

## REMITTANCES

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Montreal, December 14, 1854.

## The True Witness.

MONTREAL, FRIDAY, DEC. 19, 1856.

## NEWS OF THE WEEK.

Our European dates are to the 3rd inst. The Continental news presents little of interest, if we except an armed outbreak in Sicily; with which, however, the Government will have no difficulty in coping. It was reported that Great Britain had agreed with the other Powers, to the assembling of the Peace Congress at Paris. Rumors were in circulation of dissensions in the British Cabinet. The Persian expedition had sailed. The Prussian Government still insists upon its claims over Neufchatel. Breadstuffs remain unaltered.

The United States papers contain sickening details of an attempted slave insurrection in the South. Whether true or false, this has been made the pretext for shooting some, flogging others to death, and other barbarities which it is needless to recapitulate. It would be well if the attention of the European Powers, generally, were called to these atrocities; and perhaps a remonstrance from the King of Naples, to the American Government upon the subject, would be well-timed. General Walker, and his gang of freebooters, seem to be about to receive the just reward of their crimes.

We publish below a letter from the Reverend Mr. Bruyere, together with the comments thereon of the Toronto Leader of the 12th inst. Upon the latter we shall offer a few remarks, for the consideration of our Toronto cotemporary:—

## WHAT IS TO BE DONE WITH THE CLERGY RESERVES FUNDS?

TO THE CONDUCTORS OF THE PRESS IN CANADA.

Gentlemen,—I have before me a "Circular" addressed by Dr. Ryerson, Chief Superintendent of Schools in Upper Canada, to the heads of City, Town, Township, and Village Municipalities, in this section of the Province, on the appropriation of the Clergy Reserves Funds. In this letter, the distinguished head of the Educational Department, takes upon himself to deliver a lecture to the Municipalities of the upper section of the Province, on the expenditure of the money accruing from the secularized Clergy Reserves. The rev. gentleman submits to the favorable consideration of the Municipalities, whether their highest interests will not be best consulted by the application of the whole, or at least, a part of that sum, for procuring Maps, Charts, Globes, etc., for their Schools; and books of useful, entertaining reading for all classes and ages in their Municipality.

On the propriety of thus intruding an unasked advice on our various Municipalities, I will not attempt to express an opinion. The worthy Doctor may be actuated by considerations which may plead as an excuse for his meddling interference in the concerns of others. I may be permitted, however, to say, *en passant*, that our municipal bodies being composed of citizens of the highest respectability by their moral character, education, and standing in society, should be the best and sole judges of the most suitable appropriation of the money which the act of the Legislature has placed under their control. Had the rev. gentleman allowed our Municipalities to follow, in this, their own judgement and discretion, I would have considered it imperative, on my part, as a humble Priest of the Catholic Church, to remain silent. Having now before me, to the example of the distinguished Chief Superintendent of Schools in Upper Canada, I may be permitted to venture to suggest some considerations on the same subject.

Our Legislators, in setting two years ago, that long pending and much vexed question of the Clergy Reserves, meant to withdraw from the private use of one portion of our community funds which they considered should be applied to general purposes, and to the benefit of all—Presbyterians, Methodists, Baptists, Catholics—as well as members of the Church of England. They designed to share amongst the whole community, the immense resources which were to accrue from the sale of landed estate heretofore enjoyed by a small class of her Majesty's subjects, the clergy of the Church of England. They proposed to themselves to remove for ever from our midst, a fruitful source of discord and bitter dissension. Whether the act of the Provincial Parliament should be looked upon as a measure of distributive justice, or an act of high-handed robbery, I am not prepared to express an opinion. Bearing this in mind, I may be permitted to ask, whether it is right and proper now to appropriate to one portion of our people, funds which the Legislature intended for the general use and benefit of all citizens, without distinction of creed or nationality.

