

REMITTANCES

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The True Witness.

MONTREAL, FRIDAY, MARCH 20, 1857.

NEWS OF THE WEEK.

From Europe we have nothing new to report. The chief topic of discourse, at the present moment, is the late fearful railroad massacre, of which full particulars will be found in another column. In the Legislative Assembly, the Ministerial proposition on the Seat of Government question was taken into consideration on Tuesday evening. Mr. Thibodeau, seconded by Mr. Seymour, moved in amendment "that the House resolve that it is inexpedient to consider the question of the Seat of Government during the present session, as that question was decided last session." This amendment was negatived, upon a division, by a majority of 68 to 44. Mr. Dorion then moved an amendment to the effect that the Seat of Government question being purely local, it was at variance with the principles of our responsible Government to submit it to the decision of the Imperial Government. An animated debate ensued, which had not concluded up to the time of going to press. Dr. Blanchet, one of the representatives for Quebec, has resigned his seat on account of ill health.

CELEBRATION OF ST. PATRICK'S DAY.

It is a traditional remark that the sun always shines out brightly on St. Patrick's Day; and this anniversary was no exception to the rule. The weather was remarkably fine; tho' the very strength of the sun made our streets all but impassible for pedestrians, turning the snow and ice into the dirtiest of mud. But no amount of personal inconvenience could damp the ardor of the sons of St. Patrick, or deter them from doing public honor to their illustrious patron on his annual festival. The St. Patrick's and the Temperance Societies formed, as usual, about eight o'clock, in front of the St. Patrick's Hall, and walked in procession to St. Patrick's church, their respective bands playing the national airs. The effect was highly imposing as the procession entered the church, and marching up the grand aisle, ranged their numerous banners around the walls of the Sanctuary. Next came in our two Irish Volunteer Companies, with the splendid band of the Montreal Rifles. The grand aisle was set apart for our gallant volunteers. Last of all arrived the long and venerable procession of the Clergy, closed by His Lordship the titular Bishop of Montreal, who gave his pastoral blessing as he passed to the kneeling multitude on either hand. The solemn swell of our magnificent organ filled the church with soft music as the venerable body advanced and took their places in the sanctuary. At that moment the vast edifice was crowded to excess with an earnest and attentive multitude of the spiritual children of St. Patrick. The decorations of the church were even unusually fine and tasteful, especially about the high altar, where stands the statue of our beloved Apostle, surrounded on this day by a forest of ever-greens and a countless number of lights, forming over the Saint's head the monogram of our dear Lady—the whole over-arched by a scroll bearing the well-known legend: "We entreat thee, holy youth, to come and walk among us." As the tapers were successively lit around and above the episcopal figure of the Apostle, it required no great stretch of imagination to identify them with the galaxy of saints who, ever since the days of Patrick, have made the Irish Church glorious before all Christendom. A solemn High Mass was celebrated with all the pomp of a great Catholic city, our venerated Prelate officiating at the altar. The music was very fine; the vocal part was executed by some 140 boys of Rev. Mr. Connolly's own training; ably seconded, however, by the teachings of the good Brothers of the Christian schools. The effect of such a chorus of youthful voices, well modulated, was both grand and pleasing; while the long swell of the magnificent organ filled the entire church, its tones now soft as those of a lute or mandolin—now full and deep as the roar of the ocean-wave.

After the first Gospel, the Rev. Mr. O'Brien ascended the pulpit, and delivered such a discourse as has never been exceeded, and rarely equalled in St. Patrick's church. The Reverend gentleman is justly considered one of our most powerful preachers; but on this occasion he even outdid himself. Warmed by the nature of his subject, his eloquence was, in certain passages, of the very highest and most fervent character. As a whole, the sermon was admirably suited to the present circumstances of our scattered people, and cannot fail to produce a most salutary effect. Mr. O'Brien took his text from the

