

REMITTANCES
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THE TRUE WITNESS CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 8, 1855.

PROCLAMATION OF THE DECREE OF THE IMMACULATE CONCEPTION.

On Sunday last, immediately after High Mass, the Decree of the Sovereign Pontiff defining the Immaculate Conception of the Blessed Mother of God as an article of faith, was publicly read in all the Catholic churches and places of worship in the Diocese of Montreal. Great preparations had previously been made to celebrate with due solemnity this great occasion. In the Cathedral, the Parish, the St. Patrick's, and other churches and chapels of the City, the High Altars were handsomely decorated and brilliantly illuminated; and the interior of the different buildings was elaborately decorated with festoons, wreath of flowers, and religious banners. Nothing was omitted that could testify the joy with which the children of Mary assembled to hear proclaimed the glorious privileges with which their Mother had been endowed by the special Grace of God. High Mass being concluded, at the Cathedral, the Bishop Co-adjutor of the Diocese, and in the other churches and chapels, the Priest officiating, ascended the pulpit, and after addressing the assembled thousands, proceeded to read aloud in the prescribed order, the Decree of the Sovereign Pontiff. This finished, from thousands, and tens of thousands of voices burst forth the Church's song of triumph—"Te Deum Laudamus"—followed, as announced, by the chanting of the "Involuta" with versicle and prayer of the "Immaculate Conception," with which the office concluded.

The Triduum, or three days' devotion in honor of the Immaculate Conception, will commence at the Cathedral on the 15th inst., and will terminate on Sunday the 17th. There will be High Mass and Vespers each day at the same hours as on Sundays and Festivals; and at each service a sermon will be delivered by the Rev. P. Braun, S. J.

NEWS OF THE WEEK.

The Africa brings no news of any great importance. Before Sebastopol there had been several smart but indecisive skirmishes—the troops were well supplied with all necessaries, and though some cases of cholera were continually occurring, their health was generally good. The whole amount of the Allied forces in the Crimea is estimated at 200,000 men: of which 120,000 are French, 30,000 British, 40,000 Turkish, and about 10,000 Sardinian troops. In England the general feeling is in favor of a vigorous prosecution of the war, and Austria has proposed to reopen the Vienna conferences. The weather throughout Europe is spoken of as favorable for the growing crops, and no further advance in the price of "breadstuffs" had occurred.

THE NEW SCHOOL LAW.

The Catholics of Upper Canada must not imagine that, because they have got a new law on the subject of their schools, there remains therefore nothing further for them to do; or that, in the beautiful language of Mrs. Partington, they may now resign themselves to the enjoyment of their "opium cum digitals." The new "School Law" is not an end, but the means only of attaining an end—"Freedom of Education;" and whether it shall be effectual for that purpose depends, in a great measure, upon the manner in which it is employed.

For the law does not create separate schools for Catholics: it merely gives to Catholics the power to create them, when the manner in which the Common School of the district is conducted, is such as to render a separate school for Catholic children desirable, in the opinion of the properly constituted ecclesiastical authorities. Thus, the task of working out the provisions of the new law, and of seeing that the Government officials do their duty, still remains to be performed by the Catholics of the Upper Province; and on the manner in which this task is by them performed—on their zeal in establishing, and liberally supporting their own schools when once established—and on their incessant vigilance over the behaviour of the Government authorities to whom the execution of the provisions of the new "School Law" is confided—will its ultimate success in a great degree depend. For this, some sacrifices, constant exertions on the part of our Catholic friends, will be necessary; but they will make them willingly, remembering that, as Catholics, it is their sacred duty to make them—a duty from which, no fear of giving offence to their neighbors, no regard to the opinions of men, can possibly absolve them; and one in the performance of which they will be encouraged and assisted by the prayers and admonitions of the Church, and by the blessing of Him Who said—"Suffer children to come to me, and forbid them not; for of such is the Kingdom of God."—St. Luke xviii., 16.