I beg leave, in turn, to submit to the favorable consideration of the public, whether the end of the Legislature will be obtained by the application of the proceeds of the sale of the Clergy Reserves to the purposes mentioned by Dr. Ryerson, viz., to the furnishing Common Schools with maps, globes, and other school apparatus—public libraries? Pray what are these educational institutions which Dr. Ryerson proposes to endow with the proceeds of the Clergy Reserves fund? We look around, and behold huge and palace-like fabrics, stigmatized by public opinion as godless schools. What are these stately edifices, rearing up their proud towers over the breadth and length of the land? What are these gigantic mansions which first meet the eye of the traveller on entering our city? Let the truth be proclaimed again for the hundredth time. They are Common Schools, built with Catholic as well as Protestant money. They are houses of education from which religion is banished, where the elements of Christianity cannot be inculcated to the rising youth, where the child of Christian parents must be taught practically that all religious systems are equally pleasing, or rather equally indifferent in the sight of God, be he a believer in the immutable decrees of eternal reprobation, or a follower of the impostor Joe Smith. These halls of learning, already so richly supplied with the most elegant school apparatus, are shut up against one third, or at least, one fourth of the population of Upper Canada. Yes, a Catholic parent, who values his faith above all worldly advantages, and who rightly considers religion as the basis of all education, and the life of man upon earth, would rather doom his child to the horrors of the most degrading ignorance, than permit him to drink in the Common

Schools the poison of infidelity or heresy, along with the pure draught of useful knowledge. These convictions are likewise shared by a large portion of the members of the Church of England. Talk not to us of your superior training, splendid school apparatus, and highly qualified teachers. If these advantages, great as they may be, are to be purchased at the price of our faith, we value them not; we do not want them; we spurn them; and fling them back into your face.

Sad would be the alternative left to the Catholic population of the Province, were Dr. Ryerson to have his own way. To send our children to the Common Schools, we cannot, without risking their faith, which we esteem above the most brilliant education, tainted with infidelity. To withhold them is to deprive them of the immense advantages held out in these richly endowed halls of learning, which the acute Chief Superintendent so earnestly recommends to the liberal patronage of our Municipalities. We read of the tyranny of a Julian the Apostate, condemning the Christians of his days, to ignorance and degradation, by shutting up their schools, and forbidding them to attend the halls of learning. History records the penal laws enacted in Ireland, making it felony for the adherents of the ancient faith either to harbor a schoolmaster in their houses, or to send their children abroad to be educated in a country whose faith was more congenial to their own. I do not hesitate in saying, that the yoke attempted to be imposed on our necks by the Chief Superintendent of Schools in Upper Canada, is not a whit less galling, less insufferable, than that of the apostate Emperor of Constantinople, or that of the Protestant rulers of England. He will, if allowed to have his own way, crush and annihilate our poorly endowed, and poorly furnished Separate Schools, by the overwhelming superiority of his school apparatus, and by the already enormous resources placed under his control. But should the bait of the tempter entice the Catholic child to the godless schools, we will have nothing to envy the neighboring republic. There, thanks to the State education, now in its zenith, an infidel generation is rising up everywhere. "The serpents of irreligion," says a distinguished writer of New York, "swarm everywhere. They are to be found in the halls of justice and even in the temples consecrated to religion." Over twelve millions of infidels are scattered through that once flourishing republic,—now the land of Know-Nothingism, riot, and bloodshed. Behold the lamentable fruits of a system of education encouraged and patronized by Dr. Ryerson, once a Minister of the Gospel! Having these facts, and the insidious "Circular" before me, I do not hesitate to assert, that the Chief Superintendent of Schools in Upper Canada is the most unrelenting and most oppressive enemy of Catholicity in this section of the Province, throwing altogether in the shade the apostate Julian of old.

