

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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HENRY CHAPMAN & Co., Montreal, March 1853. St. Sacrament Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 25, 1853.

NEWS OF THE WEEK.

On Tuesday the 22nd ult., Mr. Spooner brought forward his motion against the Maynooth endowment. In a long speech, and with many quotations from the Orange journals of Ireland, he endeavored to establish his position that, "the system of education pursued at Maynooth was the cause of the unconstitutional conduct that had taken place during the late elections in Ireland." The substance of the speaker's complaint against Maynooth was that, in a Catholic educational establishment, Catholic, and not Non-Catholic, theology was taught; that the writings of St. Thomas Aquinas were held in greater esteem than the Institutes of Calvin, or the Thirty-nine articles; and that, in supporting Catholicity, the nation was guilty of the sin of supporting idolatry. Finally he argued that Catholics were now setting themselves up, not only for toleration, but with the determination to get rid of the incubus of the Parliamentary church establishment, and would "go on unless the government had the moral courage to stop their progress"—wherefore the hon. member moved that "the House should resolve itself into a committee to consider the Acts 3 and 9 Vic., c. 25, with a view to the repeal of those clauses of the said Acts which provide money grants, in any way, to the College of Maynooth." Mr. McGregor seconded the motion.

Mr. Scholefield moved, as an amendment, that all the words after "consider" be omitted, and that the following be substituted—"all enactments now in force whereby the revenue of the State is charged in aid of any ecclesiastical or religious purposes whatsoever, with a view to the repeal of such enactments." He (Mr. Scholefield) had yet to learn why the conscience of a Catholic did not require as tender treatment at the hands of the House, as the conscience of Mr. Spooner, who seemed to forget that there were Acts of Parliament for Non-Catholic grants and endowments, which violated the consciences of Catholics quite as much as the Maynooth grant violated Mr. Spooner's. If one sect were encouraged by State endowments, others, to which similar endowments were refused, were *pro tanto* discouraged; and he (Mr. Scholefield) claiming religious freedom for himself, was willing to grant it to others. He held in his hands a return of a large number of endowments in aid of the government religion. One was of £20,300, for the salaries of the State-church officials in the West Indies—another for building churches—another of £11,944, for additional salaries to Scotch ministers—and then another additional grant of £5,040, to the same functionaries. The object of his amendment was to sweep away all these State endowments. Sir William Clay seconded the amendment, and was followed on the same side by Colonel Greville and Mr. Miall, who deprecated the making the House of Commons the arena for religious controversy. "All that they could do was to show their own intolerance."

Mr. Duffy, in a humorous speech analysed, and exposed the falsity of, Mr. Spooner's extracts from the Orange journals, purporting to be portions of addresses delivered by Catholic Clergymen in Ireland to their flocks:—

"As the hon. gentleman relied on anonymous reports in the press, he might have supplied himself still more largely from a perfect cyclopaedia of them in a book of great authority in Exeter Hall, Sir Francis Head's 'Fortnight in Ireland.' That gallant gentleman had spent eight days in the inspection of the political and social condition of Ireland, and eight days more in digesting his materials, and now a safe and trustworthy guide was to be had (just published, price one guinea,) to the whole question. He (Mr. Duffy) had been looking into the army of evidence, quoted by Sir Francis, and as he had more leisure to examine it than the extracts read there to-night, he had made some discoveries which would, perhaps, throw a light upon the nature of this kind of testimony against Maynooth (hear, hear). Under the portentous heading of 'Priests' Published Speeches,' Sir Francis quotes a speech delivered at the canvass for the Cavan election, a small portion of which he italicises to mark the peculiar Maynooth virus in it. The ferocious student of Pope Urban, and Saint Thomas Aquinas, whose name stands at the head of this speech, is called the Rev. David Bell, a gentleman whom every one in Ireland knows to be a Presbyterian minister (laughter). At a meeting of the electors of Tyrone, he found more Maynooth politics, and new italics. The speakers were the Rev. John Hamilton, and the Rev. Mr. Ferguson; he (Mr. Duffy) had the pleasure of knowing both these gentlemen, and they were respectable ministers of the General Assembly of the Church of Scotland (cries of 'hear, hear,' and laughter). Under the heading of 'Evidence Collected by Myself,' Sir Francis gathered a number of anonymous speeches; the sentiments of which were so atrocious that he mercifully withheld the names of the Rev. incendiaries. One of those speeches was attributed to the Rev. Blank Blank, of the county Wexford—(laughter)—and that unknown student of Denis is described as saying that farmers ought to choose representatives who really represented them; and that he trusted the time was not distant when an exterminating landlord would find it as hard to get into parliament for a popular constituency, as for a camel to pass through the eye of a needle. Now he (Mr. Duffy) was in a condition to relieve Maynooth, and the Rev. Blank Blank from the odium of this sentiment, by informing the house that the extract was actually taken from one of his (Mr. Duffy's) own speeches, delivered at the 'Diabolical New Boss' (great laughter). Perhaps if every one had his own, if what was false, what was misapprehended, and what was misreported, in the evidence presented to-night were carefully sifted, it would turn out to be about as valuable as the facts of the 'Fortnight in Ireland.'"

