

The True Witness.

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MONTREAL, FRIDAY, MAY 9, 1862.

NEWS OF THE WEEK.

THE Northerners are pushing their Southern opo-  
nents hard. The surrender of New Orleans  
has been quickly followed by the evacuation of  
Yorktown; and though the latter may be of  
little consequence in a purely military point of  
view, yet its moral effects will be great and dis-  
astrous to the cause of Southern independence.  
What may be the plans of the Southern leaders  
—if indeed plans they have—we know not; but  
to onlookers, it would seem as if their troops  
were thoroughly demoralised, and incapable of  
making a stand against the Northerners. Little  
reliance can be placed on any telegrams that are  
transmitted through the government channels.—  
They are most contradictory, and unintelligible;  
and almost an entire column of an ordinarily  
sized newspaper is devoted to the report of some  
real or imaginary conversations of President  
and Mrs. Davis, overheard and retailed by the  
black run-away coachman of the latter. This  
much however seems pretty clear; that the  
Northerners are advancing, and that their opo-  
nents are retreating all along the line; and un-  
less the approaching hot weather, with its ac-  
companiments of fever and cholera, check the  
progress of the former, the conquest of the  
South seems to be no longer very far distant.—  
What the North will then do is of course another  
question; and the real difficulty will not emerge  
until the last of the Confederate armies in the  
field shall have been routed, and until the Stars  
and Stripes float in triumph over the heads of a  
conquered and subject people, whose hearts are  
inflamed with inexhaustible hatred towards  
their Northern masters. The Southern Pro-  
vinces will then be to the United States what  
Ireland has long been to the British Empire;  
and Irishmen on this Continent, whose gallantry  
has mostly contributed to the success of North-  
ern arms, will have the melancholy satisfaction  
of reflecting that they have mainly aided in es-  
tablishing in America that very order of things  
which they so loudly condemn and deprecate in  
Europe; and that whilst asserting the right of  
national independence for themselves,—they have  
actively interfered to deprive others of that, by  
them, much vaunted and much coveted bless-  
ing.

The European tidings are of the old com-  
plexion. In Italy the struggle for national inde-  
pendence on the part of the Neapolitans still  
continues with chequered fortunes; and the cor-  
respondent of the London Times, though furious  
at what he styles the "vague notions of their  
autonomic importance which still linger in the  
minds" of the people of Southern Italy—or in  
other words at their lingering attachment to their  
distinctive nationality—sorrowfully confesses that  
he is by no means sanguine as to the speedy sup-  
pression of "brigandage," and that "should it  
take root in the Calabria, it will be difficult to  
extirpate it." The language of the revolution-  
ary press towards the Neapolitan patriots is,  
if we examine it, almost a literal transcript of  
that which the French authorities in 1808 em-  
ployed towards the Spaniards who remained  
faithful to Ferdinand VII, and who took up arms  
against the alien Joseph, whose Imperial treachery  
and foreign bayonets, had placed upon the throne  
of Spain. The proclamations of the Piedmontese  
Generals and officials are but slightly exag-  
gerated copies of those which the invaders of  
Spain and Portugal, which Junot and Massena  
issued against Spanish and Portuguese "brig-  
ands;" with whom, however, English statesmen  
did not disdain to ally themselves, and by whose  
side, and in whose cause English soldiers, such  
as Sir John Moore, and Sir Arthur Wellesley  
deemed it no disgrace to fight.

Of the spirit in which the Piedmontese carry  
on the war with the stubborn defenders of Nea-  
politian "autonomy," or national independence,  
some extracts from the above cited correspon-  
dent of the London Times will give conclusive  
information. Having admitted that the uprising  
of the Neapolitan people against the intrusive  
Piedmontese is, as was that of the Spaniards and  
Portuguese against the legions of the first  
Napoleon—"political in its character; that a civil  
war rages in certain Provinces," and in short that  
the movement is no more worthy of the name of  
"brigandage," than was that of the people of

Scotland against the English Edwards, the writer  
goes on to say, under date April 12th:—  
"With regard to the spirit of the country, I was  
informed that it was better than last year 'as we left  
five or six *cadavers* in every *parce*.' The observation  
was checked as soon as uttered; but truth is truth.  
Every man found with provisions for the brigands  
was shot. As to the proprietors and the better  
classes, many had been arrested by way of preven-  
tion, and were in prison, suspected of encouraging  
and supplying the brigands."—*Times Corr.*

