still in soon to REMITTANCES: 2 march There zniliored doug gallifolds yelled no gettle ENGLAND TRELAND SCOTLAND FRANKALES SIGHT DRAFTS from One Pound, upwards, negoti ble sidny Lown in the United Kingdom, are granted componed by Bank of London, London, London, Dublin, The National Bank of Scotland, Edinburg

HENRY CHAPMAN & Co. Montreal, December 14, 1854.

## The True Mitness.

MONTREAL, FRIDAY, OCT. 31, 1856.

NEWS OF THE WEEK.

THE Steamer Atlantic with Liverpool dates to the 15th instant, arrived at New York on Tuesday evening; her news is not very important.

From Spain we hear of the fall of the O'Donnell administration, and the return to power of Narvaez. From Naples there is nothing new. All thoughts of an armed interference with the affairs of that kingdom by France and Great Britain are said to be at an end; and even the recall of the Ambassadors will not be insisted upon. Revolutionary documents, exciting the people to insurrection and purporting to be signed by a committee on behalf of the people and students of Paris, are being extensively circulated throughout the Italian peninsula. It is not probable however that the policy of the French Emperor however acceptable insurrection and civil war countenance from Louis Napoleon.

From Paris we learn that the commercial crisis, about which so much uneasiness has been felt, is subsiding. The amount of builion in the Bank is said to be increasing and the stringent, but prudent measures adopted to meet the financial exigencies of the country, were already beginning to bring forth good fruit. Russia is reported to have abandoned her pretensions to the Isle of Serpents, and to have given formal notice for the re-assembling of the Congress of Paris; to which France and Prussia have assented and now await only the concurrence of the British government. From England the news is devoid of interest.

An "Impartial Inquirer" would wish us to explain to him what obstacles exist to the establishment of Catholic separate schools in Upper Canada, from which the Protestants of the Lower Province are exempt. " Are not the latter bound, as a preliminary condition to the erection of a school, by the obligation of having 20 children of school age resident within the district ?- and is not this restriction an equivalent to those clauses of the Upper Canada School Law which require the co-operation of "ten heads of families-being freeholders or householders?" As our respected friend seems not to understand the nature of the grievance complained of by the Catholic minority of Upper Canada, we will, at the risk of being tedious, endeavor to enlighten him.

One great injustice under which our co-religionists of the Upper Province labor is-that they are often, in consequence of the restrictions of the law of 1855, unable to establish a separate school at all; and consequently—as it is only by establishing such schools that they can claim exemption from the school taxes imposed by their wealthier Protestant neighbors—that they still are obliged to pay for a school system pronounced by the highest authority, to be dangerous to faith and morals, and of which, as conscientious Catholics, they cannot avail themselves. Now. in Lower Canada, no such restrictions exist; the Protestant minority can always establish one separate school district, at least, in every Municipality; and can thus always procure exemption from all school taxes levied by the Catholic ma-

For instance—if in two adjacent school sections in the Upper Province, there be eighteen Catholic heads of families, freeholders, &c-nine in one section and nine in the other-it is impossible for them to establish a separate school in either section. In both therefore they are liable to all school taxes imposed by the Protestant majurity; because in neither is there the prescribed number of "ten heads of families;" and because the Catholic minority cannot alter the limits of the pre-existing school sections, so as to embrace the eighteen heads of families in one single sec-

Now, in Lower Canada, the Protestant minority can always—if there be only 15 children of school-age within, not the school district, but the entire Municipality-establish one or more separate schools; and by keeping them open for eight months during the year, can claim complete exemption from all school rates levied by their Catholic neighbors. By section 26 of the Act of 1846, "any number whatever of the inhabitants of a Municipality," by merely signifying their dissent to the School Commissioners of their Municipality, can name three Trustees for the management of their separate schools; these Trustees can circumscribe their own dissentient school districts without regard to the limits prescribed by the School Commissioners; and may

nicipality," but one school district. "Now, as in virtue of the 19th section of the above cited Act, there may be one school district in each that by making but one school district of the entire Municipality, and availing themselves of the Schools in Lower Canada, are not bound by the obligation of having 20 children of a certain age district, they may have as many schools as they please; all, if attended by the prescribed number of children, and kept open for eight months in the year, entitled to share in the General School Funds. And thus the Protestant minority are always able to exempt themselves from the school taxes imposed by the Catholic ma-Here then, without going further, we have two