If Dr. Ryerson was sincere in his anxiety for the diffusion of useful knowledge among the rising generation, without distinction of creed or nationality, why did he not submit to the favorable consideration of the Municipalities, the propriety of applying, at least, a small part of the Clergy Reserves Fund to the use of Catholic Separate Schools? They too, and more by far than Common Schools, stand in the greatest need of maps, charts, globes and other school apparatus. We are met, at once, by the liberal and learned gentleman saying: "The law is in your way; there is a clause in the law for the secularization of the Clergy Reserves, precluding expressly Separate Schools from any share in the distribution of these funds. Yes, indeed, the law is in our way, thanks again to the Superintendent of Education in Upper Canada, who, (if I am correctly informed,) suggested the aggressive clause cutting off Catholic Separate Schools from any share in the distribution of the above mentioned resources. If one system of education was to be excluded from any share in the common boon, why were not Common Schools hindered in like manner, from deriving any benefit from these enormous funds arising from the secularized Clergy Reserves? Oh! no: Common Schools must be furnished, and abundantly furnished with maps, charts, globes, &c., &c. Let the benighted Catholic boy and Catholic girl learn astronomy by looking up to the stars, and geography by taking an easy trip around the world.

The next purpose to which the learned Superintendent calls the favorable consideration of the Municipalities, is the getting up of Public Libraries, by the purchase of books of useful and entertaining reading for all classes and ages in their respective districts. Here again, I must confess, the public at large, and Catholics especially, owe a deep debt of gratitude to Dr. Ryerson, for his amazing stretch of liberality. With due regard for the high standing and sacred character of the reverend gentleman, may I be permitted to ask him: What are these public libraries to be composed of? What class of authors penned these works of useful and entertaining reading? What sort of rare literary productions are to enter into the composition of these Public Libraries, made up under the superintendence of the learned Divine of the Methodist Church? What books will occupy the most prominent place in these well-furnished libraries? Dr. Ryerson must excuse my anxious inquisitiveness. Catholics are rather suspicious when they hear of a Protestant contrivance got up by Protestant agency, and under Protestant influence. The worthy Chief Superintendent is, or was, a Reverend Protestant Minister. He knows that the generality of Protestants read none but Protestant books, Protestant newspapers. In getting up his Libraries, he will consult his own taste and that of his readers: he must procure such books as will suit their predilections, books thoroughly impregnated with Protestant spirit. Now, such reading, entertaining as it may be to a Protestant mind, will never accord with our rather fastidious Catholic taste.

But let us, for a moment, take a rapid survey of those Public Libraries, got up under the superintendence of Doctor Ryerson. In looking over their shelves, it is not unlikely that my eyes will fall upon some of the most rabid anti-Christian writers, such as the infidel Hume, and the skeptical Gibbon. The next works which probably will meet my gaze, are such truthful historical books as D'Aubigny's History of the Reformation, whose assertions would put his satanic majesty to the blush. Will the Rt. Rev. Dr. Spalding's brilliant refutation of D'Aubigny's History find a corner in Doctor Ryerson's Libraries? No. The Rev. gentleman knows that his fellow-believers are generally satisfied with an *ex parte* view of the subject. Then comes the richly got up diaries of distinguished Protestant tourists, giving to the world their fanciful sketches, from notes hastily taken from the window of a vehicle, on Italy, Naples, Spain, and other benighted Catholic countries, sitting in the shadow of ignorance, vice, superstition and idolatry. A Catholic clergyman has lately favored us with his admirable outlines on France, Italy, Naples, &c. But these masterly historical sketches, by the Rev. Mr. Haskins, being the production of a Popish Priest, will find no room in Dr. Ryerson's Public Libraries. A more prejudiced or more illiberal work than White's elements of General History, could not be conceived. This historical compendium, replete with the vilest insults against what Catholic nations venerate and respect, was, and is, probably, still taught in the Grammar Schools. Of course such a book will be quite welcome in the Public Libraries. A liberal Protestant prompted, perhaps, by serious doubts and misgivings, and desirous of reading the other side, will look in vain in those public libraries, for Hawkins's Variations; Balmes' Protestantism and Catholicity compared; Chateaubriand's Genius of Christianity; Cardinal Wiseman's Lectures; Doctor Newman's Lectures; the End of Controversy, by Dr. Milner; Audin's History of Luther, Calvin, Henry VIII., Leo X.; Count de la Maistre's works; Trials of a Mind, by Dr.

\* Thanks rather to the venality of these nominal Catholics who allowed the "Clergy Reserves" Bill to pass in its present form.—Ed. T. W.