We give an analysis of the new Bill. After the usual "Preamble," that, "it is expedient to amend the laws relating to separate schools in Upper Canada," by the first clause, repeals the XIX. Section of the Act of 1850—the IV. Section of the

Supplementary School Act of 1853—and all other provisions of the said Acts, or of any other Acts, inconsistent with the provisions of this Act.

It is then enacted:—
 "That any number of persons, not less than ten, may convene a public meeting of persons desiring to establish a separate school in any school section of Upper Canada, for the election of Trustees for the management thereof: That a majority of the said meeting may elect three persons—whether they be freeholders or householders, or not—to act as Trustees. That a notice thereof be sent to the Reeve, or Chairman, of the Board of Common School Trustees; and that such notice shall be delivered to the proper officer by one of the Trustees so elected. That, from the day of the reception of every such notice the said Trustees whose election shall have been so notified, shall be a Body Corporate. That the Trustees so elected in the several Wards of any city or town, shall unite together for the management of the several separate schools in such city or town, forming a Body Corporate. That all Trustees elected under this Act shall have the same power to impose, levy, and collect school rates or subscriptions on and from persons sending children to, or subscribing towards the support of, separate schools, as have the Trustees of common schools; and that the former shall be under the same obligations, and subject to the same penalties as are the latter. That elections of Trustees shall take place on the second Wednesday of every month of January. That Trustees elected under this Act shall allow children from other school sections to be received into their separate schools, at the request of the parents, or legitimate guardians of such children. That a majority of the said Trustees in any township or village, or of the Board of Trustees in any town or village shall have power to grant certificates to teachers of separate schools; as also to dispose of all school funds of every description. That every person who on, or before the first of February, shall have notified the Clerk of the Municipality, that he is a supporter of a separate school shall be exempt from all payment of common school rates, or of sums imposed for the support of common school libraries; subject however to a penalty of ten pounds, recoverable before any Justice of the Peace, in case of fraudulent statements. That every separate school established according to the provisions of this Act shall be entitled to share in the annual legislative school grant, according to the average attendance of pupils during the twelve months preceding; provided always, that no separate school shall be entitled so to share unless the average attendance of pupils shall have exceeded fifteen. That the Trustees of separate schools shall transmit, semi-annually, to the Chief Superintendent a report of the names, and number of pupils attending such separate schools; and that thereupon the said Chief Superintendent shall allot the sums to which the said schools are entitled, and shall pay the same over to the Trustees. That no election of separate school Trustees shall be valid, unless a separate school be established under their management within two months from the said election. That no person subscribing, or sending children to a separate school, shall have any right to vote in the election of Trustees for the common school of the section in which such separate school is situated."

And lastly, it is provided—that:—
 "All the provisions of this Act, and generally all the words and expressions thereof, shall receive such large, BENEFICIAL AND LIBERAL CONSTRUCTION as will best ensure the attainment of the objects thereof, and the enforcement of its enactments, according to their true intent, meaning, and spirit."

If not all that we could desire, if not all that we have the right to ask for, it will be seen that this new Law is a great improvement on its predecessors; and that its "TRUE INTENT, MEANING, AND SPIRIT" is to give to the Catholic minority of the Upper Province, the means of establishing, and receiving assistance for, separate schools for the education of their children. If therefore its provisions be but interpreted and applied in a truly "LARGE, BENEFICIAL AND LIBERAL" spirit, deficient as it is, it will not only prove an important concession to our legitimate demands, but may set at rest the long protracted agitation of the "School Question." "So mote it be."

We may be perhaps somewhat too sanguine in our anticipations, if we may judge by the "deep alarm and indignation" which the passing of this Bill by the Legislature, has caused to certain Protestant inhabitants of the City of Toronto, and the members of the "Protestant Alliance" generally. These gentry are furious; and though the concessions made by the new Law, do not secure to the Catholic minority of Upper Canada, the same advantages in respect of their schools, as are, and long have been, enjoyed by the Protestant minority in the Lower Province, these friends of "civil and religious liberty" make no secret of their design to agitate for its repeal. Catholics then should be on their guard; and should remember that, at the next election, a twofold duty will devolve upon them. First—to secure the advantages already gained; second—to testify their opinion of those members of the House of Assembly who—having been returned to Parliament by Catholic voters, and on the distinct understanding that they would support by every means in their power the demand of Catholics for separate schools—yet, upon the different divisions upon the new School Law, either voted against it, or did not vote for it. The names of these pledge-breakers should be cried aloud amongst every Catholic constituency in the country; who, when the day of reckoning comes, will, we trust, let these dishonest gentry know what opinion they entertain of them. To assist in this good work, we publish a list of the members who voted for, and against, Mr. Brown's and Rankin's amendments in-

