THE TRUE WITNESS AND CATHOLIC CHRONICLE. 01 .1199A ---18.57

THE TRUE WITNESS AND CATHOLIC CHRONICLE APRIL 10, 1857. 4 A ALCONTRACTOR OF A FORMA Lation. George Pressenter a fit ha nout the s with an an array

Star hard REMITTANCES ENGLAND, RELAND, SOOTLAND & WALES.

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Montreal, December 14, 1854.

The True Witness. MONTREAL, FRIDAY, APRIL 10, 1857.

NEWS OF THE WEEK.

WE have English dates to the 28th ult., but they contain little of importance. The General Election and its probable results are the sole topics of interest in Great Britain. Lord Elgin goes out as Plenipotentiary to China, where hostilities still continue without any very decided sending an increased force to the Chinese Seas, for the protection of their commerce.

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 for "Freedom of Education"-exacted from, and refused by, Mr. Noad of Quebec. Mr. Noad, as our readers must remember, refused to give the pledge required of him by the good Catholics of Quebec-to whom be all honor; and, in consequence, as he knew that he could not rely upon the support of the Catholic vote at the polls, Mr. Noad at once retired from the contest. We may say en passant that we respect that gentleman for his consistency ; and that it is far more to his credit that he should have declined giving a pledge, than that having given it be should subsequently have violated it, as has been too often the case with the men whom we send to Parliament.

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?" Of what consequence is it, whether it was John Styles or John Noakes that proposed The Courrier du Canada is right; and it? the only reason for which we should care to know the name of the sound hearted elector who first brought Mr. Noad so handsomely to book is, that we should like to know the name of one who has conferred an important service upon his coreligionists of the Upper Province; and who has effectually replied to the earnest appeal, made by the Catholic Institute of Toronto, presided over by His Lordship the Bishop of that Diocese-" for the sympathy and assistance of their fellow-Catholics of Eastern Canada." Well and nobly have the sound hearted Catholics of Quebec responded to that appeal; and well would it be if, throughout the Province, Catholics had the honesty and courage to follow the good example set them by the electors of Quebec. 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. In other words, it is recommended that the Catholics of Lower Canada should stop their ears to the cries of their unjustly treated brethren of the other section of the Province; and should, from prudential motives, refuse to extend to them that sympathy and assistance which, by the latter, have been earnestly invoked. -Vide Resolution of Catholic Institute of Toronto. 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. As Catholics, our duty towards our brethren is plain; and that, as citizens, it is our interest to aid them is no less plain to every intelligent man. 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. At present, thank God, Upper Canada is the battle field where the contest is waged ; and so long as our Upper Canadian Catholic brethren can, with our assistance, maintain the conflict, we, in Lower Canada, shall enjoy peace. But the day that they are defeated there, will see the field of battle transferred from the Upper, to the Lower Province ; whilst flushed with victory, the foe will sweep down upon us, and force us to do battle for our very homes and altars. Prudential motives then alone-irrespective of honor and duty-should suffice to determine the Catholics of Lower Canada to render prompt and effectual assistance to their brethren of the Upper Province.

important part that he has taken in bringing the Canada-where Catholics are in the minority-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 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. This service, at the present time, cannot be too highly estimated; for and mutually assist one another against the common foe. As the eloquent Superior of the Se-

minary of St. Sulpice of Montreal remarked in a speech by him made at a late public meeting for the purpose of raising funds for the new Cathedral-" UNION IS STRENGTH."

Yes-in union, the closest union betwixt the different races of which our Catholic population results. The United States Government intends | 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. In our mutual misunderstandings, in our petty jealousies. is to he found the causes of our frequent disasters ; the demands of the Catholics of Upper Canada and nothing can tend more effectually to clear up those misunderstandings, and to allay those jealousies, than the wise and noble policy of the Courrier du Canada.

> 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. " Irish and Canadian Catholics" said the eloquent preacher " should unite as one man in support of our common faith ;" and every honest Catholic who heard him responded Amen! We must unite ; we must learn to look upon one another as brethren, and as children of one Mother, to whom all her children are equally dear; and who must therefore desire to see them all of one heart, and of one mind.

