

the cars run in a mode of... ing, shows civilization, the human motion and able. Even young chil-

upholding of a local rate, called the Annuity Tax, for supporting the Established Church of the city. Mr. Gladstone's Lord Advocate Mon-

Knowing, as we most thoroughly do, that whatever be one's opinion about the abstract lawfulness of endowments, all active endow-

Your old correspondent, W. A. THE CHILDREN OF SILENCE. (To the Editor of the Witness.)

Sir,—The touching appeals made on behalf of the deaf and dumb in England and the United States have been responded to with a liberality which was truly gratifying. In England there are numerous well-organized deaf-and-dumb institutions capable of educating all the deaf-mutes in the land, and many places of worship and lecture halls give them mental, moral, and religious instruction of the best kind.

While our cousins over the line are doing great things for the deaf, dumb, and blind in every State in the Union, Canadians appear to be too absorbed in the grandeur of the works of their Intercolonial Railway and other commercial enterprises to care for their dumb brethren; and, in Quebec Province, totally ignore their claim to sympathy. In the United States, a very different contrast to this is to be seen. The lively and enterprising Americans—in spite of their enormous national undertakings, the Union Pacific Railway, the cares and anxieties of political affairs, and Presidential elections, &c.—

Throughout Canada, as in the States, great pains are taken to educate the hearing and speaking children, and put them to trades whereby to earn their livelihood; but the helpless deaf-mutes in Canada are left almost entirely out of the pale of human sympathy,—left in degradation and ignorance,—left to grow up paupers and useless members of society,—to swell the taxation of the country, and lay the foundation of a permanent pauperism, a disgrace to the age in which we live and a reproach to the nation. What the deaf-mutes want to make them useful and independent members of society is a simple education,—to be taught to read and write, learn their duty to God and man, and a few lessons of common sense. This is no more than their hearing and speaking brethren are receiving,—but only in a different way, adapted to their peculiar misfortune.

There are many who will think the blind deserve greater sympathy than the deaf and dumb; yet there is no school for the former in Canada, and there are two for the latter. But let it be borne in mind that the blind have the avenues to the mind open, and the deaf and dumb have not. The blind man can hear the voice from the pulpit, and that of the eloquent lecturer on the platform, and profit by it; but no such advantages are the deaf-and-dumb favored with. The misfortune of the blind can be seen as he cautiously gropes his way in the street, but the dumb man moves about like ordinary mortals, and the calamity under which he groans is not observable at all, unless he is interrogated, and a stupid, bewildered gaze reveals the terrible fact. Yours respectfully, THOS. WIND, (a Deaf-Mute.)

THE FRENCH CANADIANS. (To the Editor of the Daily Witness.)

Sir,—In the Witness of the 24th inst. there is a communication signed by a French Canadian of the County of Argenteuil. Its object is to prove that immigration, either from France or Belgium, is impossible; and, to uphold that opinion, the correspondent adduces many reasons, which, although very questionable, I do not intend to contest. It is also needless to point out the strange arguments employed against "priesthood," whose influence he represents as a phantom, frightening the numerous immigrants who would come to plant their tents in the wilderness. The writer shows instead of reasoning pro bono publico, he seized only the opportunity to put forth a long tirade of abuses against our clergy, whose merits and past services have been recognized by more eloquent and influential pens than mine. I will refute but one assertion which worthily crowns the whole. Ab uno disce omnes, says Virgil. According to the correspondent, "it is well known by travellers that the French people in general do not like the French Canadians as a people, and we know the cause of it. Of all the French travellers who have visited Canada, not one has given a good account of the French Canadians; even Marmier, who loved them the most, mentions them as an unenterprising race, adverse to any improvement."

As a French Canadian, I deny that our elder brethren on the other side of the water despise the people who are attached to them by the ties of blood and religion, and who have founded a New France upon the shores of the St. Lawrence. No, this is a gratuitous affirmation. They cherish and esteem us as we do them, being happy to see that we have preserved, unobscured, all the principal features of the French people's character, at the best time of their history.

We saw lately a very striking example of this. When our Pontifical Zouaves crossed the Atlantic to defend the Pope's tiara, with what joyous acclamations and demonstrations of welcome were they not received, at their passage through the old land of France! We are not disliked by the true Frenchmen, and that affection will be maintained as long as we shall be worthy of our origin.

This fact has been so publicly proved, that its significance cannot be misrepresented.

Perhaps, there is a party of "libres penseurs" who have no great sympathy for us, because we are not enlightened and advanced according to their ideas of progress; but they are appreciated at their just value.

It is no less untrue that no French traveller had given a good account of our people. Your learned correspondent is inspired either by false faith or by ignorance in making such a base allegation. If he read any of them, he would say the contrary. What has been said by Marmier, Marmier, Rameau, Dussieux, De Tocqueville, M. Sand, Pontpertuis, De La Roche Heron, and a good many others? Have they not rendered justice to our people, to their institutions, and their high degree of cultivation? Marmier, who loved us the most, has not put forward the assertion that we are an "unenterprising race, adverse to all improvement." Please indicate to me the page where he says so; I have not myself been able to discover it. Marmier commences his very benevolent allusion to our history by these lines:

"I have entered France, not ours unhappily, the one where you live, but the other of which I could say."