Ives; Religion and Society, by Abbe Martinet; Dr. Spalding's Lectures; Cobbett's Reformation; Lingard's Anglo-Saxon Church; Gahan's Church History; Travels of an Irish Gentleman in search of a religion; History of the Church, by Reeve; Trevelyan's Amicable Discussions; and sundry other works which assist a Protestant Reader in forming a correct opinion of the respective merits of Protestantism and Catholicity. The above named works, and such others as are written by impartial and well-informed authors, are not, as a general rule, to be found in those public libraries, so much eulogized by Doctor Ryerson. Instead of them, you meet there with nothing but the flimsy productions of narrow-minded and prejudiced writers, who give you a distorted and one-sided view of the subject they treat, if it has any reference to Catholicity, Catholic nations, and Catholic morals or customs.

From the above statement, and the perusal of the worthy Chief Superintendent's "Circular," the Public cannot be at a loss to discover his benevolent designs. The learned Doctor ventures to suggest to our various Municipalities, the application of, at least, a part of their share of the Clergy Reserves funds, to the purchasing of works judiciously styled by him, *books of useful and entertaining reading*. The Chief Superintendent of Schools whose cranium has been stretched to its utmost capacity, cannot find out a better use of public money, destined for general purposes, than to purchase with it, and place in the hands of rising generations, both Catholics and Protestants, *books of useful and entertaining reading*; viz: books calculated to corrupt the budding mind of youth with the venom of infidelity, revile Catholicity, insult the ministers of a church of two hundred millions of human beings, and misrepresent their doctrines and practices. In these books of *useful and entertaining reading* the most sacred tenets of our Holy Religion are attacked with a virulence and bitterness worthy of a Julian the apostate. There, Catholicity is exhibited in a most odious form; then this phantom, the offspring of a heated imagination, or perhaps, of a malicious heart, is assailed with the most violent abuse; and attacked with the powerful arms of ridicule and low ribaldry. In these works, recommended by Dr. Ryerson, as *books of useful and entertaining reading*, the morals, character, customs, and condition of Catholic countries, are depicted by ignorant or prejudiced scribes; who are about as competent to write on Catholic nations, and Catholic usages, as a New Zealander who should attempt to give a correct narrative of the manners and customs of England, which he has never seen or heard of. In some of the books which are to make up our public libraries, for the use of the rising youth of Upper Canada, religious subjects are handled with the most amazing confidence by audacious tyros, as inadequate to the task they have undertaken, as the blind man who sets himself up as a lecturer upon colors, or one deaf and dumb who ventures to give his views on the theory of sound. In a word, to foster an anti-Christian spirit, hatred and animosity, to sow the seeds of dissension and religious discord among the citizens of the same community—such are the detestable purposes to which Dr. Ryerson would have our Municipalities apply part of the money, which the act of the Legislature has placed under their control. Let those who relish these *books of useful and entertaining reading*, purchase them with their own money. But in the name of justice and common sense, let not public money and public funds, destined for general purposes, be squandered away in increasing the power of a contrivance already productive of so much mischief.

I conclude with expressing a sincere hope that the good sense, honesty, and liberality of our Municipalities in Upper Canada will defeat the snares of the enemy of peace and good feeling in this section of the Province; by applying the funds placed in their hands to general purposes, and to the common use of all, Catholics as well as Protestants, since they are all members of the same community, and have an equal right to its resources. Let these resources with which a kind Providence has blessed us, be spent in improving our Cities, Towns, and Villages, in draining and macadamizing our streets, digging sewers, where wanted, in founding institutions of general beneficence, such as common baths for the use of poor people, in establishing general dispensaries, where the sick of the poor class may procure whatever medicine may be necessary, in securing in each Ward of our large Cities the services of one or two Physicians who would attend the most urgent cases of destitution. Let a part of the Clergy Reserves Funds be employed in erecting shelters for the aged, the infirm, the orphan, and the immigrant. Many of our Houses of Industry are in a lamentable state. In several Towns and even Cities, the destitute and the poor are yet without shelter. When the famishing widow shall appeal to your sympathy, will you reach her a Globe to appease her hunger? When the half-naked orphan shall stand before you, will you give him a map to cover his shivering limbs? When the anxious immigrant shall reach your shores, will you receive him with a chart to rest his wearied body upon? When sickness and pestilence break out in your midst, will you be able to relieve suffering humanity by scattering around you books of useful and entertaining reading, such as Doctor Ryerson suggests to purchase with the money placed under your control?