tended to defeat the passing of the Bill; as also a list of those who voted in favor of the main motion—that the Bill do pass."

On motion of the Hon. Mr. Attorney General Macdonald, the Bill from the Legislative Council, intitled, "An Act to amend the Laws relating to separate Schools in Upper Canada," was read the first time, and ordered to be printed.

Hon. Mr. Attorney General Macdonald then moved, That the said Bill be read a second time to-morrow; Mr. Brown moved in amendment, That the Bill be read a second time this day six months.

YEAS:—Messieurs Brown, Christie, Darche, Delong, Dorion of Drummond and Arthabaska, Frazer, Gamble, Hartman, Langton, Lumsden, Mackenzie, Matheson, Merritt, Patrick, Rankin, Rolph, and Wright,—17.

NAVS:—Messieurs Alleyne, Bellingham, Bourassa, Bowes, Brodeur, Bureau, Cartier, Casault, Cauchon, Cayley, Chabot, Chapais, Chauveau, Church, Clarke, Crisler, Daoust of Beauharnois, Daoust of Two Mountains, Desaulniers, Dionne, Dorion of Montreal, Dostaler, Attorney General Drummond, Dufresne, Felton, Fortier of Nicolet, Fortier of Bellechasse, Fournier, Gill, Guevrement, Jobin, Labelle, Laberge, Laporte, Larwill, Le Boutillier, Lemieux, Loranger, Attorney General Macdonald, McDonald of Cornwall, Sir Allan N. MacNab, Marchildon, Masson, Meagher, Papin, Polette, Paulin, Pouliot, Powell, Prevost, Price, Solicitor General Ross, Ross of Northumberland East, Shaw, Solicitor General Smith, Southwick, Spence, Stevenson, Thibaudeau, and Valois,—61.

Mr. Brown again moved in amendment to the main motion—That the second reading of the Bill stand adjourned to Tuesday next, and that there be a Call of the House for that day;

YEAS:—Messieurs Aikins, Bellingham, Brown, Christie, Darche, Delong, DeWitt, Dorion of Drummond and Arthabaska, Dorion of Montreal, Frazer, Gamble, Hartman, Langton, Lumsden, Mackenzie, Merritt, Papin, Patrick, Rankin, Rolph, and Wright,—21.

NAVS:—Messieurs Alleyne, Bourassa, Bowes, Brodeur, Bureau, Cartier, Casault, Cauchon, Cayley, Chabot, Chapais, Chauveau, Church, Clarke, Crisler, Daoust of Two Mountains, Desaulniers, Dionne, Dostaler, Attorney General Drummond, Dufresne, Felton, Fortier of Nicolet, Fortier of Bellechasse, Fournier, Gill, Guevrement, Jobin, Labelle, Laberge, Laporte, Larwill, Lemieux, Loranger, Attorney General Macdonald, McDonald of Cornwall, Sir Allan N. MacNab, Marchildon, Masson, O'Farrell, Polette, Paulin, Pouliot, Powell, Prevost, Price, Solicitor General Ross, Ross of Northumberland East, Sanborn, Shaw, Solicitor General Smith, Spence, Stevenson, Thibaudeau, and Valois,—55.

Mr. Rankin moved in amendment to the main motion, That the Bill be read a second time on Friday next,—which was negatived upon a division.

