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THE TRUE WITNESS AND CATHOLIC CHRONICLE. PUBLISHED EVERY FRIDAY AFTERNOON. At the Office, No. 4, Place d'Armes. TERMS: To Town Subscribers, \$3 per annum. To Country do, \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, JULY 20, 1855.

NEWS OF THE WEEK.

By the Arago and Canada we are put in possession of the details of the failure before Sebastopol on the 18th ult.; and if our numerical losses are not so great as at first reported, it is beyond a doubt that the prospect of the Allies is very gloomy, and that the beleaguered city still successfully defies the utmost force they can bring against it.

The political news by the Canada is devoid of interest. Another serious row had occurred in Hyde Park, arising out of popular disgust at Lord Grosvenor's Sabbath Observance Bill; which, we are happy to say, has been withdrawn.

REPORT OF THE SUPERINTENDENT OF EDUCATION FOR LOWER CANADA.

In the statistics with which we are furnished in the above-mentioned document, we have abundant, and most satisfactory evidence of the steady progress that the cause of education is making amongst our Lower Canadian population; and of the skill with which the Law has been administered by our late painstaking and zealous Superintendent.

Table with 4 columns: Description, 1853, 1854, Augmentation in 1854. Rows include Total No. of pupils, Primary Schools, No. of elementary schools, No. of pupils, No. of model schools, No. of pupils, No. of superior girls' schools, No. of pupils, No. of teaching nunneries, No. of pupils, No. of academies, No. of students, No. of colleges, No. of students, No. of pupils learning simple arithmetic, Do. compound arithmetic, Do. French grammar, Do. English grammar, Do. Geography.

When we call to mind the many and great difficulties with which Dr. Meilleur has had to contend, we cannot but admire the energy with which he has triumphed over every obstacle. But especially do we feel thankful to him for the sound principles on the subject of public education, which he has always, and everywhere, done his best to inculcate.

Control of the Commissioners: In the Colleges, Model Schools, Academies, and Convents, not included in the above enumeration, there are about 2,000 pupils of both sexes, receiving superior education...

The Toronto Mirror instances the case of an Irish emigrant from the United States, who had been induced to throw up his business as a School Teacher there, and to come to Canada in search of employment...

We heartily agree with the Mirror in deprecating such conduct. It is foolish—it is worse than foolish—it is wicked to hold out to the stranger, expectations which never can be realised; and which, when shattered, must inevitably be followed by a fatal reaction; by feelings, not of disappointment only—but of strong and abiding aversion towards the spot where his fondest hopes have been wrecked.

The compulsory support of a Protestant Church establishment is the monster grievance of Catholic Ireland. The payment of tithes by Catholics to a Protestant minister, is the badge of slavery imposed upon the Irish Catholic. But wherein does he improve his condition, or get rid of the yoke of an ignominious servitude, if, upon his arrival at his new home in the western world, he is still compelled to support a Protestant system of State-Schoolism...

Here then we take our stand. We say to the Irish emigrant—If you make the United States your home, you may indeed improve your material condition, but at the risk of your faith, or rather of the eternal welfare of your children. You will indeed have no Government church to support, but you will still be taxed for the support of a Government school; to which, as a Catholic, you are as much forbidden to send your children, as you are yourself prohibited from attending upon the religious ministrations of the Protestant parson.

THE ST. PATRICK'S PIC-NIC.

Our Irish friends are always eminently successful in these excursions, and the trip of Wednesday last was no exception to the rule. At an early hour in the morning about 2,000 persons had found their way on board the boats engaged for the excursion; and in a few minutes were gaily steaming down the St. Lawrence to the pleasant woods of Lavaltrie.

The following complaint against the TRUE WITNESS appears in the Boston Pilot, over the signature Hiberno-American:—

"The Editor of the Montreal True Witness seems of late to have become more rabid than ever against everything American. The word Yankee is to him the abomination of desolation. All the vices of this country are magnified a hundred-fold, and all its virtues either ignored or sneered at. Because the other day a few fools and bigots brought disgrace on themselves by their ridiculous conduct over the remains of two suicides, he therefrom takes occasion to attack the whole country, and renders us all responsible for the absurd doings of a handful of know nothings.

If Hiberno American had paid attention to our remarks, he would have seen that the "sneers" of the TRUE WITNESS were directed against Yankeeism and Yankees, and not against Americanism and Americans. There is a great difference betwixt the two; a Catholic may be an American, but scarcely a Yankee.

We are not moreover American citizens—we thank God; and owe no more allegiance or deference to American institutions than we do to those of China, or of Persia. In American institutions, there is much however that we admire; because therein there is much—indeed all that is good in them—that is based upon the old common law of Catholic England.

The less however that an American says about English persecution of Catholics the better; for, with all her faults in this respect, England can contrast most favorably with the land of the Pilgrim Fathers. At all events, we do not remember to have heard, in modern times, of "tarring and feathering" priests in England; outrages of common occurrence in the United States; and assuredly the statute book of the former country has not of late been disgraced with the anti-Catholic legislation which has rendered the name of Massachusetts infamous to all generations; and a specimen of which, copied from the Boston Pilot of last week, will be found amongst our American items on our third page.