The debate was resumed on the 23rd, and after speeches from Lord Stanley and Mr. Lucas against Mr. Spooner's motion, the house divided, when there appeared—for the original motion, 162—against it

192—majority against Mr. Spooner's motion, 30. Though defeated, Mr. Spooner is not discouraged, and intends bringing the question forward again shortly, though under another form.

On Wednesday the 2d inst., Mr. Scholefield's amendment, which went to affirm the expediency of abolishing all State endowments, came under consideration; the debate was, as was the previous one, more remarkable for the amount of theological acrimony that it provoked, than for any other quality. Mr. Whiteside made a violent personal attack on Mr. Lucas, to which the latter could not reply, having already spoken during the debate. Upon a division, there appeared—for the amendment, 68—against it, 262—majority against 194. The second reading of the "Clergy Reserves" (Canada) Bill has been carried by a majority of 275 against 195. The committee on the Tenant Right Bill has been appointed; amongst the names of the members we find those of Messrs. Lucas, Duffy, Whiteside, Drummond, Sadler, and Lord Naas. Eight members have been unseated on petition, charging them with bribery and corruption at the late general election.

The deserters from the Irish Brigade have met with another very unpleasant *contre temps*. On the 21st, Mr. Moore rose to question Lord John Russell as to the intentions of the government towards the Parliamentary ecclesiastical establishments in Ireland; he wished to know whether it was their intention to legislate on the basis of perfect religious equality between the several religious denominations into which the people of Ireland were divided, and whether any reliance was to be placed on the statements of the Irish members who had accepted office, to the effect that, previous to accepting it they had received, from the present government, certain assurances both with regard to the Parliamentary church, and the Landlord and Tenant question. Amidst shouts of laughter, Mr. Moore read a letter from Mr. A. Flaherty, a supporter of government, in which the writer "declared that he felt bound in honor to be in opposition to any government that did not make religious equality its policy." In reply, Lord John Russell indignantly repelled the insinuation that either he, or his colleagues, had given any assurances to the Irish members, in order to overcome their patriotic scruples against taking office and salary. No terms whatever had been made with the Irish members, and he could assure the House that there was no intention, on the part of the present government, to bring forward any measures of the sort alluded to by Mr. Moore. It was the firm determination of the ministry to enforce, upon the Catholics of Ireland, the Parliamentary church, as by Law established.

It is to be feared that the Ecclesiastical Titles Bill is destined to be scandalously violated ere long. The death of his Lordship the Bishop of Nottingham having created a vacancy in the Hierarchy of England, his Eminence the Cardinal Archbishop of Westminster, and the other Prelates, have held a meeting to elect a successor to the See of Nottingham, subject to the approval of the Sovereign Pontiff; the name of the Bishop elect has not yet transpired. The London correspondent of the *Evening Mail* announces the following conversions to the Catholic Church:—

"The list of fair converts has received a distinguished accession in the presence of Lady Peel and her daughter, and Lady Kenmare, who, it was stated about town last night, have all three been received into the Church of Rome. The progress of the Catholic religion in this country, though not surrounded with the pomp and parade of the period of aggression, is not by any means less rapid and marked among those of the higher class who had first embraced the theories of Dr. Pusey."