"My heart, as I wander, turns fondly to thee," and thereafter speaks of "this population so feeble, at first, but which grew amidst Indian tribes and conquered them, and has preserved, as the aromatic urn spoken of by the ancients, the perfume of its origin, the sacred fire of its native hearth under the sway of the British Lion. The same feelings betrayed his "Letters on America" and his other work, "Europe and America."

Now, a few words from J. J. Ampere, the eminent author, who belonged to the French Academy, and spent some time in Canada. He speaks of us in the most advantageous terms: "The Canadian habitant, says he, is in general religious, honest, and his manners are anything but vulgar and trivial. He does not speak the patois, which is used by our countrymen in Normandy. Under his gray cloth, there is a kind of rustic nobility." Vol. 1, p. 16.

"The Catholic clergy are very popular among the inhabitants of French origin, and are in the best relations with them." P. 121.

"The clergy are much devoted to education. The seminaries of Quebec and Montreal, the Jesuits and the Recollets, have largely contributed to this work." P. 122. *Prose et en Amerique.*

Let us quote a third author. M. Rameau, a publicist of high reputation, has produced perhaps the most remarkable book on our people that has yet appeared from a French pen. His ideas are not merely speculative, they are founded on facts and statistics that every one can consult. He admires this small and compact nation, which he considers as indestructible, and which has its importance in the general economy of the Continent.

"The Canadian countryman has all the rusticity of our countrymen, less the brutality of their materialism. The simplicity of living, the sweet fraternity of families, the happy harmony which unites all the parish, under the paternal direction of the priest, recalled here those golden dreams which seemed to belong only to the province of imagination." P. 269.

Further he adds: "If they derive from France as a heritage, precious natural qualities, if they can lend us excellent things on science and the arts, we ought to recognize also that they are much superior to us by the honesty and energy of their private and public life."

This is a "good account," or it must be hard to give you satisfaction. I will take the liberty to recommend to you the perusal of a chapter of Mr. Rameau on our intellectual and moral future, where he draws a parallel between American genius and ours, the first having chosen for their device: *virtus post numerum*, and the latter *vice versa*.

A fourth testimony. In 1831, M. de Tocqueville, the celebrated author on American democracy, and whose prophetic views have been many times realized by experience, wrote: "We can hope that notwithstanding the conquest, the French alone will succeed in founding an empire in the new world, more enlightened perhaps, more moral, and more happy than that of their fathers." P. 253. "The Canadian people are simple in their tastes and eminently sociable." P. 258. "The population seizes with incredible ardor the means of educating themselves. The clergy help them with all their efforts."—Notes on United States, P. 259.

M. de Basterat ("From Quebec to Lima") said: "There is in Canada a million of French, and this number increases daily by the marvellous fecundity of this religious and healthy population." P. 39.

"Whatever it may be, when we look upon this nice country, when we observe this noble race, we cannot but lament the loss of Canada." P. 35.

M. de Pontpertuis published in 1867 a work on Canada which is really an analysis of the beautiful pages on the civilization of Lower Canada, which are not the least ornament of the valuable history of the United States by Bancroft. The last author recognized that we owed all to the Roman Catholic faith.

M. Maurice Sand joins his voice with theirs in affirming the vigor and vitality of our people. I ought not to forget the history of the learned Dussieux, "Canada under French Rule," which contains a warm eulogium of the Canadian population.

I could continue to produce authorities which would do more than counterbalance the value of some "libres penseurs," as Emile Chevalier, for example, who are in the habit of exaggerating, and whose numerous errors have been more than once demonstrated in giving the measure of the soundness of their judgment. But I would be too long and would encroach on the space devoted to other matters. Nevertheless, if the French-Canadian in question is not satisfied with these remarks, I will take the trouble to prove a second time the weakness of his cause. Yours, &c., Ottawa, Nov. 28. JOSEPH TASSER.

SCOTTISH

v., 1868. course with g down to rd for some ad. You an affairs reby thank ion. antry. We tions, and lbe a large lbe House or present c injustice, se country but it is and in its hary ini- s features e whole, rancy that s hopeful rjoices to old moor- Whatever there was ighish poli- n those of see pretty sden the rest. The r than the hear men an Church sm in Ire- rson and sary by the ury by the ee Church late at the ocally, in free, has his best ving the s Church, the people who are attached to them by the ties of blood and religion, and who have founded a New France upon the shores of the St. Lawrence. No, this is a gratuitous affirmation. They cherish and esteem us as we do them, being happy to see that we have preserved, unobscured, all the principal features of the French people's character, at the best time of their history. We saw lately a very striking example of this. When our Pontifical Zouaves crossed the Atlantic to defend the Pope's tiara, with what joyous acclamations and demonstrations of welcome were they not received, at their passage through the old land of France! We are not disliked by the true Frenchmen, and that affection will be maintained as long as we shall be worthy of our origin.