facts. In Lower Canada, the Protestant minority can, if they please, always escape from the clutches of their Catholic neighbors; in the Upper Province, the Catholic minority can not: -and mark the consequences. Having, by its invidious restrictions, made the establishment of a separate school impossible to the latter, the law assumes that, because they have not done that which it has itself made it impossible for them to do-they have given their assent to the proceedings of the majority; and have therefore become will coincide with that of his British Allies; and liable to the rates imposed by Protestants for the building of Protestant school houses. Now, if may be to the latter, they will meet with little | Catholics in Upper Canada could always, under all circumstances, signify their dissent from the proceedings of the majority, and if they neglected to avail themselves of that power, there would be some force in the argument urged by the Journal de Quebec against the provision of Mr. Bowes' Bill, exempting Catholics supporting their own schools from the obligation of paying for the building of the schools of their Protestant neighbors. But this is not the case. The law prescribes one method, and one method only, by which the Catholic minority can signify their dissent to the proceedings of the Protestant majority; and then, by its iniquitous restrictions, to which there is no counterpart in the Lower Canada lays, it renders the adoption of this method of signifying dissent, often, and in many cases-(always where there are less than "ten heads of families" resident in one school district)—an absolute impossibility. The law has therefore no right to assume that because a Catholic minority in a school district has not established a separate school, it has therefore assented to the schoolbuilding rate imposed by the Protestant majority. For, if there be only nine Catholic heads of families within that district, the law itself has made it absolutely impossible for the Catholic minority, no matter how disposed, to establish such separate school, and thereby to signify its dissent to the proceedings of the majority. The object of Mr. Bowes' Bill, to which the Bishops of Toronto and Hamilton apply the epithet "our Bill," was intended as a remedy for this "so crying an iniquity"-and by opposing it, the present Ministry have justly forfeited the respect and confidence of every honest unbought Catholic.

No man can contract an obligation for another, unless the latter assents thereunto. The Catholic minority have never assented to, but have always protested against, being taxed for Protestant school purposes; there is not therefore even the slightest foundation for the paltry quibble with which the Journal attempts to defend the iniquity of his masters, in refusing to relieve Catholics from the burdens imposed upon them by an unjust and infamous law-by means of which, as we have shown, they are compelled to build, not only the school houses, but the conventicles, or meetinghouses, of their wealthy Protestant neighbors .-If we cannot obtain redress from one Ministry. it is our duty then to seek it from another; and to rest not, day or night, until we have thrown off the last badge of the degrading servitude which our enemies have imposed, and now seek to perpetuate, upon us. No law, no legislature, can impose any obligation upon Catholics to contribute to a Non-Catholic system of education, or religion; and to Acts of Parliament which enact such obligations we owe, and need pay no respect. We hope that our "Impartial" friend will be satisfied with this explicit declaration of our sen-

timents upon " State-Schoolism." One other consideration would we most respectfully submit to our friend. If the School Laws of Upper Canada were as favorable to the establishment of separate schools, as are the School Laws of the Lower Province-would Mr. George Brown, and the enemies of "Freedom of Education," oppose a measure tending to assimilate the laws of the first-named section of the Province to those of the other? In the strenuous opposition offered by the Protestants of Upper Canada to Mr. Felton's amendment, is there not, to the reflecting mind, abundance of proof that, in the matter of separate schools, the Catholic minority of Upper, are not better treated than, or even so well treated as, are the Protestant minority of Lower Canada? Mr. Felton's motion was negatived, because it is the great object of our enemies to: "put down" Catholic separate schools; and because they well know that loss nay and flourish none the worse. Indeed,

therefore, if other please, make of the entire Mu- to "put those a schools adown" the best Wand him many respects, the Church would be a gainer surest way is to preserve intact the existing pro-visions of the Upper Canada School Laws of If the Protestants in the House had not clearly seen Municipality with less than the prescribed num- that the position of the Catholics of Upper Caber, of 20 children of school age, it is evident nada would have been immediately and permanently ameliorated by assimilating it to that of the Protestants of the Lower Province, they would amendment:

within their one district. Of course, in that one WE congratulate the Journal de Quebec upon the new light that has dawned upon him during the course of his controversy with the TRUE WITNESS on the School Question. In spite of the declaration of his Ministerial masters, made from their place in Parliament—to the effect, that it was not expedient to assimilate the laws regulating the establishment and alimentation of Catholic separate schools in Upper Canada, to those that obtain for the Protestant separate schools of the Lower Province-he now admits:

1. That the Upper Canada Law exacts from the Trustees of separate schools that they shall have a separate school established within two months of their election-in default of which their election is hull and void; and that there is no restriction analogous to this in the Lower Canada School Laws.