Let me now, with due respect, put the question to the benevolent members of our Municipality: Will they be able to answer the numerous calls of humanity, to relieve so many sufferings, to provide for so many wants without large funds, and especially without increasing our taxes which are already enormous. Let me then hope that the heads of our cities and towns, will take better advice than that offered to them by the Chief Superintendent of Schools. Let each municipality, therefore, follow, in the use of their respective share of the Clergy Reserves funds, their own judgement and discretion, without permitting themselves to be dictated to by the head of the educational department. Our worthy Chief Superintendent sees but one thing—his schools; he thinks of nothing but his schools. During the day, all his thoughts are taken up with his schools. In the silence of the night, the success and prosperity of his schools, interrupt his peace and slumbers, and rise up before his vision. Are the fathers of our cities and towns, the heads of our municipalities, to make themselves ridiculous because Doctor Ryerson chooses to be so? Are they to waste and squander away public money intended for general purposes, because the dictator of the schools bids them do so? No: our people expect better things from those to whose keeping they have confided their welfare. They hope that they will be actuated but by one consideration—the general good and utility of all; influenced but by one motive—love and good-will towards all. In conclusion, I beg leave to state that I will consider it as a favor if the Press in Toronto, and elsewhere, do me the honor of inserting in their columns the above views imperfect as they are. The subject is of the utmost importance and should be placed before the public. On the conductors of a free press, devolves the duty of enlightening public opinion. To the good sense and kind indulgence of the public I submit these considerations, and beg to subscribe myself

Their humble Servant,  
J. M. BRUYERE.

The Leader hereupon moralises in the following strain:—

"It is very difficult to discuss any public question satisfactorily, unless you have fixed principles to guide you; for without principles a politician is like a ship in a storm, without a rudder to guide her. This is it which renders the education question so difficult in this country. We begin by questioning a system which rigid voluntarism rejects; and at every step we find ourselves in the mazes of compromise, when we wish to insist on the recognition of something which has the appearance of a principle. Dr. Ryerson appeals to the Municipalities to devote the Clergy Reserves monies to the purchase of school books, maps, charts, apparatus and libraries. We

agree with him that these are objects worthy the care and consideration of the Municipalities. At this point, the Rev. Mr. Bruyere enters his protest, on the very grounds on which the whole battle against the Clergy Reserves was fought and won. He says, in effect, that the Legislature, in giving these monies to the municipalities, willed that they should be shared by the whole people; and he contends that if they were employed in the way Dr. Ryerson suggests, the result would be, not to benefit the whole population, but to injure one portion of it. The list of books, he says, which Dr. Ryerson gives for school libraries, contains many which relate to controversies on subjects of a religious character; that whenever the Roman Catholic religion is concerned, these works do not do it justice; that they emanate from hostile partisans and bigots; and that to give the money of the whole people for such works, is unjust to that portion of them whose opinions, aims and history are colored and falsified therein. In other words, that these works inculcate certain religious and historical views, both of which he holds to be false. This is the substance of the grievance of the Rev. Mr. Bruyere; and if he be exact in the statement of his facts; if his general description of the books admitted to, and those excluded from, townships libraries be correct, his objection must be held unanswerable by all who admit the force of the Voluntary principle. There are, doubtless, those who will refuse to admit the correctness of their own principles when distilled through the brain of a Catholic Priest. Truth will not, however, change its characteristics on that account. If the Voluntaries were right in objecting to the existence of the Clergy Reserves, on the ground that they operated injustice to the denominations excluded from their benefits, the Rev. Mr. Bruyere is equally right in objecting to the proceeds of these lands being spent in the purchase of books which are sectarian in their character. Because, if this were done, the secularization of the Clergy Reserves would only have changed the form of the evil complained of.