The main motion was then agreed to, upon the following division:—

YEAS:—Messieurs Alleyne, Bourassa, Bowes, Brodeur, Bureau, Cartier, Casault, Cauchon, Cayley, Chapais, Chauveau, Church, Clarke, Crisler, Daoust of Beauharnois, Daoust of Two Mountains, Desaulniers, Dionne, Dorion of Montreal, Dostaler, Attorney General Drummond, Dufresne, Felton, Fortes, Fortier of Nicolet, Fortier of Bellechasse, Fournier, Guevrement, Huot, Jobin, Labelle, Laberge, Laporte, Lemieux, Loranger, Attorney General Macdonald, McDonald of Cornwall, Sir Allan N. MacNab, Marchildon, Masson, O'Farrell, Papin, Pouliot, Powell, Prevost, Price, Rhodes, Solicitor General Ross, Ross of Northumberland East, Shaw, Solicitor General Smith, Spence, Stevenson, Thibaudeau, and Valois,—55.

NAVS:—Messieurs Aikins, Brown, Christie, Crawford, Darche, Dorion of Drummond and Arthabaska, Frazer, Gamble, Hartman, Langton, Lumsden, Mackenzie, Polette, Rankin, Rolph, and Wright,—16.

We would also particularly recommend to the notice of the Catholic voters of Canada, the names of the following members, who basely violated their pledges, and endeavored to deprive the Catholics who were so silly as to be their dupes, of the scant measure of justice meted out to them in the new "School Law"—

AIKINS, GAMBLE, MERRITT, RANKIN, ROLPH, WRIGHT, CHRISTIE, HARTMAN, LANGTON, LUMSDEN, MACKENZIE, MATHIESON, PATRICK.

Shame, and foul disgrace to the Catholic who shall ever give one of these men a vote again.

The Catholic Citizen of Toronto complains with much justice of the impertinent allusions made by the Hon. J. Boulton, at a public meeting held in Toronto on the Queen's Birthday, for the purpose of adopting an address to Her Majesty to accompany a sum raised in aid of the Patriotic Fund. On such an occasion, at a public meeting of citizens of all denominations, and assembled for such a purpose, one would think that common sense, to say nothing of common decency, and common civility, would have taught every man the propriety of abstaining from all irritating topics, and, above all, from all allusions to matters of religious controversy. Mr. Boulton thought otherwise however; and could not refrain from deliberately insulting a great portion of his hearers, by maligning their faith, and misrepresenting the practice of the Church. We copy from the Citizen:—

"The meeting was called by the Mayor; all citizens, without distinction of class or religion, were invited to attend, and consequently the Hall was filled by an enthusiastic audience. That audience was composed of Protestants and Catholics, who met together on that occasion to express with one united voice their love for the person and their loyalty to the throne of our Sovereign Lady. Such being the purpose of the meeting, it must be admitted that the speech there and then delivered by the Hon. Henry John Boulton, was uncalled for by the occasion, and an insult of the grossest kind to every member of the Catholic faith. The honorable gentleman, after informing the audience with egotistical complacency, that he had been travelling during the last eighteen months on the continent of Europe, proceeded to say that—

"In many of the places where he had been, owing to the character of the Government, you could not purchase in any Bookseller's shop, however extensive, the Word of God in the native language of the people. Was that nothing to fight for? Would it be nothing to say that our booksellers' shops were closed, and

they dare not go there even in the night and purchase a Bible or a Testament for any of their children to read in their own homes? They could hardly imagine such a thing, and he would not be surprised if some of them did not believe it; but he knew it to be true. Another thing, if they were taken up for having a bible in their pockets, there was no habeas corpus act to take them out of prison, or have the cause of their imprisonment sworn to and signed. No, they might be consigned to swelter in a dungeon without any proper charges being preferred against them. Was that nothing to be proud of?"