He admits:-

2. That he can see no objection to allowing the certificate of the Trustees of separate schools in Upper Canada to suffice for exempting the Catholic supporters of those schools from all additional taxation for the support of the common schools of their districts.

He admits:-

3. That if the Courts of Law in Upper Canada have decided that Catholics of one school section can not devote their school taxes to the sustentation of the separate school of another district—to which they send their children—the law should be so modified as to declare thatany Catholic contributing to the support of, and sending his children to, the separate school of ar adjacent district, shall be exempt from all local taxation for the support of the separate school.

And he also recognises the justice of exonerating the Trustees of separate schools in the Upper Province from the obligation of testifying to their annual reports upon oath-seeing that by the Amended Act of 1856, Trustees of separate schools in Lower Canada have been likewise released from this obligation.

. Here then a great step in advance has been gained; and it is to be hoped that, in process of time, our cetemporary will see the propriety of granting to the Catholics of Upper Canada that full measure of justice which they demand, and which is set forth in the public letter of their Lordships the Bishops of Toronto and Hamilton which we laid before our readers in our last week's issue. We are even not without hopes that he will ere long be forced to admit that it is "a crying iniquity" to compel Catholics to build Protestant school and meeting-houses.

But the question naturally presents itself-How is it, if the Journal de Quebec can see all the above mentioned defects in the Upper Canada School law, in the month of October, and advocate their removal—that he was either blind to their existence, or seeing them, determined to maintain them, in the months of May and June last? The only solution of this mystery that we have yet seen, is that given by the Toronto Catholic Citizen of the 12th of June:-

The fate of a ministry hung on a vote, and our rights were offered up as an acceptable holocaust."

Next, the question arises-Will M. Cauchon and his colleagues, immediately upon the meeting of Parliament, introduce a Bill to do away with those restrictions which the existing School Laws of Upper Canada impose upon the Catholics of that section of the Province, and which Ministerial organs themselves admit? It is never too soon, never inexpedient, to do right, or to repair a wrong. Justice is always expedient; and woe to him who delays it.

We shall be told, no doubt, that, by taking active steps to redress the admitted wrongs inflicted upon the Catholics of Upper Canada, Ministers will endanger their official existence, and run the risk of losing their situations and their quarterly salaries. Awful however as this catastrophe may appear in the eyes of "government hacks," we confess that we are perfectly and stoically indifferent to it—and that we have hopes, strong hopes, even if that great luminary, M. Cauchon, were to be extinguished to-morrow, and consigned to his pristine obscurity, that the light of the world would not be altogether darkened—that the earth would still continue to revolve upon its axis, and perform its accustomed circuit round the sun-and that his loss would not be severely felt, even in this small portion of the globe, known as Canada. In that peculiar system of corruption and venality of which the supporters of the Ministerial "Religious Incorporations Bill" of last session are, as it were, the centre, a change of Ministry might, no doubt, be felt as a very serious calamity—as a sort of relapse into chaos and original nothingness; but we flatter ourselves that the Catholic Church, which has so long withstood so many tempests, would still survive the

There can be no doubt, for instance, that if M. Cauchon had been on the opposition side of the House during the last session, and that, if h. Bill identical in its provisions with Mr. Drummond's had been introduced by Mr. George Brown, we should have seen the first-named gentleman opposing it with all his eloquence, and with all his last quoted provision, the Trustees of Dissentient | certainly not have voted against Mr. Felton's talents-qualities whose existence we admit, whilst we deplore their misapplication. Under the actual state of circumstances however, M. Cauchon, and his colleagues, voted for that infamous measure; not because in their hearts they approved of it-not because they had any doubts as to its real meaning, or as to the slur that it cast upon our Catholic Bishops, Priests, and Religious not because they were not aware that it was conceived in a spirit of deadly hostility to the Church which they surround with their respect and veneration—but simply because they had tasted the sweets of office; and that they knew that, to oppose it, would be to run the risk of being driven out of their official Eden. That savory odor in the nostrils of the Christian world this is so, is clear from the fact, that they dare not attempt even to defend their political action apon the "Religious Incorporations' Bill," through the columns of the press at their command. In the words of the Catholic Citizen, the Journal is upon this all important topic "silent as the

> CLERGY RESERVES .- The funds accruing from these lands are now being placed at the disposal of the different Municipalities throughout the country. The sum is, in many instances, very considerable: in Perth, for instance, as we read in the British Standard, "being equal to £1 Ss 111d for each rate-payer in Perth."

