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The True Witness.

MONTREAL, FRIDAY, APRIL 10, 1857.

NEWS OF THE WEEK.

We have English dates to the 23rd ult., but they contain little of importance. The General Election and its probable results are the sole topics of interest in Great Britain.

A discussion is going on betwixt the Courrier du Canada and the Journal de Quebec, upon the subject of the pledge—that he would support the demands of the Catholics of Upper Canada for "Freedom of Education"—exactod from, and refused by, Mr. Noad of Quebec.

The question now started by the Journal de Quebec is—"By whom was the pledge proposed to Mr. Noad?" To this the Courrier du Canada very sensibly replies—"What matter is it to us?"

We may be, and we are indeed told—that the School Question is one which interests Upper Canada only; that Catholics in Lower Canada have naught to do therewith, but should leave it to be settled by those whom it more immediately concerns.

To this we reply, that the School Question is not a local, but a Catholic Question; involving the most important interests of the entire Catholic community; and therefore, of as great importance to Lower, as to Upper Canada.

For nothing can be more certain than this: that—if through apathy, or cowardice disguised under the name of prudence—we allow our brethren in Upper Canada to be trampled under foot by the Protestant majority, we, in Lower Canada, and our dearly cherished religious, and national Canadian institutions, shall, ere long, share the same fate.

The Courrier du Canada will permit us therefore to tender to him our warmest thanks, and the expression of our sincere respect, for the

important part that he has taken in bringing the School Question of Upper Canada before the electors of Quebec.

Our cotemporary has, indeed, in more ways than one rendered us a most valuable service; for he has given to the Irish Catholics of Upper Canada—indeed to all the English speaking portion of our Catholic population, a proof of the sympathy entertained for them by their Catholic brethren of French origin.

Yes—in union, the closest union betwixt the different races of which our Catholic population is composed, consists our only chance of victory in our battle with the hosts of Protestantism; and to bring about this union should be the constant policy of every Catholic in Canada—whether Frenchmen, Irishman, or Englishman.

And here too we may be permitted to quote the words of the Preacher on St. Patrick's Day. The Rev. Mr. O'Brien, whose brilliant discourse made a deep, and we hope an ineffaceable impression upon all who heard it—most powerfully insisted upon the necessity of "union" betwixt all Catholics.

And why should we be divided?—why should brethren, whose interests are identical, stand aloof from, and look coldly upon, one another? The French Canadian is ardently attached to his laws, his language and his distinctive national institutions.

But more positively wicked and mischievous is he, who, for the sake of popularity or gain, would fain persuade us that betwixt Catholics of different national origins, there is at it were a wide and impassable gulf—and who would seek to stir up strife, and perpetuate disunion amongst them, by persuading them that they had diverse and conflicting interests.

It is therefore because we attach so much importance to a cordial union betwixt all classes of our Canadian Catholic population, that we attach so much importance to, and feel so grateful for, the generous conduct of the Courrier du Canada; who has not hesitated to provoke the acrimonious reflections of his Ministerial cotemporary, in order to give his fellow Catholics of a different origin a convincing proof that he—and the truly Catholic portion of his fellow-countrymen—sincerely sympathize, and are prepared to make common cause, with their unjustly treated co-religionists of a different origin.

Canada—where Catholics are in the minority—to fall victims to the insatiable appetite of the common Protestant enemy, the only fruits of their policy—the only benefit that they may expect to gain thereby—will be that of being the last devoured.

We may mention that the name attached to the articles in our Quebec cotemporary to which we have alluded, is that of Hector L. Langevin.

"CONTROVERSY BETWEEN DR. RYERSON, SUPERINTENDENT OF EDUCATION IN UPPER CANADA, AND THE REV. J. M. BRUYERE, RECTOR OF ST. MICHAEL'S CATHEDRAL, TORONTO;—ON THE APPROPRIATION OF THE CLERGY RESERVES FUND."

We have here, in pamphlet form, the entire correspondence which has already appeared in many of the journals of both sections of the Province—upon the subject of "State-Schoolism"—and the justice of the recommendation given by the Rev. Mr. Ryerson to the Municipalities of the Upper Province, with respect to the application of the funds accruing to them from the secularised Clergy Reserves, and placed at their disposal.

Thus, just as we foretold in 1854, when the Clergy Reserves Secularisation Bill was under discussion in our Legislature, are we now doomed to reap the bitter fruits of the venality, treachery, and moral cowardice of these Catholic legislators who, with their eyes fully open to the disastrous consequences—which their policy would inevitably entail upon our dearest Catholic interests, yet gave their aid to the passing of Mr. Hincks's insidious, and—it must be admitted—his cleverly concocted scheme for the destruction of "Freedom of Education."

We are not therefore inclined to blame Dr. Ryerson for the advice tendered by him to the Municipalities; for, in so doing, he was but carrying out the well known designs of the framers and passers of the "Clergy Reserves Secularisation Bill;" designs which, in 1854, were openly avowed in the columns of the Toronto Leader—the then Ministerial organ—as also by Mr. Hincks himself in the Legislative Assembly.

It is no use however mourning over the past; or, as the proverb says, "in shutting the stable door, after the horse has been stolen." We must try and apply a remedy, ere yet the evil be too far gone for the application of remedies, and the disease too far advanced for medical treatment.

Now, this can be done in two ways—Either by prohibiting the Municipalities from applying any portion whatever of their funds to educational purposes; or by making it obligatory upon those bodies—if of the funds at their disposal, they make any appropriation whatever to

such purposes—to apportion the sums by them so applied, in an equitable manner betwixt both Catholic and Non-Catholic schools within their respective limits.