"The objection will, doubtless, be taken that the Rev. Mr. Bruyere is not, on all questions a Voluntary; and that he is only using their arguments in a case where it suits his purpose to do so. We take it for granted that Mr. Bruyere is not, on all questions, a Voluntary; but that does not affect the validity of his arguments and objections, in this particular case. No one can deny their force, unless he refuses, at the same time, to admit the force of the Voluntary principle. The arguments must be taken for what they are worth, irrespective of their being uttered by priest or layman, Jew, Turk, infidel or heretic.

"Whether the Rev. Mr. Bruyere has considered the full effect of his arguments, in this case, it is not for us to say. By applying them to this case, he would, by the rule of consistency, be required to admit their force in all parallel cases. From his position, he might equally well apply these arguments to the Common School question. The strong ground for the Catholics, on this question is, that of Voluntaryism; that the State has nothing to do with the education, any more than with the religion of the people. Not that we desire to see any party, in this country, assume that ground. Our Common School system, is, in our opinion, working marvels; and it would be with unfeigned sorrow that we should witness its destruction. As the whole system is based upon compromise, it can only be maintained by mutual forbearance; by respecting the opinion, the feelings, and—we do not scruple to say it—the prejudices of all parties.

"The 'fixed principle,' the want of which is felt by the Leader, we have time after time enunciated; nor can the Leader contest its truth. It is this.—That the State has no more right to tax any one of its citizens for the support—direct or indirect—of an Educational system to which he is conscientiously opposed—than it has to tax him for the support of an obnoxious Religious system. The corollary which we thence deduce is—that, if the State makes material provision for the support, either of Church or School, of religion or education, it must do so in such a manner as to avoid outraging the conscientious convictions of any, even the meanest of its citizens; failing in which, the 'Voluntary System,' both in Church and School, for education as for religion, is the only system consonant with equal justice to all. Therefore is it, that, applying this 'fixed principle,' to the School Question, our demand resolves itself into this—Give us, either the 'Separate' or in other words—'Denominational' system—or else the 'Voluntary System.' We would prefer perhaps the former; but if we cannot obtain it, we will insist upon the latter.

We differ, both with the Leader and the Rev. Dr. Ryerson as to the intentions of the Ministry and Legislature, to whom we are indebted for the 'Clergy Reserves Bill.' We said at the time that the Bill was under discussion—and to that opinion we still adhere—that one great object of its framers and supporters was the overthrow of the Separate School system in the Upper Province. Indeed, so carefully were its clauses drawn up with that intent, that no one but an idiot could have failed to see their design, and to foretell their inevitable effects upon the fortunes of Catholic schools. Not only was the Bill so worded—as was repeatedly pointed out during the debates, and insisted upon by Mr. Hincks as one of its merits—as to enable the Municipalities to employ the funds accruing from the secularized Reserves to Anti-Catholic school purposes; but it was also carefully provided that, even if well disposed towards us, it should always be impossible for the Municipalities to give one farthing of those funds to the aliment of Catholic schools. With this fact staring them in the face, men, calling themselves Catholics, voted for Mr. Hincks' Bill; and the injustice of which the Rev. M. Bruyere in his letter so feelingly complains, and whose existence is admitted by our Toronto Protestant cotemporary, is the natural, indeed the inevitable result of that vote. Mr. Hincks, and his Ministry, who concocted the 'Clergy Reserves Bill' should ever be held in execration by every honest Catholic, by every friend of 'Freedom of Education.' But worse, and more odious than Mr. Hincks and his Ministerial colleagues, are those miserable, time-serving Catholics, who, by their treachery, enabled him to carry his iniquitous, and to our Separate School system, his fatal measure.