It is thus clear, from the confession of the re-  
volutionary party, that the atrocities brought  
under the notice of the British Parliament by  
the Marquis of Normandy, and Sir George  
Bowyer, have not been exaggerated; that the  
Piedmontese do shoot in cold blood all those  
whom they suspect of carrying food to the armed  
patriot bands; and that the landed "proprietors,  
and the better classes," as well as the peasantry  
make common cause against the alien invaders of  
their native land. And yet if the former retort  
upon the latter; if they, defending their own soil  
from foreign aggression, are guilty of shooting  
their oppressors, even in fair and open fight, the  
entire revolutionary and Protestant press groan  
in concert at the unheard of wickedness of the  
"brigands." According to Protestant and re-  
volutionary ethics, it is a crime for a Catholic  
population to defend its native soil against inva-  
sion, when the invaders proclaim hostility to Catho-  
licity and its head upon earth, as one of their  
motives.

There is trouble brewing in Mexico. France  
it is said having determined to impose a new  
form of government upon the Mexicans, the  
Spanish and British authorities have withdrawn  
their several forces from the joint expedition—  
declining to take part in the designs of France—  
which, so it is hinted, comprise the creation of a  
Mexican Monarchy with an Austrian Archduke  
on its throne. The actually existing Mexican  
Government has accepted the attitude of France  
as a declaration of war; the United States Gov-  
ernment—through Mr. Seward—has by a cir-  
cular addressed to its diplomatic agents, declared  
its resolve to prevent any forcible interference  
with the affairs of Mexico by European Powers;  
and so we have the seeds of another war, which  
it is to be hoped however, may never germinate.

By the last telegrams the capture of Williams-  
burgh by the Yankees is reported. Richmond  
is seriously menaced; and the Southerners are  
about to establish their capital in North  
Carolina.

MR. SCOTT'S BILL.—After a protracted and  
animated debate, this Bill has passed the stage of  
its second reading in the Legislative Assembly,  
by the overwhelming majority of 93 to 13. We  
must not however be too confident of ultimate  
success; for it is to be feared, indeed expected,  
that, in Committee, the measure will be so dealt  
with as to destroy many of its most important  
and beneficial provisions.

The debate itself elicited no new arguments  
either for or against the principle of separate or  
denominational education. On the one hand, we  
had the rump of the Clear-Grit party, speaking  
by the mouth of Mr. McDougall, insisting upon  
the natural and inherent right of Protestants to  
"recap their own Popish niggers," and there-  
fore to tax the latter for the support of schools  
to which Catholics cannot, in conscience, send  
their children. On the other hand, the principles  
of "Freedom of Education," or of the natural  
and inherent right of the individual parent to the  
sole and absolute control over the education of  
his own child, were well and eloquently asserted  
by Messrs. McGee, Huntington, Dunkin, and  
others, to whom, in this respect, the gratitude  
of the Catholics of the Province is due. We sub-  
join a list of the votes, in order that the electors  
of Upper Canada may note and distinguish their  
friends from their enemies, and return to each ac-  
cording to their deserts.

The overwhelming majority by which the se-  
cond reading of the Bill was carried, is, however,  
a convincing proof that the reasonableness and  
justice of the principle therein embodied, are now  
incontestably established. The contest upon de-  
tails may be prolonged; but there are not many,  
even amongst the Opposition, who dare contend  
that it is just and reasonable that people should  
be taxed for the support of schools to which they,  
in the exercise of their parental rights, do not  
see fit to send their children. The cry of "in-  
justice" was indeed attempted to be raised against  
Mr. Scott's Bill; but wherein that injustice con-  
sisted, no one ventured to point out. The cry  
itself is indeed most absurd; for, given all that  
Catholics ask on the School Question, what injus-  
tice would Protestants have to complain of! We  
do not ask that the latter be compelled to sup-  
port a system of education to which they object,  
or that they be prevented from supporting one  
of which they approve. Our most extravagant de-  
mands are limited to these: that we be left at per-  
fect liberty to educate our own children as we  
please; that we be not taxed for the support of  
schools to which we cannot conscientiously, and  
to which we will not, send our children; and that  
if the State will not recognise the Voluntary  
Principle, in education as in religion, if it will  
persist in giving of the public funds for school  
purposes—that we be allowed to share therein in  
proportion to the number of our children attend-

ing school. If these conditions seem hard to  
Protestants, then we insist upon the Voluntary  
system, as one which, to whatever other objec-  
tions it may be liable, is not open to the objection  
of partiality or injustice either as towards Catho-  
lics or Protestants. Indeed if we could but  
make up our minds to adopt the same system for  
the School as that which we have adopted for the  
Church, and to entrust the cause of educa-  
tion to the operation of the same natural laws as  
those to which we have, without fear of the con-  
sequences, committed the interests of religion,  
there would be longer a "School Question" to  
disturb the peace of the community, and to oc-  
cupy the time of the Legislature with its inter-  
minable dissensions.