136th Psalm—the exquisite lament of the captive Israelites when "by the rivers of Babylon they sat and wept" for the beloved land of their birth: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee: if I make not Jerusalem the beginning of my joy." The Reverend gentleman commenced by a beautiful and touching eulogium on the love of country, implanted, he said, by heaven in the heart of man for the noblest and holiest purposes, as evinced by the words of his text put in the mouth of the captive Jews by the Royal Prophet of Israel. This love of country he proved to be still more noble where our father-land has been, and is the seat of an institution the most sacred and the most venerable, having a heavenly origin, and left for a time only on earth, then to return to its native heaven. This, he said, was peculiarly the case with Ireland, whose children had this additional and most powerful motive to bind their hearts to their native land. "And wo to those," said the eloquent preacher, "who would seek to tear from the Irish heart this well-grounded sympathy and earnest attachment to their father-land. By such an attempt they do but show how little they know or understand that people." He then went into a beautiful and masterly analysis of the spirit of nationality; commencing with the attachment of the child to the scenes of his infantile sports, gathering strength from the varied associations of advancing life, and matured by reading the history of his country, when the individual gradually comes to identify himself with her—participating in all her joys and in all her sorrows. Mr. O'Brien then went on to show that few nations had a more glorious past to look back upon than Catholic Ireland—whether as regards the countless multitude of her saints, or the matchless constancy wherewith her children have preserved the faith through a series of persecutions hardly ever equalled. Glancing briefly over the immediate effects of St. Patrick's mission, he showed how, as it were, spontaneously, the whole population of Ireland emerged from pagan darkness into the full light of Christianity—how the nobles of Ireland set apart large tracts of their fertile lands for the maintenance of the Church and the support of the poor—and how, for the next two or three centuries, Ireland sent out missionaries to every nation of Europe, then, for the most part, sunk in barbarism and idolatry. Passing over the following centuries, Mr. O'Brien then gave a graphic sketch of the oppressive rule of Protestant England and her ruthless persecution of the Irish Catholics. The horrors of the penal days, the glorious constancy of the nation to its ancestral faith, tried by every ordeal that hell-born malice could devise: new tortures, and death, the confiscation of the broad acres of her ancient nobility, the suppression and plunder of the churches and monasteries their piety had founded; and the pitiful attacks of proselytizers with a pitcher of soup in one hand, and King James's Bible in the other;—yet, through all, and surviving all, the faith of the people had continued the same. The light kindled by St. Patrick in the fifth century, had never since been extinguished; and many "a burning and a shining light" had since gone forth from that blazing pile to illuminate other and distant lands. Well then might the children of Ireland feel proud, under God, of their Christian ancestry; and he, for one, could not by any means understand how it was that a handful of American Catholics could call upon the Irish to give up their nationality, so closely, so inseparably interwoven with their religion. Was it that these people were jealous of the glorious memories which the children of Catholic Ireland love to cherish? It might be so; but, at all events, it was preposterous for them, a new nation in the Church, a people who have no calendar of national saints, no memories of sainted or martyred ancestors, to expect the children of St. Patrick, the sons of the Island of Saints, to give up their nationality at their bidding and become Yankeeified, and, perhaps, worse. Forbid it all the glorious memories of the past, all the bright hopes of the future. Let the Irish Catholics go where they may, all the world over, they are the strong, and resolute, and fervent supporters of the Church; they build up her temples with their hard earnings, and their strong arms are ever ready to defend her where it may be necessary. Let them alone, then, in their own way—force them not to forget their nationality, the glorious bonds which unite them to the dear old land where their robust and vigorous faith was cradled—let them remain Irish and they will be ready to coalesce with any other body of Catholics for the general good; but wo! again, to those who injudiciously and in ignorance seek to make them Canadians or Americans, or anything else but what they are. The reverend gentleman then concluded his admirable discourse, of which we have given but a very brief and imperfect outline, (merely from memory,) by an earnest admonition to those who would thus seek to destroy Irish nationality; calling upon the children of St. Patrick, at the same time, ever to cherish the memory of their own land, as did the captive Israelites in their distant land of exile; and to illustrate that holy faith which their fathers