> What is to be done with this large sum of money thus placed at the disposal of the Municipalities? As we anticipated, and repeatedly pointed out in 1854 when the Clergy Reserves Secularisation Bill was under discussion, the cry now isapply these funds to common or anti-Catholic school purposes. By the law, as it at present stands, these funds are applicable to common, but are not applicable to any separate school purposes. Catholics therefore find themselves entirely excluded from all participation in a fund accruing from the sale of public lands; and to the enjoyment of which therefore they are as justly entitled as are their Non-Catholic fellow citizens. These are the first fruits of the absurd suicidal policy pursued by too many Catholics some three years ago, upon the "Clergy Reserves Question;" and for many a long day—now that it is too late to retrace our steps, and that the evil done cannot be undone-will the friends of Freedom of Education" have to mourn over the error of which too many of us then were guilty-and for exposing which the True Wir-

Had there been two, only two honest Catholies in the House which passed the Clergy Reserves Bill-one to propose, the other to second him—the amendment upon which the TRUE WITNESS so urgently, and so often—to the great stars. lisgust of "ministerial Catholics" and "governhacks" - insisted during the summer session of 1854—and the object of which was to secure to Catholics supporting separate schools a share in proportion to their numbers, of the monies accruing from the secularised "Reserves" fund-(vide True Witness, Aug. 11th, 1854)would have been brought before the legislature; and though it might not have been carried, it would have had at least the effect of awakening Catholic supporters of Mr. Hinck's Secularisation Bill to the incredible folly they were perpetrating in giving their countenance to the promoters of such an unjust and, to Catholic schools, such a fatal measure. The Ministry of the day however knew but too well those with whom they had to deal; and by the employment of the same corrupt influences as those which our present statesmen knew so well how to use to cover their "TREACHERY"—(so the Catholic Citizen once termed it)-their "Treachery" upon the "School Question" and the "Religious Incorporations Bill," they contrived to sow disunion amongst the Catholic party, and to secure the support of the venal and the place hunters to their infamous measure; a measure designed by its concoctors to secure the extinction of separate schools, and which there is too much reason to fear, will ere long accomplish its end.

Upon this subject, and to show how completly all our predictions respecting the fatal consequences of Mr. Hinck's "Secularisation Bill" have been verified in every particular, we copy the subjoined from the Toronto Mirror of the 24th inst. We cannot but regret that he did not, in 1854, protest more energetically against the Bill which put in the hands of the Protestant majority of Upper Canada such a formidable weapon against the separate school system, as that of which he now in 1856 so feelingly complains. Alas !- it is now too late to complain. The iniquity has been consummated, and the injustice is now irre-

any school fund except the Government Grant. No such fraud is perpetrated on the Protestants of Lower Canada.

Canada, with the Charlonnell Charles to Bishop of Toronto.

1 JOHN FARBELL,
Bishop of, Hamilton.
This 4th Point is sustained by those Clauses in.

the Billiof 155 which we have quoted on behalf of the First Points and owhich deprived Catholics of any sharein any Local School Fund: But it is specially levelled at the following section of the XIVth Clause: "The Chief Superintendent shall thereupon determine the proportion which the trustees of such sepa-

rate school will be entitled to receive out of such legislative grant only, and shall paynover the amount thereof to such trustees," and Thereof to such trustees, By, this Proviso the Catholic Schools are deprived

of any share in any Funds, the Clergy Reserves, for instance; placed by Government at the disposal of the County Municipality; or at the disposal of the City or Township Municipalities. In this we are not treated fairly, as Catholics have as much right as Protestants to the public lands, or to any monies arising from their sale, and to be appropriated to the purposes of Education.

For the above noticed injustice the Catholics of Canada have only themselves to blame. It is a portion of the price which they must pay for the luxury of supporting Mr. Hinck's "Clergy Reserves Bill."