In default of argument, some of the speakers  
against Mr. Scott's School Bill had recourse to  
tactics, not uncommon indeed amongst the sup-  
porters of a bad cause, but certainly not very  
credible to those who employ them. They  
opposed the measure on the pretence that the  
Catholic laity of Upper Canada, generally, were  
indifferent upon the subject, and had no objec-  
tion to "mixed schools," although the latter  
have been formally condemned by their Church,  
as altogether dangerous to faith and morals.—  
This is the grossest insult that can be offered to  
our Upper Canadian coreligionists; for it im-  
plies that they are a set of "dough-faced"  
hypocrites—if we may be permitted to avail our-  
selves of an expressive Yankeeism—who are  
aslamed to practise their religion amongst Pro-  
testants, and to conform their conduct to its pre-  
cepts, for fear of rendering themselves unpopu-  
lar, and obnoxious to the latter; for it implies  
that though they still retain the name and out-  
ward form of Catholics, Upper Canadians have  
lost the spirit of their religion, and care more  
about the grovelling interests of this world than  
about the eternal welfare of their children.—  
The charge is however false, thank God, and  
even were it true it would furnish no logical  
basis for an argument against the principle of  
separate or denominational schools. It is not  
proposed to force those schools upon Catholics,  
if there be any such, who prefer the "mixed  
schools;" but only to allow those who, as parents,  
entertain conscientious scruples against the latter,  
to establish, at their expense, schools wherein  
their children may be educated in accordance  
with the requirements of their religion, and the  
dictates of their hearts.

As we have often insisted, the School Ques-  
tion is essentially a parent's question, and one  
which may, and should be discussed irrespective  
of all religious or dogmatic considerations. We  
base our claim as before the State, to exemption  
from taxation for schools to which we do not see  
fit to send our children, not upon our religious  
character, or our status as Catholics—for the  
State *per se* can take cognisance of no such  
character, of no such pretended status. It is as  
parents, as fathers, responsible directly to God  
for the education of the children whom He has  
confided to us—and not to Superintendents of  
Education, or any other "Jack-in-office"—that  
we deny the right of the State to impose upon us  
any system of education whatsoever, to which we  
are averse. The right of the Protestant parent  
is, in this respect, and as before the State, the  
same, and as good, as is that of the Catholic  
parent; the claim of the latter, just as valid, just  
as strong as is that of the Protestant parent; and  
unless we are prepared to admit the principles of  
"Communism," to deny the rights of the father  
over his children, and to abjure the sanctity of  
the "Family" we cannot resist those claims,  
without standing convicted before the world of in-  
consistency most ludicrous, and of tyranny most  
monstrous.

It is as parents, asserting our "right divine"  
over our own children, and not as the members  
of a particular Church, that we assert, before the  
Legislature, our right to sole and absolute con-  
trol over the education of our own children; and  
that right, so help us God, we will maintain to the  
last. We subjoin the division on Mr. Scott's  
Bill:—

The House then divided on the amendment for the  
six months' hoist, which was lost on the following  
division:—

YEAS.—Messrs. Bell R. (North Lanark), Biggar,  
Burdwell, Cameron, Ferguson, Haultain, McDougall,  
Morris, Mowatt, Munro, Norman, Scatcherd, Stir-  
ton—13.