The scoundrel who attempted to assassinate the Emperor of Austria, has been executed; it is not believed that he had any accomplices. The wound of the Emperor now seems to have been more serious than was at first admitted. Though the bulletins maintain a prudent reserve, they cannot conceal the fact that a severe wound was inflicted by the knife of the assassin; restless nights, fever, burning pain in the head, and occasional attacks of delirium, are significantly hinted at, and it is feared that the spine has received an injury. Disturbances had occurred in the streets of Vienna, and a letter dated February 23th, announces that a riotous mob had insulted, and attacked the residence of the British embassy. Great excitement still prevails in Hungary.

It will be remembered that, after the failure of the late insurrection at Milan, Kossuth publicly denied having written the proclamation which had been posted up in his name; he asserted it to be a forgery. It appears, however, that it was Mr. Kossuth's proclamation after all, and that the disclaimer, on his part, is a lie. Mazzini, in a letter to the *Morning Advertiser*, expressly affirms that—"the original of the proclamation, signed L. Kossuth, is in my hands;" it will not be easy for our friend Alexander Smith to shuffle out of this.

CELEBRATION OF ST. PATRICK'S DAY.

The day so dear to all Irishmen was this year celebrated with even more than the usual *éclat*. The weather was remarkably fine; the sun shone brightly out during the mid-hours of the day, and the blustering March wind suspended operations for the time, as though in deference to the great patron of the Irish race. From an early hour in the morning, the streets were crowded with the Sons and Daughters of Ireland; all anxious to contribute their share to the honor and glory of St. Patrick. The male portion of them walked in procession as usual to St. Patrick's Church, where a Pontifical High Mass was celebrated by His Lordship, the Conductor of Montreal. The Rev. Mr. Conolly delivered an admirable discourse, taking for his text—Heb. xiii., 7: "Remember your prelates who have spoken to you the Word of God; considering well the end of their conversation; whose faith follow." The Rev. gentleman gave a brief summary of the life of the illustrious apostle,

dwelling particularly on his long and arduous preparation for the duties of his mission; his going to Rome (as the crowning preliminary) to receive his commission from the Sovereign Pontiff, St. Celestine, and thus establishing his title to the character of a *true* Apostle. Mr. Conolly went on to show that the almost simultaneous conversion of the whole Irish nation, the eagerness with which they embraced the cross, and listened to "the word of life," announced to them by St. Patrick, stand alone in the records of history; no other nation was ever so rapidly converted; no other Church so easily established, as was the Irish Church; and so it is that Almighty God has blessed that nation with the gift of unchanging faith, and has given to that Church a stability like, in some measure, unto that of the divine Mother from whom she springs—the Holy Roman Catholic Church. "Fourteen centuries have rolled away,"—he said—"the children of those whom Patrick gained over to Christ have grown into a numerous nation—they have suffered all things for the faith,—they have even died for it when necessary,—they have not only succeeded in keeping the faith at home, but they have spread it abroad to every part of the known world; wherever they go, they plant that faith and keep it alive, and the Irish people have the proud privilege of saying that their faith to-day in the nineteenth century is, in all respects, the same as that which their ancestors received from St. Patrick in the fifth." The Rev. gentleman concluded his long and most eloquent sermon by a fervent exhortation to that highly-favored people ever to adhere to the doctrines and the practices of their holy religion; reminding them that "faith without works is dead," and profits nothing; and that as they are the spiritual children of St. Patrick, so they must endeavor, to imitate him in the holiness of his life, and thus to obtain a share in the glory which he now enjoys in heaven.

The Church was tastefully decorated with evergreens, an apt illustration of the never-fading faith of the Irish people. The immense edifice was densely crowded, and yet all was order, and decorum.