received from Patrick by the practice of every Christian virtue.
Mass was then resumed; and at its conclusion, the two societies, with all the male portion of the congregation, and our two Volunteer Companies, formed in procession, and marched through a great portion of the city, to visit St. Ann's Church, (another beautiful temple set apart for the use of the Irish,) where an arch was erected, over which were the words—"Welcome, Sons of Erin." Thence the procession returned by another route to St. Patrick's Hall, from the windows of which the people were addressed by Dr. Howard, and Marcus Doherty Esq., President and First Vice-President of the St. Patrick's Society.
A magnificent *pain-beni* was presented for the occasion by Dr. Howard, who, according to custom, made an offering of it at the altar-rails.
In the evening, Captain Devlin and Lieutenant Mullins gave an excellent dinner to the men of their Company at Irish's Hotel. There were several guests present; amongst whom we noticed Lieutenant-Colonel Wily, Colonel David, and Dr. Nelson, (Surgeon to the Cavalry.) We regret want of space prevents us from giving a full report of the happy and eloquent speeches delivered upon this interesting occasion. The Chair was filled by Captain Devlin; and although several toasts were proposed, the intoxicating beverage was—out of respect for the memory of Father Matthew—carefully excluded. The Company broke up at eleven o'clock, after spending an evening which, we are sure, they will not readily forget. The Montreal Rifle Band played during the entertainment, and were highly, and, we may add, deservedly complimented. Success to No. 4.
A large body of our Irish citizens also celebrated the day by a banquet at Mr. O'Meara's; at which the Presidents of our numerous National Societies, and the representatives of the City Press, attended as guests—Mr. Doherty in the Chair. The banquet was most successful, and the party separated at a late hour, well pleased with their entertainment. The following were the regular toasts of the evening:—
"The Day, and all who honor it;" "The Pope;" "The Queen;" "The Emperor of France;" "The President of the U. States;" "The Preacher of the Day;" "The Army and Navy, as composed of Saxon and Celt;" "Irishmen, at home and abroad;" "The Memory of Father Matthew;" "The Memory of O'Connell;" "The Mayor and Corporation;" "The National Societies;" "The Press;" and finally, "The Ladies."
Betwixt the toasts of "The President of the United States," and that of "The Preacher of the Day," the health of the Governor-General was proposed, and was drunk by some of the party present.
On the whole, we are inclined to think that the Irish of Montreal have, on this occasion, done their full share of the universal homage offered to the Apostle of Ireland, by his spiritual children, on the anniversary of his death.
We have been requested to state that the eloquent discourse of the Rev. Mr. O'Brien, delivered on St. Patrick's Day, in the St. Patrick's Church of this city, is about to be published in pamphlet form, and will be ready for delivery in a few days.
WHY CAN WE NOT OBTAIN JUSTICE?
To strangers to our Canadian society, it must be a subject of wonderment how it comes to pass that, with our numerous Catholic population, and our consequent influence in the Legislature, we are unable to obtain a satisfactory settlement of a question so long agitated as has been the School Question; on which the Church has pronounced a decided opinion; and one in which the best interests of our children are so deeply involved.—From our repeated failures to obtain justice from a Legislature of which about one-half is returned by Catholic votes, it is argued, and with some show of reason, that the Catholic laity cannot, generally, hold the same opinions upon the subject of Education as do their Clergy and the Chief Pastors of their Church. For, it is truly said, were they in earnest in their demands, no Ministry could, with safety, refuse to grant them.
We must look therefore within, and not without, for the causes of our want of success; and we will find them, not so much in the strength of our opponents, as in our own want of honesty and sincerity of purpose; in our venality and inconsistency, which justly expose us to the sneers of our enemies, and cool down the zeal of our former allies. To the former we have ceased to be formidable; whilst to the latter, the support of the Catholic vote generally, and the Irish Catholic vote in particular, is a matter of too much indifference to induce them, for its sake, to run the risk of offending the rabid Protestantism of Upper Canada. In fact that vote, or political influence, is looked upon as a cheap marketable commodity; always up for sale, and at a very low rate.
This is a hard saying, but alas! a true one, as all who are conversant with the history of the School Question must admit. We have made fine promises, spoken many brave words, and given