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. He is right, all honor to him; and woe to him who would deprive him of these. In the same way, the Irish Catholic warmly loves the far off dear old isle where he was born, and where repose the ashes of his venerated forefathers. Shame to him, who would make this a reproach to the Irishman, or who would seek to sever or weaken the ties which bind him to his beloved Erin ! We could not, even if we would we would not if we could, denationalise either one or the other; for the love of country, and the spirit of nationality, are most valuable auxiliaries to the cause of religion and morality; and the Irishman or French Canadian, who cares little for Ireland, or for Canada, is in a fair way of caring still less for his Church and his religion. He then who ignores altogether, or who would seek to do violence to that amor patriæ which God Himself in His infinite wisdom has implanted in the human heart, approves himself to be either very ignorant, or very imprudent ; and should in no wise be esteemed a friend to the Catholic cause. 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 clashing interests. Upon such a one, all Catholics should look with distrust; remembering that, as their interests as Christians and citizens can only be secured against the assaults of their common enemies by the closest union-" by uniting as one man in support of their common faith"-so he who interposes any obstacles to

to fall victims to the insatiable appetite of the common Protestant enemy, the only fruits of

pect to gain thereby-will be that of being the he has given to the Irish Catholics of Upper last devoured. Though no French Canadians ourselves, yet are there no more sincere admirers have been obtained toward the securing of our of, no more zealous sticklers for, the conservation of French Canadian nationality-" its laws, its language, and its religion" than the TRUE WITNESS. But as these can only be preserved t is above all things important that Canadian Ca- by preventing the enemies of that nationality tholic, of all origins, should learn to love, respect, and of that religion, from obtaining the upper hand in the other section of the Province-and as this can only be prevented, by our extending a prompt and effectual assistance to our hardbeset Catholic brethren there-we feel that the Courrier du Canada, by its zealous and skilful advocacy of the cause of the latter, is rendering valuable service, not only to the cause of Catholicity in general, but to the interests of Lower Canada in particular. We again therefore thank him for his assistance, and congratulate ourselves and our friends in Upper Canada upon such a powerful ally.

> 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. The Rev. Mr. Ryerson recommended that those funds should be applied to educational purposes; this the Rev. M. Bruyere denounced as unjust; because, as the law now stands, Catholic Separate Schools are excluded from all share in any appropriations of monies made for educational purposes by the said Municipalities. 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, trea-

chery, 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." Every prophecy which we then made has come to pass; and now vhen it is too late, Catholics are beginning

such purposes to apportion the sums by them so to the Protestant minority here. Once again we applied, in an equitable manner betwixt both Catholic and Non-Catholic schools within their retheir policy-the only benefit that they may ex- spective limits. Until one or the other of these plans, with regard to pecuniary aid to schools from the public funds be adopted, nothing will great object-" Freedom of Education."

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. The principle, that our conscientious objections to what are called " common," or "mixed" schools are a sufficient reason for exempting us from supporting them, and for entitling us to State aid for our "Denominational" schools, has been formally recognised by the Separate School Act. All we ask then is, that that principle be fairly and fully carried out; and that, as the sums accruing from the secularised Clergy Reserves are common property, to the use of which Catholics are as justly entitled as are Protestants, we be secured in the enjoyment of our rights as citizens, by such a modification of the School Laws as shall authorise our schools to share-equally with the schools of our Non-Catholic fellow-citizens- in all distributions of public monies for religious or educational purposes.

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.---These letters merit an attentive perusal from every one who wishes to make himself acquainted with the actual state of the School controversy; and the gratitude of the Catholic public is due to the reverend priest who, amongst his many other arduous duties, has found time to devote his powerful logic to the advocacy of a cause in which-not only every Catholic, but-every freeman, every man who is opposed to the socialistic tyranny of the day, is most deeply interested. We sincerely trust then that the pamphlet before us may be extensively circulated ; and that all our friends will make it their duty to provide themselves with a copy at the earliest opportunity.