With regard to the music, it is only necessary to observe, that it was conducted by the Rev. Mr. Barberin, of the Seminary of St. Sulpice, and that its selection and its execution were both worthy of his high musical reputation. There were three bands belonging to the different societies, stationed in various parts of the Church, and occasionally one or other of them performed some of Ireland's world-renowned melodies. As we listened to the grand, triumphal music from the choir, representing the voice of the Eternal Church praising the Eternal God, and anon to the enlivening strains of the different bands, representing the buoyant and elastic spirit of our Celtic people, we remembered those fine lines of Mrs. Hemans:—

"Oh! joyously, triumphantly, sweet sounds! ye swell and flow, A breath of hope, of youth, of joy, is borne on every note; And yet my full-embowered heart grows troubled by your power."

Yes, "the long-past years" of Ireland's eventful history were all pressed into that "little hour;" the past was before us with its glittering glories and its funeral gloom; the generations of that race who lived and died in "that old miracle-working faith" of ours; the mighty dead of other years reared their shadowy forms around us; their voices seemed to mingle in the swell of the music, rejoicing in that their children still hold fast the pious traditions they bequeathed to them, and are still "the people of God." The solemn voice of the past was echoing around us, but it was full of hope and promise, for it spoke to the Christian nation whose trust is in the God of their fathers—that God who is mighty to save, and powerful to protect.

Mass being over, the procession was again formed, consisting of the Temperance Society, the St. Patrick's Society, the Young Men's St. Patrick's Association, together with a great concourse of men who belonged to no other society than that of the Church—the grand association embracing all tribes, and uniting all races of men in the strong bond of Christian charity. The Reverend gentlemen belonging to St. Patrick's Church gladdened the people by their presence, and joined in the procession. The banners of the different societies contributed largely to the beauty and animation of the scene;—conspicuous amongst them was the magnificent new banner of the Young Men's St. Patrick's Association, one of the richest and most beautiful national banners we have ever seen. The device is the ancient arms of Ireland, the harp on an azure field, surmounted by a castellated arch, from under which the red-deer is bounding forth (emblematic, let us hope, of the prospects of Ireland) the whole resting on a ground-work of the richest green velvet. This banner, when completed, will be a standing memorial of the taste and skill of the Ladies of the Grey Nunnery, some of whom are engaged in its fabrication. Take them all together, the banners of our Irish Societies in Montreal may vie with those of any other national bodies in this part of the world, and are creditable alike to the respective associations to which they belong, and to the country whose sons march beneath their folds.

In the evening, each of the Irish Societies sat down to a splendid banquet; the St. Patrick's Society at the St. Lawrence Hall, Great St. James Street; and the Young Men's St. Patrick's Association at O'Meara's, *Restaurant*, Place d'Armes. There was a mutual interchange of civilities between the two Societies in the course of the evening, each of them sending a deputation to the other with their kind fraternal greeting and best wishes. This is as it should be, and gives reason to hope that the day is not far distant when Irishmen will merge all differences in the one grand distinction of the Sons of St. Patrick. "This is, indeed, a consummation devoutly to be wished."

We must not omit to mention that the superb *patin benit* distributed amongst the congregation on St. Patrick's Day was the gift of Mrs. P. Muldoon, Notre Dame Street.

DINNER OF THE ST. PATRICK'S SOCIETY.

Thomas Ryan, Esq., the President of the Society, presided, supported on his right by John Dyde, Esq., President of the St. George's Society; J. L. Beaudry, Esq., Vice President of the St. Jean Baptiste Society; and D. Kinnear, Esq., Vice President of the St. Andrew's Society; on the left John Rose, Esq., President of the St. Andrew's Society, and H. Myres, Esq., President of the German Society.

The two Vice Presidents, Messrs. Collins and Curran, acted as cronies. On the left side of the table were ranged the Teetotal members of the Society, with Father Mathew's banner above them, the other banners of the Society were ornamenting other parts of the room. After justice had been done to the good things laid before them the President claimed the attention of the guests, and proposed as the first regular toast,