many a lofty pledge; but, alas! have ever been equally ready, at the first sight of the glitter of Ministerial gold, to violate our promises, to eat our own brave words, and to break our most solemn pledges. Like the boy in the fable, we have cried "Wolf, Wolf," so long, and so often, that nobody believes us, or cares one straw for all our vociferations. "Bah!"—it is said—"these fellows have but set a price on themselves, and are thus clamorous, only to let the world know that they are up for sale, and in search of a purchaser." And so, one or two of the noisiest of them being bought up, and a few others silenced with the promise of a bone, or some broken victuals from the Ministerial table at a subsequent period, the agitation is hushed up—a few place-beggars are enriched—whilst the wrongs of the majority remain unredressed; and we become the scorn and laughing stock of both friends and foes. Let us cite an instance or two.
It is now more than two years since the Catholic Institute of Toronto, with the Bishop of the Diocese at its head, pledged itself publicly to the policy indicated in the following "Resolution;" which was published in the *Toronto Mirror*; was approved of, *in those days*, by the *Catholic Citizen*; and was generally accepted by the other Catholic Institutes throughout Upper Canada:—
"Resolved—That the Catholic Institute of Toronto pledges itself to oppose, by all constitutional means, the re-election of the present Ministry, and of any of their supporters, if, at the next Session of the Provincial Parliament, full justice is not done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow-Catholics in Eastern Canada to promote their object."
Now, neither at the Session next after the adoption of this solemn pledge by the Irish Catholics of Upper Canada, nor in any subsequent Session of the Provincial Parliament, has "full justice" been done us with regard to the free working of our separate schools. That this is so, is evident from the simple fact that, up to the close of last Session, the complaints of the Catholics of Upper Canada, both Clergy and laity, were as bitter as ever. Therefore do all the Irish Catholics of this country, who adopted the policy embodied in the above cited "Resolution" of the Catholic Institutes of Upper Canada, still stand "pledged to oppose by all constitutional means, the re-election of the present Ministry, and of any of their supporters."—How this pledge has been redeemed—how the bold promises therein made, have been fulfilled—the steady support still given by too many Catholics to the Ministry who have positively refused to do us justice is an admirable proof. Let us take another instance.
About two years ago, the *Catholic Citizen*—then an independent Catholic paper, professing the same principles, and advocating the identical policy, that the *True Witness* has professed and advocated from the hour it was started up to the present moment—threatened M. Cauchon and his Ministerial colleagues with the great things that he, the *Citizen*, would do, if full justice were not at once accorded to the Catholics of Upper Canada. Compared with the general tone of its articles in 1856 and 1857, the following extract from the *Toronto Catholic Citizen* of 1855 does sound somewhat ludicrous:—
"It is useless for Mr. Drummond, M. Cauchon, or Sir Allan McNab, or for Mr. McDonald of Kingston, or Cuyler of Toronto, to calculate on further Catholic support, if they neglect the present opportunity of deserving it. If those who have climbed into Parliament, and into political power by Catholic votes, imagine that Catholics can overlook what involves the future moral and physical interest of their children, they will have reckoned without their host."
We warn the party in power, our friends would fain call them, that if they calculate on stultifying or stupefying, or erasing, the Irishman's love of justice, or keen perception of its violation, or if they hope he will forget or forgive it, they will to their cost, in the day of need, learn that if the Irishman will resent an injury to his dog, the ungrateful fencing candidate for political confidence, who would use the power so obtained in order to degrade his patron's child below the level of the brute, dare not hope for a renewal of the confidence so ungratefully betrayed." The italics are our own.
Our cotemporary then concludes with a warning specially addressed to the "Lower Canada Representatives," with M. Cauchon at their head; insisting upon the importance of the "interests at stake" and the duty of Catholics to make those interests paramount to every other consideration.
Brave words these no doubt—nonstrous brave words; and we fancy that we can see the menaced M. Cauchon chuckling in his sleeve as he read them to his laughing colleagues; menaced like himself with the terrible wrath of an Irish Catholic, if he and they neglected the then present opportunity to render a full measure of justice to the Catholics of Upper Canada. They were told that, if they did neglect that opportunity, it would be "useless for them to calculate on further Catholic support." M. Cauchon, however, and his Ministerial colleagues knew but too well the men with whom they had to deal; and that by a timely exhibition of Ministerial patronage—by means of a government situation for this man's next of kin, and a judicious distribution of Government "Crown Land Advertisements"—they could always mollify the fury of their denouncers; and convert the menacing opponent into a very docile and useful "government hack." And