In making these demands, we, Catholics, seek no particular privileges for ourselves, and have no design of encroaching upon the rights of our Non-Catholic fellow-citizens.

To any who might otherwise feel inclined to doubt the justice, and wisdom of our policy, we would recommend a careful perusal of the admirable letters of the Rev. M. Bruyere; wherein the effects upon the Catholic Denominational Schools of the Upper Province, by the exclusive privileges at present secured by the Clergy Reserves Bill to the schools of the Protestant majority, are plainly and powerfully set forth.

WITH the object of showing our friends in Upper Canada what a valuable ally they have in the Courrier du Canada, a journal which truly represents and does honor to, our French Canadian Catholic population, we translate the following article which appears in our Quebec cotemporary over the signature of T. C. Tache, in reply to the strictures of the Journal de Quebec upon the policy of making the Upper Canada "School Question" a test question in this section of the Province.

It matters but little to us what opinion a candidate holds upon a multitude of questions, which, for the most part, should be left to the discretion of the deputy. But, at this moment, there is one weighty and important question, which eclipses all others, and to which all others should give way.

We, Catholics, demand with the Chief of the Church and her Prelates at our head, "Freedom of Education;" freedom of education—not merely on paper, not merely in vague words and vain promises, but—in practice, but virtually, effectually, and frankly. Not only do we demand this for our ourselves, but we are, and ever have been, ready to grant it to others.

Other writers in the Courrier express the same truly Catholic and independent sentiments; and stoutly repudiate the doctrine laid down by the Journal de Quebec, that the Catholics of Lower Canada should cease from demanding for the minority of the Upper Province the full enjoyment of those rights which have always been secured

to the Protestant minority here. Once again we would beg leave to tender our thanks to the Catholic electors of Quebec generally, and to the Courrier du Canada in particular, for their generous and able advocacy of the long withheld rights of the Catholics of Upper Canada.

The Montreal Witness answers our question—as to how he reconciles his boasts of the superior morality of Protestantism, with the fact, that, the French Canadian Catholic population of this country furnishes only 53 out of 557 criminals!—by asking another:—

"How does it come to pass that, in the territory of the Hudson's Bay Company, which is almost altogether inhabited by heathen Indians, there has been only, according to a late report of the Governor, 18 criminal cases, during the last 37 years?"—Montreal Witness, 3rd inst.

Without insisting upon the marvellous contempt for grammar manifested by our cotemporary in the above paragraph, we reply to his question as follows:—

1. It is not true that the Hudson's Bay territory is "almost altogether inhabited by heathen Indians." A very great many of the Red men in that territory are Catholics; converted to the faith by Jesuits, and other Popish Missionaries.

2. The scarcity of "criminal cases"—that is of cases known to and taken cognizance of, by European criminal courts—amongst a wild race of wandering hunters not amenable to European laws, and not accustomed to seek redress for wrongs mutually inflicted in our Courts of law, is no proof whatever of a corresponding scarcity of actual crime; it is in fact more an index of a very inefficient Police, or rather of no Police at all—than of a high state of morality, amongst the said wandering tribes.

But betwixt the Protestants of Upper Canada and the Catholics of Lower Canada, there is no such difference as exists betwixt the latter, and the wild hunters of the remote Indian tribes of North America; and we may therefore compare together the criminal statistics of Upper and Lower Canada, as a sure test of the comparative morality of their respective populations; whilst from the total absence of all reliable criminal statistics of the "heathen Indians," we have no means whatever for comparing the moral condition of the latter, with that of the settled inhabitants of Canada; and cannot therefore logically conclude to the moral superiority of the Indians, because of the assumed absence or scarcity of crime amongst them.

If however we may be permitted to refer to long intimate personal acquaintance with "heathen" tribes, and with their virtues and vices, we at once pronounce the assumed scarcity of crime, and consequent morality amongst them, as utterly without foundation. Bad as are the vices of the worst outcasts and lingers on of European civilisation, we have no hesitation in saying, from long and intimate knowledge, that they are far exceeded, in quantity and in atrocity, by the vices of the least vicious of "heathen savages"—whatever poets and romancers, and sentimental travellers may sing or say to the contrary. True, the foul, unmentionable abominations of the heathen savages are not chronicled in Police offices, or set down in the columns of Parliamentary Reports; but although not thus recorded, as are the crimes of civilised man, it is no less true that they exist, even if unnoticed and unregarded save by Him Whose eyes are open upon all His creatures.

QUEBEC ELECTION.—The nomination of candidates for the honor of representing the ancient Capital of Canada, in the room of Dr. Blanchet resigned, took place on Saturday last, amidst a vast concourse of citizens. The following gentlemen presented themselves to the electors:—Mr. O'Kill Stuart, who appeared to be the favorite, and was received with much applause—and Messrs. Plamondon, Rousseau, and Rheault. A Poll was demanded; which will be opened on Saturday next, and closed on Monday the 13th inst.

In the speeches made upon the occasion, we find little worthy of notice; except in the address of Mr. Stuart. This gentleman frankly declared his intention, if returned, to use his influence in favor of "Freedom of Education" for the Catholic minority of the Upper Province. He said:—"With regard to Separate Schools he was for full religious liberty to all men—Catholics as well as Protestants. Here, in Lower Canada, while the majority scrupulously respected the various opinions of a mixed religious society, they also avoided any dictation with regard to liberty of conscience; and he could not withhold from Upper Canadians, rights which we ourselves possessed."

Upon the Seat of Government Question Mr. Stuart said:—"That by their conduct last Session on that question the Ministry had lost his confidence, and had not yet regained it." At the close of the proceedings the differ-