Hiberno-American does but justice to the "noble Sulpicians and the Grey Sisters," whose services were so prodigally lavished upon the victims of the Irish famine in 1847. But, that in Canada, we still have those same "noble Sulpicians and devoted Grey Sisters"—that their property has not been confiscated, and that they themselves, if not driven from the Province, have still the means of succoring the indigent—is, under God, entirely due to our British connexion and the faint traces of British monarchical institutions which we still retain.

and; that, however hostile to Catholicity, England may have been in Europe, on this Continent, she has been used by an all-overruling Providence, as a powerful protector of the Church. This is the Lord's doing, and it is marvellous in our eyes. Hiberno-American says "our fathers have had enough of England. We their children pray every day for its downfall." The TRUE WITNESS rather prays for its conversion; knowing that the wrongs inflicted upon Catholic Ireland by Protestant England, are to be attributed wholly and solely to the Protestantism of the latter.

As the descendant of Catholic Irish parents, Hiberno American has no cause to love Protestant England, or to feel any attachment to Protestant English institutions; but as little cause has he to love Protestant America—or Protestant American institutions; and the same reasons which prompt him to "pray for the downfall of England," should urge him to put forth a similar supplication on behalf of the United States. He perhaps would feel it no reproach to be charged with becoming every day, "more rabid than ever against English institutions;" as Catholics we assure him, that we feel as little hurt by his accusation against us of want of respect for American Protestant institutions; though we do not indeed pray for the downfall of the country—for our Christian charity teaches us another lesson.

The two great Anti-Catholic powers of the world at the present moment are Russia in the East, and the American Republic in the West. From which of these two the Church has the more to dread it is perhaps hard to say; though as a general rule, democratic despotism is more violently opposed to Catholicity than is any other form of despotism. Even the Pagan Emperors of Rome were less cruel in their persecutions of the Church than were the liberals of the French Republic of 92 or the Rouges of 49. As Catholics therefore, we desire to see the power both of Russia, and of Republican America humbled; especially of the latter country—where already—if the learned Dr. Brownson may be believed—Catholics are; "what the Christians were under Diocletian, Galerius and Maximian." Hiberno American's progenitors may have been badly off in Ireland under English rule; but scarcely so bad as this. One would think if this be true, that Catholics must by this time "have had enough of America. But there is no telling—there are dogs who will put up with any quantity of kicking for the sake of the pudding and broken victuals; who seem to take a pleasure in being vile, and whose delight is to fawn upon, and flatter those who spurn them.

A correspondent asks—"Can the Catholic Irishman become a Yankee without sacrificing his Catholicity and his nationality?"

To the Editor of the True Witness.

"DEAR SIR—The Yankee—as distinguished from the American—character, has no peculiarity distinct from the European, save what is the result of "through and through" non-Catholicity. Its distinctive characteristic is therefore purely negative; and is what is conceivable only of humanity in its most degraded, or, in other words, its most de-Catholicised form;—without so much as a spark of the old pagan poetic mythology to spiritualize it, or to soften down its most repulsive features. Yankeeism is but the dry bones of paganism—it is Protestantism in its ultimate development; it is the negation of every thing except dollars and cents.

"The Yankee—I do not say the American, but the genuine Yankee—character is distinguishable from the European, by its more complete protest against Catholicity. In all European countries, even in Great Britain, the ancient Catholic training which was once impressed upon the national character, has left deep and almost indelible traces. Yankeeism is the result of the total want of this early training; and is remarkable for its utter disregard of those habits of self-restraint and self-denial which, amongst civilized, that is not totally un-Catholicised, communities, are understood to be essentials in the formation of the character of the gentleman, whether he be a Catholic or a Protestant. For, is it not true, Sir, that the Catholic Saint is the type, the beau ideal of the true gentleman?"

"Be Courteous—is a Christian precept. But only in Catholic countries—or in countries not wholly Protestantised—do we see this precept acted upon. Politeness, the natural effect, and the expression of Catholic humility, and Catholic charity, is never in Catholic countries confounded with servility; neither are coarseness of manners and insolence of demeanor, looked upon as the marks of a free and independent spirit. That want of respect towards their clergy, and their parents, that absence of civility in their intercourse with one another and strangers, which are so characteristic of the Yankee—would, in Catholic countries, never be mistaken for manliness and straightforwardness; and can never be adopted, by Catholics, until they have divested themselves of their old religion—or by Irishmen, until they have learnt to prefer the Fourth of July to the 17th of March.

"I remain, Dear Sir, yours respectfully,

"CATHOLICUS."

We are glad to see that our correspondent distinguishes betwixt the Yankee and the American;—as it would be unjust to include the latter under the former odious designation. With this distinction kept in mind—we fully agree with him that the Irish Catholic cannot become a Yankee without loss firstly of his distinctive religious character as a Catholic, and secondly, of his distinctive national character as an Irishman. He may become an American citizen,—