thus it is, that, whilst our demands for justice have been treated with open contempt by M. Cauchon and his colleagues—and whilst the Chief Pastor of the Diocese of Toronto has been compelled in consequence to employ the severest spiritual censures of the Church against the dishonest Ministry—they have no more zealous supporter in the press, than the self same Catholic! journalist who, but a few months ago, warned them of the fearful fate that awaited them if they any longer neglected to do justice to the Catholics of Upper Canada. Is it then wonderful that our remonstrances are disregarded? that our cries for redress are treated with contempt, as the clamors of a pack of greedy curs who can always be silenced by throwing amongst them a plateful of scraps and broken victuals?—and that we ourselves meet with but scorn and derision, whenever we make an effort to force our claims upon the attention of the Legislature? Such treatment may not be pleasant; but by our conduct we have provoked it, and our best friends cannot deny that we have hitherto deserved it.
The extracts given above, and which we likewise commend to the attention of the *Ottawa Tribune*, contain a full justification of the present policy of the *True Witness*; and consequently a complete condemnation of that advocated by the *Tribune*.
The Catholic Institutes of Upper Canada, acting in concert with their Bishops, have called upon us, the "Catholics of Eastern Canada" for our sympathy and our assistance to aid them in opposing by all constitutional means the re-election of the present Ministry and of any of their supporters; because, at the last session of Parliament, "full justice was not done to the Catholics of Western Canada with regard to the free working of their Separate Schools." We have, in all sincerity of purpose, and to the best of our humble abilities, responded to that appeal; we have given our sympathy and assistance, such as they are, for the attainment of the object indicated; and we have faithfully followed the policy traced out in the above cited Resolution, passed by a Society presided over by His Lordship the Bishop of Toronto himself; and which "Resolution" therefore, until the contrary be shown, we have every reason to believe embodies the policy of His Lordship and his colleagues in the Episcopacy. Now having thus, and at their own urgent request, given our warmest sympathy, and our best, even if feeble assistance, to our Catholic brethren of the Upper Province to carry out the policy by them traced out, we have a right to expect that we shall receive—if not thanks and good offices from those to whose appeal we have responded—at all events common courtesy, and credit for our good intentions. If we have erred, it has been in over-estimating the political consistency and honesty of those whom we have endeavored to serve; and in believing that their "Resolution" of "opposition" to the Ministry was something more than a printed lie—a solemn mockery of God and man. The very head and front of our offending, hath this extent—no more; and even though we have erred, we cannot express contrition for it, nor can we even promise, that we will not repeat the offence.
But we do not believe that we have erred; we do not believe that, in taking the Catholic Institutes of Upper Canada at their word—or that in relying upon their solemn pledge of "opposition by all constitutional means" to the Ministry and their supporters who have refused us a "full measure of justice"—we have been led astray. We believe, that in spite of a few noisy fellows in the pay of the Government, the policy of "opposition by all constitutional means" is still the policy of the sound portion of the Irish Catholics of Canada; as it is still that of the *True Witness*. It is the policy to which they have solemnly pledged themselves, and which they cannot for a moment abandon without dishonor. It is the policy for which the Catholics of Upper Canada have "invoked the sympathy and assistance of their fellow Catholics of Eastern Canada;" we cannot bring ourselves to believe that the *True Witness* will be condemned for its steady adherence to that policy, or for its prompt response to the appeal addressed to the Catholics of the eastern section of the Province by their brethren of Upper Canada.
A few weeks ago a communication over the signature of *Observer* appeared in the *Montreal Witness*; in which, treating of the internal management of the Montreal General Hospital, the writer asserted that the visiting Catholic clergyman gave "general invitations to the patients in the several different wards to attend" the religious instructions given by him—the said Catholic priest—to the patients of his own persuasion. Such a statement, if uncontradicted, would have been looked upon as a proof that the said priest was in the habit of availing himself of his situation, for the purpose of proselytism.
The Catholic clergyman alluded to therefore, wrote to the *Montreal Witness* giving an unqualified denial to the accusation of "its correspondent *Observer*:" asserting "distinctly and unequivocally, that he never gave a general invitation to all the inmates of the