests of the Catholic Church—be brought to an end. To prevent mistakes however, we would warn the *Citizen* that the only tribunal which we recognise as competent to adjudicate in the matter, is the Church, speaking by the mouth of her pastors. To their decisions we will in all things, always, yield an unqualified, and unconditional submission. For the opinion of no other tribunal on earth do we care one straw.

Finally, we tender to our cotemporary the olive branch. Will he accept it? But whether he will or no, of this we assure him—that we have enough to do to make head against our common enemies; and that we have neither time nor inclination to prolong a controversy which must cause pain to every true Catholic, and which must be the source of intense delight to the enemies of our holy religion.

We trust that these our remarks will not be misunderstood by the *Citizen*. Our earnest desire is to see, if possible, the unseemly controversy betwixt members of the same household, and children of the same loving mother, brought to an end; in order that, united, they may the better make head against their common foes, and fulfil the precept of the Apostle: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good: let him seek peace, and pursue it."—1 Peter, 11., 10-11.

The Toronto correspondent of the *Quebec Chronicle*, giving an account of the Orange orgies in the former city on the 12th inst., contrasts the conduct of the Catholics of Quebec with that of the Protestants of Toronto toward Catholics:—

The processionists experienced no interruption whatever, but went through their ceremonies without receiving, as far as I have been able to learn, the slightest indication that they were distasteful to any part of the population. I could not but contrast this with the feeling manifested a few months ago, when the Roman Catholic Schools proposed to honor a festival, by walking through the streets with their flags and music. Put that and that together, and you may readily draw an inference. In your country the minority are not subject to such restraints."

This admission is valuable, as coming from a Protestant. Where Catholics are in the majority "the minority are not subject to such restraints" as are imposed by Protestant majorities upon Catholic minorities.

To the Editor of the True Witness.

Montreal, 22nd July, 1856.

Sir—I notice amongst the Parliamentary grants of last Session to charitable institutions, the sum of one hundred and fifty pounds to the St. Patrick's Orphan Asylum of this City. This is so far well; although the assistance is very small towards the maintenance of a benevolent institution in greater need of assistance perhaps than any other in the Province; but as a recognition of the right of the St. Patrick's Orphan Asylum to share equally with the Protestant Orphan Asylum, and with the Catholic Orphan Asylum, under the management of the Ladies Charitable Association, it is valuable. I saw some time since a remark made by one of our City Members, Mr. Holton, on the omission by the Government of any recommendation of aid to the St. Patrick's Asylum in their estimates; supplementary estimates were afterwards given in to Parliament; still no relief to this Association. Why was this omission; and to what cause, and to whom are we indebted, I should be glad to learn, for the extraordinary stretch of liberality that awarded the grant at the last moment? It is right that Irishmen should be informed to whom their gratitude is justly due.

Yours, &c.,

It is said that it is partly to Mr. Holton that we are indebted for the tardy act of justice towards the deserving charity alluded to by our correspondent "Q." This we know—that our present Ministers did their best to prevent any grant from the public funds to the St. Patrick's Orphan Asylum. In their first Estimates, the name of this institution was by them purposely omitted, upon the same principle as that which prevented them from doing justice to the Catholics of Upper Canada on the School Question—and induced them to support Mr. Drummond's Corporation Bill. From the Supplemental Estimates, the name of the St. Patrick's Orphan Asylum was likewise studiously and most unfairly omitted; nor was it inserted until Mr. Holton had repeatedly demanded the reason of this invidious treatment of one of our most useful and deserving

Catholic asylums. Of this we can assure our Irish Catholic friends, that they owe no thanks to Messrs. Cauchon, Lemieux, Cartier, or any of that tribe; and that if their Asylum is in receipt of a grant of public money, it is in spite of our present Ministry, who would deprive them of it if they could.

We may add that we have reason to know that the amiable and zealous President of the St. Patrick's Society of this City exerted himself greatly on behalf of the St. Patrick's Orphan Asylum; and that for his zeal on this, as on many other occasions in which the interests of Irish Catholics are concerned, Dr. Howard deserves the thanks of his fellow-countrymen and co-religionists.

To the Editor of the True Witness.

Terrebonne, July 18, 1856.

DEAR SIR—No better answer can be given to the scurrilous invectives of our Orange fanatics, or dough-faced politicians, against Catholic education, than by pointing to the noble institutions which are every where so flourishing in this part of the province; and no better proof is needed that our holy Church is friendly to the development of the mind, than the zeal which our beloved Pastors display in the furtherance of this object. The multiplicity of our colleges and convents, are incontrovertible evidences that Catholics are fully alive to the necessity of uniting religion to education; and that in their desire to render their children good members of society, they ever have an eye upon the interests of eternity. The truth of these observations must have been appreciated by the large number of persons who assisted at the public examination which took place at College Masson on the 9th inst. The scholars were examined upon the different branches constituting a commercial and industrial course of study, to the exclusion of the classics. Each class was rigorously interrogated; and the precision and promptitude of the answers, were highly complimentary both to the assiduity of the pupils, and the devoted zeal of the professors, during the past year. Several English discourses were declaimed by the scholars, with clearness of pronunciation; and one in particular by Master Michel Desjardins—on the prosperity of Canada—was warmly applauded.