1. "The day and all who honor it." He felt greatly honored by the compliment his countrymen had conferred on him in placing him in the chair of the Society, and was happy to meet so many of them on the present anniversary of their Patron Saint. He was glad to see Irishmen present who were not connected with the Society, and gentlemen of other origins invited as guests. They this day celebrated the birth of St. Patrick. He was no imaginary hero. His history was no myth; but that of a true and veritable Christian. His existence was an undeniable historical fact; so was also his benevolent career. He came to Ireland to spread the blessings of Christianity among a benighted people, and where-soever he went he left the gleaming light of civilization behind him. The veneration with which he is held among Irishmen may be known by the number of places called by his name. We have a Kilpatrick, a Crowpatrick, and a Downpatrick; yet they had no disposition to kill Patrick, or knock Patrick down, nor would they ever allow any one to crow over Patrick. On the contrary, they would make him crow over all other Saints and champions of Christendom. He would briefly allude to the second branch of the toast,—namely, "the day and all who honor it," and state that it was quite unnecessary before an Irish society to dwell at any length upon that point, as it was equivalent to proposing the health of our noble selves.—But, however, there were Irishmen in other parts who had not the same opportunities of enjoying themselves as we had, who, in a foreign and distant land, separated from their friends and homes, would rejoice to know that we were honoring the day. If they cannot participate with us, we will drink their healths.—And we can fully appreciate the feelings of the Australian gold-digger, who, while racking the earth in search of gold this day, may yet enjoy the happy recollection of the country that cradled his boyhood; and in the search of the gold of this world may not forget the still more precious gift conferred upon his ancestors by his Patron Saint. He would have been glad to have had here a portion of the fair daughters of Ireland to witness and to participate in the celebration which they were at present enjoying. He hoped that this difficulty would be obviated on a future occasion, and that such arrangements would be made as to enable the Sons and Daughters of Erin to be present. He felt assured that the members on the left would act as guarantees that no excess would be indulged in, and he hoped that he, and others, would follow their example as closely as possible on this or any other occasion. He hoped that they would not forget the evil consequences of intemperance, but that they would all unite in this respect, as well as in others, in truly honoring the day and the object of it; and that every Irishman would unite in discouraging and preventing any offence, no matter how trivial, that was calculated to disgrace their country. If such a sentiment prevailed, and he hoped it did, it must ultimately be beneficial to all and render their prospects and career in this country bright and successful.

Mr. Murphy, on behalf of his temperance friends, returned thanks for the compliment which had been paid to them, and he would also be happy that arrangements should be made to admit the fair portion of his Irish friends whom he had no doubt would also enjoy the scene.

The toast was drunk with enthusiasm. Band—St. Patrick's Day.

The second toast from the Chair was "The Queen" which the President prefaced with a few remarks, appropriately expressed, respecting the many noble qualities of her head and heart. This society had, more than any other of the sister societies, reason to be proud of their Queen, because she had, in grateful acknowledgment of the enthusiastic manner in which she had been received in Ireland, given the name of Patrick to one of her children, while there was not a George, or an Andrew, or David, in the whole family. It was not beyond the possibilities of the future that a Patrick might yet rule over Ireland.

This toast was drunk with all the honors. Band—"God Save the Queen."

3. "Pius IX. and the Catholic Hierarchy and Clergy of Ireland and Canada." Band—"Pope's March."

In introducing the above toast the President prefaced it with a few delicate and well-chosen words. He remarked, that to the Church of Rome, the modern world owed the spread of Christianity into many a dark corner of the earth, which would otherwise have been shut out from Christian communion for centuries; this was an assertion due to the missionary zeal of Rome when the surrounding world was immersed in barbarism. The preservation of the learning of the Greek and Roman world, as well as of what is called the Middle Ages, was also to be attributed to the learned leisure of the cloister, without whose protecting care the treasures of ancient literature would have been lost for ever. He further remarked, that there was no quality of the Irish heart which was more prominent than their firm adherence to the religion of their fathers—that religion was the Catholic. They must all have witnessed the zealous ministrations of their clergy; their zeal in the active discharge of their duties, on all occasions, and in all times of trouble and calamitous visitations, had won for them (their clergy) the esteem of all other religious denominations; it was therefore unnecessary to dwell further upon their Christian qualities. We place at their head Pius IX., and in drinking his health those present differing from us in religious sentiments must bear in mind that, in making this one of the chartered toasts of the St. Patrick's Society, the Pope is the spiritual head of the great majority of the Irish people.