NAYS.—Messrs. Abbot, Alley, Anderson, Archam-  
bault, Ait, Baby, Benubien, Bell R. (Russel), Benja-  
min, Bendrean, Blanchet, Bourassa, Bowe, Broussau,  
Buchanan, Cameron, J. H. Carling, Caron, Cartier,  
Aty Gen, Cauchon, Chapuis, Connor, Cowan, Cra-  
ford, Daoust, Dawson, De Boucherville, De Cazes,  
Desautels, Dixon, Dorion, Dostaler, Drummond,  
Dufresne A., Dufresne J., Dunkin, Evans, Foley,  
Fortier, Fournier, Gagnon, Gaudet, Harcourt, He-  
bert, Hooper, Huntingdon, Laframboise, Langevin,  
Loranger, Macbeth, Macdonald, Atty Gen. Macdon-  
ald D. A., Macdonald, J. S., McCann, McGee, McLach-  
lin, Mongenais, Morin Sol Genl, Morrison, O'Halloran,  
Patrick, Portman, Pongore, Prevost, Price, Rankin,  
Remillard, Robinson, Robitaille, Ross, John J. Ryan,  
Scott, Sherwood, Sicotte, Simard, Sturson, Som-  
erville, Starnes Street, Sylvain, Taschereau, Tasse,  
Telt, Turcott, Walbridge, Walsh, Wilson, Hnot, Jobin,  
Joly, Kierzkowski, Knight—82.

The main motion was then put and carried on a di-  
vision, and the Bill read a second time.

Mr. Scott moved that the Bill be referred to a com-  
mittee of the Atty-Gen. Macdonald, Messrs. Crawford,  
McCann, Bell, Dr. Brown, Anderson, Hon. Mr. Foley  
and the mover.—Carried.

SUDDEN DEATH.—We learn that Thomas Goulet,  
aged about forty, while sitting in a tavern in Craig  
Street on Thursday afternoon, suddenly fell from his  
chair and expired.

HIS LORDSHIP THE BISHOP OF MONTREAL.  
—Our Catholic readers will be delighted to learn  
that Mgr. Bourget, together with Mgr. Larocque,  
Bishop of St. Hyacinthe, the Bishop of Hamil-  
ton, and their companions, have arrived safely at  
Rome, after a speedy and pleasant voyage of  
three weeks. A letter in the *Mimere*, under  
date Rome, the 12th April, announces the pleas-  
ing fact.

It is with sincere regret that we announce the  
death of the Very Reverend Louis J. Casault,  
Vicar-General, charged with the Administration  
of the Archdiocese of Quebec during the absence  
of Mgr. de Tloa, and founder and first Rector  
of the Laval University. The lamented de-  
ceased was attacked with a stroke of paralysis on  
Friday last, which terminated fatally. His death  
has created, says the *Canadien*, a great void in  
our Catholic clergy, and every one seems to  
mourn over the loss of a beloved friend and bro-  
ther. May his soul, through the mercy of God,  
repose in peace.

THE IRISH FAMINE RELIEF FUND IN KING-  
STON.

From the Kingston British Whig.

In the month of January last a meeting was held  
in the vestry of St. Mary's Cathedral in this city for  
the purpose of taking into consideration the destitu-  
tion then existing in the west of Ireland, and of de-  
vising means for its immediate relief.

The Right Rev. Dr. Horan, Bishop of Kingston, was  
called to the chair, and Mr. Daniel Macarow was re-  
quested to act as Secretary.

His Lordship eloquently and feelingly explained the  
object of the meeting, and on motion of the Very Rev.  
Angus McDonell, Vicar General, it was resolved,  
with the permission of his Lordship, to take up a col-  
lection at the Cathedral door for the relief of the suf-  
fering poor of Ireland, and a committee was appoint-  
ed to solicit subscriptions and donations from the  
citizens of Kingston generally for that purpose.

It was further resolved that the amount realized be  
transmitted to his Grace, the Most Rev. Archbishop  
McHale for distribution. Circulars were also ad-  
dressed by His Lordship to the different priests of the  
Diocese requesting their active co-operation in their  
respective missions.

The committee have now much pleasure in laying  
before the public the result of the above meeting, and  
in doing so, beg leave to thank most gratefully the  
several contributors to the Irish Relief Fund, and  
more particularly the many Protestant gentlemen  
who generously contributed on this occasion. To  
His Lordship, the excellent Bishop, too much praise  
cannot be given for his truly Christian zeal and char-  
ity in behalf of the famishing poor of Ireland. He  
was the first to originate the movement in Canada,  
and his exertions have been blessed with the most  
complete success.

The people of Kingston on this, as on all other oc-  
casions, have exhibited their well-known liberality,  
and the different missions of the Diocese have, with a  
noble generosity, responded to the eloquent appeal  
of His Lordship.

The very munificent sum of six thousand three  
hundred and six dollars and fifty-seven and a half cents,  
has now been realised in the City and Diocese of  
Kingston, and forwarded to His Grace the Arch-  
bishop of Tuam for distribution.