The exercises were agreeably diversified by instrumental music, as performed by the College band, under the direction of a skilful and accomplished musician. The whole was terminated by the distribution of the prizes, which were allotted to the youthful victors. The College has been in existence only about seven years, and may be said to be as yet in its birth. It takes its name from its magnificent foundress, Madame Masson; and its principal object is to fit young men for the commercial and industrial avocations of life. The number of pupils is about 200; among whom are many from Montreal and Quebec; they include boarders and day-scholars. There are twelve professors, comprising one priest and six ecclesiastics. The institution is directed by the venerable and beloved Cure, of the place. The wants of the age making an acquaintance with English indispensable, due attention is given to that language; but those not familiar with French, have a good opportunity for acquiring it here.

The patronage which the College has met with from all classes, not excepting several Protestant families of Montreal, has made it necessary to erect a new building, which will, probably, be completed before winter. Its dimensions are 150 feet deep, 50 feet wide, and four stories; the dome, when finished, will have an elevation of fifty feet from the roof; when terminated, it will be an ornament to the country. I should not terminate without noticing our convent, under the direction of devoted Nuns. This fact dispenses me from saying that the young ladies who frequent it, receive a Christian and accomplished education.

Permit me, my dear Sir, to conclude by uttering the hope that such institutions will continue to grow and flourish in our land; and that the hand will be withered which would be raised against them.

I remain, &c.,

CATHOLICUS.

REMITTANCES RECEIVED.

- Henryville, J. McCarthy, £1 5s; Alexandria, H. McDonald, 12s 6d; N. Lancaster, A. B. McDougall, 10s; New Glasgow, E. Carey, 12s 6d; Cornwall, Mr. Callaghan, 10s; Bedford, J. Smyth, 10s; Terrebonne, Mr. Griffin, 6s 3d; Millcreek, J. Conway, £1 5s; Varennes, D. Macdonell 5s; Hemmingford, S. Brown, 5s 3d; Bath, F. McMillin, 10s.
- Per D. O'Meara, Pembroke—Self, 15s; R. Mackay, £2; P. Butler, 12s 6d; T. Lee 12 6d.
- Per W. Chisholm, Dalhousie Mills—A. Bathurst, 6s 3d; R. Lennan, 6s 3d.
- Per M. O'Leary, Quebec—T. Walsh £1 10s; P. Kennedy, 15s; J. Kough, 15s; E. O'Sullivan, 15s; J. O'Neil, 7s 6d; P. Moran, 6s 3d.
- Per J. J. Roney, Aylmer—Self, 10s; J. Behan, 10s.
- Per W. Winters, Kingston—Self, 5s; J. Thomson, 12s 6d; D. Whalen, 10s; J. Farrell, 12s 6d.
- Per P. Furlong, Wellington—W. Synnot, 6s 3d; P. Kearney, 5s; P. Mangan, 12s 6d; P. Murphy, 10s; E. Tobin, 15s; D. Donavin, 15s; T. W. Mardell, 18s 9d; J. McCormick, 15s; P. Carroll, 5s; J. Vincent, 5s; P. Roland, 10s; J. Furlong, 5s; C. Leenaghan, 5s.
- Per P. O'Kelly, Keenansville—J. Colgan, 12s 6d.

**SUPPOSED MURDER.**—Edward Adolphus Longwood, has been arrested under the following circumstances:—About a week ago the Chief of the Police received a letter stating that the prisoner had committed a murder in Ireland, some years ago on the Dublin and Kingstown road. The murdered man's name was not known; but he was mentioned as having been a magistrate. On this information, the prisoner was arrested on Saturday and was brought up for examination before the police magistrate. He stated to his Worship that it was his brother-in-law that wrote the letter to the Chief of Police—that he did it out of spite and that he showed the letter to him 24 hours before he sent it to the Chief. To corroborate this statement, he repeated the contents of the letter which was found to be correct. The prisoner further stated to his worship that he was two years out from the old country where he served in the constabulary. He was in the Montreal Police, up to 2 months ago. The Chief of Police suggested that constable Butler should be sent for, as he came out from the old country in the same vessel as the prisoner. On being examined, Butler deposed that he sailed in the same ship as the prisoner on the 13th June, 1854. He did not see the prisoner or his companion until two days after the vessel put to sea. The prisoner admitted to him that he was a deserter. Heard some talk about the murder then. When the vessel arrived at her destination, the prisoner and his companion was put ashore in the night by the sailors. Hearing this testimony, his Worship considered the evidence was such as to warrant him in committing the prisoner for trial.—*Toronto Leader*.

EDUCATION.

M. R. ANDERSON'S  
CLASSICAL AND COMMERCIAL SCHOOL,  
No. 50, St. Charles Borromeo Street,  
Will be RE-OPENED on the 1st of AUGUST next.  
N.B.—An ASSISTANT TEACHER of character and competency required.