However appropriate Mr. Boulton's remarks upon Popery, and the Word of God as sold by the booksellers, might have been if made at a meeting of the French Canadian Missionary Society, we think that most Protestants will agree with us in condemning them as ungenerous and uncalled for, when delivered at a public meeting for a public purpose. We do not accuse Mr. Boulton of wilful misrepresentation, however; for we know well how easily "intelligent Britons," travelling for amusement and information on the Continent of Europe, are imposed upon by the fun-loving, and somewhat malicious sight-showers, and professional recounters of marvels, in Popish countries. The fact is, that, your Italian or Frenchman delights above all things in poking fun, or mystification; and when he gets holds of such a subject as poor Mr. Boulton, he indulges this wicked and wasteful propensity to the utmost. Knowing well what kind of an auditor he has to deal with, he stuffs him with all manner of horrors about Inquisitions, Nunneries, and pious elderly females imprisoned in caverns thousands of fathoms down in the bowels of the earth, for the crime of buying a cheap Word of God, or for reading a Bible. Such conduct is very wrong no doubt; but, it must be admitted, that your gaping gawk of a Protestant, newly arrived in a Catholic country, and with the peculiar odor of Exeter Hall sanctity still cleaving to his outward man, does present an irresistible temptation to the mercurial, sharp-witted races of the South of Europe. They cannot help poking fun at him, and making of him by their artifices a greater fool than he is by nature; though it must be acknowledged that nature has been very bountiful in this respect to the general run of "intelligent Protestant travellers." Now we suppose that poor Mr. Boulton, when on the Continent, did not escape the usual fate of his fellow-countrymen and co-religionists. Nothing is more likely, and for this we should not blame him; for how can he help being what he is—Mr. Boulton? But if not bright, if very credulous, very garrulous, and somewhat of an old woman, we do think that respect for a considerable portion of his auditors—who had assembled, not to hear their Church calumniated, but to testify their loyalty as British subjects—might have suggested to him the propriety of refraining from wantonly outraging their feelings as Catholics, by the reiteration of the silly trash which he had picked up "in the many places where he had been." Mr. Boulton should reserve these interesting reminiscences of his travels for the domestic circle; where, no doubt, they will be well received by, and produce a salutary effect on the tender minds of, untravelled Boultous. But he must excuse us for telling him, that no man with the education, or the feelings of a gentleman, would have reverted to them at a public meeting, held for the purpose of expressing the general sympathy with the heroic deeds of the gallant Allies in the Crimea, and the attachment of the citizens of Toronto to the person of our beloved Sovereign.

Our attention has been called to some scurrilous articles, headed "STARTLING DEVELOPMENTS," &c., which have of late appeared in several of the American, and some of the Upper Canadian, journals. We think however, for many reasons, that it is best not to notice them; and that it would be absurd to attempt to reply seriously to them, and their abominable statements. We will not pollute the columns of the TRUE WITNESS with replies to obscenities, in which none but persons of the most depraved and filthy tastes can take the slightest interest. We have too high a respect for our readers, and for ourselves, to condescend to notice seriously the literature of the brothel, or to reply to the ribaldry of a Protestant prostitute.

There are calumnies which, by their very grossness, refute themselves. They cannot indeed be argued down; they must be lived down. Of such a nature are the calumnies against our Clergy, and religious Sisterhoods, now under notice. When we are told that they are luxurious, lecherous, self-indulgent, sensual, and abandoned to all manner of debauchery, we need to make no other reply than to point to the hospitals, to the fever sheds, to the abodes of poverty and squalid misery. Those priests, those tender women, who there minister to the sick, hang over the pallets of the dying—who delight in hardships, and who shrink from no labor, however menial, however repulsive in the eyes of the world—who despise death in all its forms—pay, who rather seem to court death, so that it finds them in the faithful performance of their duties—are not, as a body, cannot be, mere sensualists. They may be mistaken, they may be enthusiasts; but they are not, they cannot be, Sybarites.

Nay—Protestants themselves well knew that such charges are false; why then should Catholics give themselves the trouble to refute them? When, indeed, the doctrines of the Church are misrepresented, it is no doubt highly proper that error should be exposed, the truth vindicated, and the real principles of Catholicity explained. But when only individuals are attacked—when the characters of our clergy and religious only, are assailed with ribald calumnies—and when they themselves are reviled as "lecheours," "debauchees," and "prostitutes"—as in the articles before us—it is perhaps the wiser, as it certainly is the more truly Christian course, to keep silent. The very touching, or stirring up of such filth is dangerous and polluting, and is apt to engender moral pestilence.