The following is a list of the amount received in  
the city, and the different missions in the Diocese:—

City of Kingston	\$1,886 80
Mission of Alexandria	113 00
" Brockville	205 00
" Belleville	108 00
" Brewers Mill	84 22½
" Cobourg	505 00
" Cornwall	96 00
" Camden	50 20
" Douro	112 00
" Emily and Enismore	113 00
" Hungerford	29 00
" Kempsville, Merrickville and Mountain	177 82
" Lindsay	230 00
" Morrisburgh & Matilda	56 00
" Prescott	545 89
" Perth	400 00
" Peterborough	358 06
" Picton	186 00
" Port Hope	68 00
" Smith's Falls	101 75
" Sheffield	88 28
" St. Andrew's	60 00
" St. Charles	51 00
" St. Angelique	44 00
" St. Raphael	22 55
" Trenton	140 00
" Tyndinaga	108 00
" Wolfe Island	156 00
" Williamstown	113 00
" Westport	100 00
Total	\$6,806 57½

D. MACAROW,  
Secretary.

Kingston, 28th April, 1862.

We are happy to state that our young friend,  
Mr. J. J. Curran, obtained the degree of Bachel-  
lor of Civil Law at the convocation of the  
McGill University, held on Tuesday last.

ADMISSION TO THE BAR.—Mr. Sarsfield  
Nagle, B.C.L., of St. Hyacinthe, was duly ad-  
mitted to the Bar on Monday last, after a very  
satisfactory examination. Mr. Nagle has our  
best wishes for his success in the noble profession  
of which he has become a member.

THE QUEBEC "DAILY NEWS."—We have  
received the first number of our new contempo-  
rary, to whom we wish a long and prosperous  
career, to which, judging from the appearance of  
his first issue, and his prospectus, he is well en-  
titled. The proprietors are Messrs. Donaghue  
and Kelly, of Quebec.

RELIGIOUS PROFESSION.—On Saturday morning last,  
at the Convent of the Good Shepherd, Mlle. Marie  
D. N. Poisson took the solemn vows as a member  
of the order, under the name of Sister St. Edouard.  
The Rev. Grand Vicar Cazeau officiated, and the  
sermon for the occasion was preached by the Rev. M.  
Faucher. Miss Mary Meagher took the white veil  
on the same occasion, under the name of Sister Ste.  
Helene.—*Quebec Chronicle*, 5th inst.

IMMIGRANTS.—The *United Kingdom* comes up this  
morning, with the first cargo of immi-  
grants this season, amounting to about one hundred.  
Another vessel has arrived at Quebec, we learn also,  
with a still larger number on board, so that the de-  
partment will be in full operation shortly. We have  
no doubt that the arrangements for forwarding to  
their destination such as have determined on their  
localities will be duly attended to.—*Transcript of the  
1st inst.*

INAUGURAL ADDRESS OF THE PRESIDENT  
OF THE ST. PATRICK'S SOCIETY.

On Monday evening last, 5th instant, Thos.  
McKenna, Esq., the newly elected President of  
the St. Patrick's Society of this city, delivered  
his inaugural address, of which we subjoin a  
copy. We are happy to learn that the Society  
is prospering and increasing in numbers, so that  
it promises soon to fill the large and splendid  
Hall in the Bonaventure building, which the  
members have recently leased, and will occupy,  
until such time as their funds shall enable them  
to erect a suitable building of their own:—