Indeed, so well devised was Mr. Hincks' Bill to effect the destruction of our Catholic separate

schools, that we honestly avow our belief that the only chance of saving the rising generation from the polluting influences of the 'Common School' system, is to be found in the frank and fearless adoption of the 'Voluntary System'—for the Upper Province at least. We believe that it is impossible that a 'Separate,' or 'Denominational' system can long maintain itself under existing circumstances. Large sums are now annually placed at the disposal of Protestants, exclusively, for the support of their schools. How, we ask—in 1856, as in 1854—can any one possessed of a grain of common sense, expect that our Catholic schools shall be able to sustain themselves in face of such fearful odds? It is impossible! The instinct of self-preservation, then, compels us to adopt the 'Voluntary System' *pari passu*—in education as in religion—for the upper portion of the Province; not indeed, as we have often said, as a system desirable *per se*—not as the best conceivable, but as the only one practicable; the only one consistent with equal justice to the members of all denominations. We adopt it—the 'Voluntary System'—not of choice, but because forced upon us by Protestant tyranny.

The Montreal Witness of Saturday last wishes to know—"whether these elements of strife and antagonism—prejudices of race or antagonisms of religion—have actually been introduced into our military organisation?"

Not as yet, thank God!—though the Montreal Witness, and one or two of his brother Saints, have done, and are doing, their best to introduce them. In spite, however, of his efforts to stir up strife, we are happy to have it in our power to inform him that our Volunteer Companies are on the best of terms; and though the great majority of these Companies are composed exclusively of Protestants, we have no doubt that, if our country required their services, they, and their Popish brethren, would be found doing their duty, side by side, as gallantly and as faithfully as did Catholic and Protestant soldiers in the trenches before Sebastopol. No—we can assure the Montreal Witness that there is not, and that there never was, the slightest appearance of any 'prejudices of race, or the antagonisms of religion,' having been introduced into our Volunteer Military Companies.

The reason why the Montreal Witness is so suspicious, so easily alarmed, is, that his wicked conscience pricks him. The burglar sees an officer in every bush: the swell-mobman takes every man he sees for a detective. The absurd terror of the Montreal Witness is merely a proof of his evil conscience, just as unpleasant dreams, and hard snoring, are, for the most part, indicative of a bad digestion.

Poor dear man! what with his dread of Popery and disguised Jesuits, he has a hard time of it.—"I wouldn't live in a family to make dissensions"—exclaimed Miss Miggs, that model of a maid of all-work—"I wouldn't live in a family to make dissensions—no, not for an annual gold mine, and found in tea and sugar." We would not live in our cotemporary's state of daily alarm and nocturnal terror—no, not even for that blessedness which is the lot of the elect ones of our Zion upon earth, and whose full enjoyment can only be realized amidst the nasal psalmody of the conventicle.

Not only is our cotemporary the victim of a wicked conscience, whose effects upon the "captain bold of Halifax," are so forcibly illustrated in the touching ballad of "Miss Bailey," but we fear, we greatly fear, that he suffers from dyspepsia. Is it possible—we put it to the Medical Faculty of McGill College—is it possible that that man's digestive organs can be in a normal condition, who, like the editor of the Montreal Witness:—

"Looks upon the present constitution and management of the Crown Lands Department as the master piece of Popery in Canada?"

And again—the victim of his own disordered imagination, and the fumes of indigestion—the poor creature exclaims—referring to the fact, that, on a late occasion, the men and officers of Companies 4 and 5, turned out in uniform to attend a lecture upon the "Irish Brigade":—

"Who, we ask, is that secret, irresponsible commander, who issues his dangerous orders to the military of the Province? Is he the editor of the True Witness, or a priest of St. Patrick, or some foreign Jesuit?"

He is not the editor of the TRUE WITNESS—of that we can assure our cotemporary; for if the former were to "issue his dangerous orders to the military of the Province," he would only get laughed at for his pains. Neither is it a "priest of St. Patrick;" for St. Patrick has no priests, seeing that the office of a priest is to offer sacrifice, and that sacrifice is not offered to St. Patrick. As little is it probable that the offender is a Jesuit in disguise; and if we might be permitted to give utterance to a hypothesis of our own, we would respectfully suggest that the "dangerous orders" emanated from the commanding officers of the Companies, whose appearance in uniform seems to have stricken the soul of our gallant cotemporary with unspeakable horror.—At all events, by applying, either personally, or by letter—post-paid—to the officers in question—the editor of the Montreal Witness will most