Signs of Life.—Although it has been now for about three centuries dead, and of a most un-" jam fætet"—there are some sanguine persons who still pretend to find "signs of life" in that most unsightly carcass—the "Anglican Establishment." So bodies, in a state of rapid decomposition, have been known to be violently contorted, and even displaced in their coffins, by the escape of the gases generated by the process of corruption. And thus with the State church: though unmistakeably dead, strange sounds are occasionally emitted from the decaying mass, which to the ignorant seem "signs of life"-signs however of death only, and that, of the corpse from whence they issue, it may be said as of Lazarus -"jam fatet." Unlike him, however, its resurrection is past praying for.

Of these "signs of life," one of the latest nut on record by the Anglican press, is the generation of a Protestant Bishop of Westminster; and an event which, to the reflecting, is a sure sign of the death and rottenness of the State-Churchfor, unless dead and rotten, the State would have no dominion over it—is heralded in pompous tones by some of the English papers. Wiser however in his generation, the London Times makes light of it; and openly proclaims his conviction that a new Protestant Bishop is only a new Protestant humbug. Hear how the scorner speaks:

"There is hardly an event that would be received with more joy by a large class of Churchmen than the foundation of a new bishopric. The conversion of all China, a reformation at Rome, or the news that all the ginshops in London had been closed, and the frequenters had taken to psalm-singing—in a word, any event whatever that might be considered the final purpose of a bishopric, would not be so gratifying as the fact of a new bishopric itself. So we are to have a Bishop of Westminster. A few years ago the University of Oxford taxed itself to found half a dozen new professorships, and the only real result is a comfortable addition to the incomes of some highly respectable men. We have just a misgiving, that in a very few years we shall find everything going on as usual, and nobody able to point out any ness was then, as now, exposed to the insults and reproaches of the "government hacks" of the "g ward and visible marks of religion. It does strike one continually that to the million the Bishop is about as inconsiderable a fact as one of the stars of which a good telescope will show you 20,000 in a square inch. Yet he professes to be the sun of the Church system. Let us have more suns,-they are wanted in this atmosphere, but no more telescopic

"It makes all the difference whether the new Bishop is to be a name or a thing; or, to speak more generally, the question now is, what is the episcopal office to be for the future? The word "bishop" means superintendent or overseer, and all that is said about a bishop in Scripture agrees with this definition. But what is the degree of oversight which a bishop has, or can have, over his flocks,—that is, over his clergy and their flocks in this metropolis? There are districts, whole streets, lanes, and courts, containing within a stone's throw the population of whole villages, which, on inquiry, we have found never to have been visited by a clergyman. If that very industrious society the London City Mission is to be trusted, myriads in this metropolis are in undisturbed heathenism: They never go to church and no clergyman ever goes to them. Nowhere in the world are there so many young men and young women of the better classes, educated and respectable, who would think it a great favor to have an occasional communication with a serious and sympathetic clergyman for relief from those great perplexities and troubles that invade every opening mind. The thing is an utter impossibility. There is no such opportunity provided. The clergy may be very busy after their own fashion—writing sermons, soliciting subscriptions, drawing up reports, and keeping accounts; but when a man is sent to the University, solemnly ordained by a Bishop, and invested with a pastoral charge, we presume it is to qualify him for some of that personal communication necessary to moral influence and improvement. In the country it is a maxim that if the clergymar will go to the parishioners the parishioners will see the clergyman. A clergyman, indeed, must can key disagreeable man if, with his vast superior and education, he cannot win the respect the country folk. The case cannot be will of simple country folk. The case cannot be very different in the metropolis, the population of which is largely made up of rural immigrants or their children. Yet it is painfully evident that there is no such pastoral intercourse between the clergy and the working people. They shun one another, and don't seem to care for one another. Now, if this state of things is to continue—if it is to be permitted to continue-contrary to the first principles of the clerical office, then we have reason on our side when we say that a new Bishop of Westminster will be not only a costly, but useless piece of ecclesiastical decoration.—Times.

Only that our charitable suggestions have been so often slighted by the "Saints," we should recommend them-seeing that they are doing nothing in Lower Canada-to try their fortunes with the "myriads of heathen" in the metropolis of Protestant England; who never see a clergyman, and whom a clergyman never sees. Here is a fair field open to the French Canadian Missionary Society, which, if in earnest in its professions, it will surely occupy without delay.

Amongst the passengers by the steamer North American was the Rev. M. Pare of the Eveche. The reverend gentleman has, we are happy to say, returned in good health after his trip to Europe ... A st say hould be so said for