GENTLEMEN.—In taking the Chair of St.  
Patrick's Society, to which through your kind-  
ness I have been elected, I feel that it will not  
be altogether inappropriate to offer a few re-  
marks and suggestions which the occasion de-  
mands, and which may not be foreign to the ob-  
ject we all have in view, in establishing and  
maintaining a St. Patrick's Society in Montreal,  
founded on that union of faith and nationality,  
which inseparably exist in the Irish heart. First  
of all, I must thank you, gentlemen, which I do  
from the bottom of my heart, for elevating me to  
such an enviable position, beyond my highest  
aspirations, and far, I fear, above what my poor  
abilities and talents merit. Yes, this chair which  
I now occupy, has hitherto been filled by gentle-  
men of high and rare literary and scientific ac-  
quirements; by gentlemen who are universally re-  
spected by our fellow-citizens of other nation-  
alities, and beloved by ourselves, learned in the  
law, physics, and the wonders of creation. They  
were fit recipients of your favor, and well do they  
merit the esteem in which we hold them. Such,  
gentlemen, have been your past Presidents; no  
wonder therefore that in taking this chair, I  
should feel oppressed with a sense of my own  
unworthiness, and the responsibilities which I am  
to uphold. Elected from among the great ma-  
jority of the Society, who are working men like  
myself, sons of toil, it cannot be supposed that  
your President can display those brilliant quali-  
ties and eminent abilities which so distinguish-  
ed the government of his predecessors; but  
what little he can bring forth—and where?  
The Irishman who can't bring a little out now and  
then—shall be at the service of the Society and  
his country, whose interests are indissolubly linked  
with it, and whose memory we all fondly cherish.  
Yes, one of the objects of our formation, and the  
principal one too, is to keep the memory of Ire-  
land fresh in our hearts.—Though some of us  
have never seen the blessed land; though others,  
like myself, have but a faint remembrance of her  
sea-girt shore, as it vanished from our view in  
the distant horizon, still we cling with undying  
fervour, in this far off land, to the faith estab-  
lished by Patrick; we venerate, we revere, and  
we love the traditions of the past in the history  
of our country; because they are glorious in-  
centives to perseverance, and striking examples  
of the futility of man, in his vain efforts to sub-  
vert the infallible work of God. Yes, my coun-  
trymen, a sacred treasure has been entrusted to  
our keeping, and we owe unto the man who betrays  
it.—As we are all united at the Altar, so should  
we be united here. At the threshold of St.  
Patrick's Hall should be buried all animosities,  
(if any exist). All unpleasant remembrances  
of the past, all jealousy, and envy of fame, and  
every feeling which tends to alienate us from one  
another, for the enemy is ever watchful, to seize  
on our dissensions, in order that he may over-  
throw us. To promote these objects, was estab-  
lished the St. Patrick's Society of Montreal, as  
it is recorded in our first preamble, sanctioned  
by our beloved Bishop and by our clergy—the  
ever watchful, the ever faithful guardians of the  
children of Ireland.—We should unite in heart  
and in soul to preserve this unity unimpaired,  
and transmit it as a sacred inheritance to our chil-  
dren. When the storm rages without, when the  
furious passions of man are aroused, and his spirit  
in arms for the fray, when tumult and turmoil  
prevail, and the destiny of nations hangs in the  
balance, the sons of Ireland should be ever  
watchful and united, at home and abroad, for the  
regeneration of their country depends on their  
unity. You will pardon me if I trespass on your  
patience, but my heart is in the subject, and  
I cannot restrain myself. Yes, hear the words  
of our respected Bishop as you will find them  
imprinted on the first page of our little book; I  
shall quote them as they are:—"We hereby ap-  
prove of the constitution and of the by-laws of  
the St. Patrick's Society of Montreal, as hereto-  
fore embodied. Confident that the Society will  
always faithfully adhere to the aim it has in view,  
good harmony, charitable purposes and due re-  
gard to the spirit of the Holy Church, we most  
cheerfully give it our Episcopal Blessing."—  
Could any Society be formed on a greater basis  
or for nobler purposes—good harmony among  
Irishmen, and due regard to the spirit of the  
Holy Church. The St. Patrick's Society, thank  
God, has been always faithful to the Church,  
and ere it ceases to be so, may it cease  
to exist; and although the harmony may at times  
have been menaced—(as where's that family into  
which contention sometimes enters not?)—al-  
though the hereditary impetuosity of our temper  
may at times have trampled on our cooler judg-  
ment and estranged us from one another, still we  
were ever held together by the sacred bonds of  
religion and Christian charity; and the Saint  
Patrick's Society, faithful to its origin, held out  
its paternal arms to embrace us in the National  
fold. Yes, my countrymen, for such a purpose  
was the St. Patrick's Society founded, and for  
such has it lived. If its efforts have not been  
altogether successful, if it does not embrace  
within its ranks every adult Irishman in the city  
and district of Montreal, the fault is not its own,  
it rests with themselves, and they alone are  
answerable for it. I have so far alluded but to  
the first preamble in our constitution. I will  
now direct your attention to the second: To  
render assistance when necessary to persons of  
Irish birth or descent in the district of Montreal  
and especially to emigrants. The St. Patrick's  
Society in this, as in the first, has done its duty;  
ever ready with the open hand and the open heart,  
to assist the wretched and the forsaken. Our fel-  
low-countrymen flying from the land of their