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. We are sure that our Irish friends will properly appreciate the generous exertions of their French Canadian brethren in their behalf; and we sincerely trust that the Courrier du Canada may be the means of consolidating that close union betwixt the two races which the common interests of both imperatively require and which every good Catholic has sincerely at heart :---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. That question, which involves a principle affecting the most sacred interests of the heart and of the intellect-a question which comes home to the bosom of the family as well as to that of society, and upon which the entire so-cial edifice is based—a question as much above all other questions, as the future destiny of man is above the pitiful disputes of the present—is the question of religious education, the question of separate schools. Even in a purely human point of view, this question takes precedence of all others, because on its solution depends, both for the individual and for the family, the refusal or the recognition of *liberty of conscience*. Mr. Stuart has fully understood the importance of this question, and he has not shrunk from meeting it in terms clear, precise and energetic. 'I feel,' he said, 'that I cannot be allowed for one moment to delay the declaration of my opinions in favor of the principle of separate schools.' And it is because Mr. Stuart has felt this, that he has our cordial support 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 practise, but virtually, effectually, and irankly. Not only do we demand this for our ourselves, 1854; and the fatal effects of which upon our but we are, and ever have been, ready to grant it to ful for, the generous conduct of the Courrier du Catholic schools we are now, in 1857, beginning others. Let them give then to our brethren of Upper Canada the same full advantages which we, the majority, in Lower Canada, have always granted to our separated brethren. We have to deal here, not with a matter of opinion but with an essential fixed principle, without which there can be no sure guarantee of order and liberty either to the family or the State. We seek to bring up our children ourselves, and to transmit to them intact the deposit of our faith. He is a Protestant whom we support ; no matter. He shall have from us what we ask of him-liberty of conscience. He also has a faith ; he sees the question as we see it, and our interests are one. And this is so because, upon this question, we will brook no more delays; because we feel that it is impossible for us to be mistaken. This laid down, whether it incommodes, or does not-whether it compro-Other writers in the Courrier express the same ruly 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 and the expression of our sincere respect, for the foolishly or timidly allow the Catholics of Upper posal, they make any appropriation whatever to of those rights which have always been secured

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 questionas to how he reconciles his boastings of the superior morality of Protestantism, with the fact. that, the French Canadian Catholic population of this country furnishes only 53 out of 557 cri-

"How does it come to pass that, in the territory of the Hudson's Bay Company, which is almost alto-gether 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 cognisance of, by European criminal courts-amongst a wild race of wandering bunters 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. There is therefore no analogy however remote, betwixt the criminal statistics of Lower Canada, and those of the Hudson's Bay territory; because, in one there is a vigilant Police, whose notice no crime can escape, and authentic criminal statistics ; whilst in the other, the machinery by means of which crime in Canada is detected and brought to justice, is almost, if not entirely wanting, in so far as the Indians are concerned; and there exist no means whatever of ascertaining either the number, or nature of crimes by them committed. 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 bunters 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 y worst outcasts and hangers 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. 'The "heathen" are always, and everywhere, in the lowest stage of moral degradation; whether in the swamps of North America, the dense forests of Africa, or the plains of Australia; and to attribute to them, under any circumstances, the virtues of civilisation, or-as does the Montreal Witness, in order to weaken the effect of our argument in favor of the superior morality of French Canadian Romanists, from the comparative rarity of crime amongst them-to claim for them a high order of morality, because of the rarity of reported, or chronicled crime amongst them, is a sure sign either of a very silly head, or a very dishonest heart.

The Courrier du Canada will permit us

that union is their worst enemy.

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 grate-Canada ; who has not hesitated to provoke the to feel. For the injustice then, which the Rev. 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. This policy is not only noble, but it is indicative of the highest prudence. If Irish Catholics in Upper Canada need to day the aid of their Popish brethren in the Lower Province, the day will undoubtedly come, and is not far distant, when the latter will stand in need of the assistance of the Upper Canada Catholics. The lot of one must eventually, and inevitably be the lot of the other ; and, as we said before, if the Catholics of Lower | educational purposes; or by making it obligatory

cry out against the injustice inflicted upon them by their own suicidal policy.

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 Leaderthe then Ministerial organ-as also by Mr. Hincks

himself in the Legislative Assembly. The Bill itself was, by the former, chiefly recommended to the support of all sound Protestants, because it was expressly and intentionally so framed as inevitably to exclude Catholic schools from all monies accruing from the Clergy Reserves Funds; and Mr. Hincks, in reply to a question put to him, clearly showed to the great delight of his Protestant audience in the Legislature, that the Bill had been so carefully drawn up as to deprive the said Catholic schools of all possibility of sharing in the large sums of money placed by its provisions at the disposition of the Municipalities for Non-Catholic school purposes. We may accuse our Protestant friends therefore of injustice; but we cannot accuse them of having tried to deceive us, either as to their intentions, or the consequences of the Bill which, with the assistance of the Catholic vote, they managed to pass in M. Bruyere, in the controversy under notice, so fully establishes, and so warmly protests against, we have nobody to blame but ourselves. It is the direct, and well merited consequence of the venality and servility to " Jack-in-Office," of the Catholic body three years ago.

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 mise this or that party-we little care. 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 therefore to tender to him our warmest thanks, Canada-where Catholics are in the majority- upon those bodies-if of the funds at their dis-

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 Rheaume. 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 dic-tation with regard to liberty of conscience; and the 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 qual tion the Ministry had lost his confidence, and had not yet regained it."

At the close of the proceedings the differen