

THE TRUE WITNESS AND CATHOLIC CHRONICLE

PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. CLARKE, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

TERMS: Town Subscribers.....\$ 3 per annum. Country do 2 1/2 " Payable Half-Yearly in Advance. Single Copies, 3d.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

The True Witness.

MONTREAL, FRIDAY, MARCH 19, 1858.

NEWS OF THE WEEK.

THE New Ministry under Lord Derby is now fairly installed in office, and the Premier has made his inaugural speech in the House of Lords indicating his intentions; he warmly denounced the late attempt on the French Emperor's life. There is nothing of importance from India, or China. Preparations were making for the invasion of Oude about the 25th ult.

ST. PATRICK'S DAY.

The rain which had poured in torrents during the night, ceased at an early hour on Wednesday morning; and about 9 a.m., the different Irish Societies with their respective banners, mustered at the St. Patrick's Hall, from whence, preceded by Major Devlin's and Captain Bartley's Volunteer Companies, who made a most respectable appearance, and accompanied by several bands of music, they marched in procession, according to programme, to the St. Patrick's Church, to commemorate the anniversary of Catholic Ireland's glorious Apostle.

High Mass was sung by His Lordship Mgr. Demers, Bishop of Vancouver's Island, and the Sermon was preached by the Rev. Mr. Bentley of the College of Montreal, who took for his text, Ecclesiasticus, xxxix, 13 and 14.

"The memory of him shall not depart away, and his name shall be in request from generation to generation."

"Nations shall declare his wisdom; and the Church shall show forth his praise."

Upon these words of the Holy Spirit, so eminently applicable to the glorious Apostle of Ireland, the preacher dilated with the fervent eloquence of the Catholic priest and the Irish patriot. Of the truth of the prediction contained in his text he appealed to the joyous celebration of the anniversary festival of St. Patrick, and the vast assembly gathered together for its commemoration, as incontestible evidence. St. Patrick was in the highest sense of the word, a great man. Called of God to do a great work, nobly and faithfully he fulfilled the divine commission entrusted to him. The preacher then reverted to the history of St. Patrick, recapitulating the most striking features of the life and Missionary labors, of the heroic apostle. He traced his early career as a captive in the very land which he was ultimately destined to conquer, and amongst the very people whom he was in the fullness of time, to bring into subjection to the sweet yoke of Christ; and it was under those circumstances, that, inspired by the Holy Spirit, St. Patrick formed the holy resolve from which he never after swerved, of carrying to the people of Ireland the glad tidings of Salvation, through Jesus Christ.

Conscious however of his own weakness, and deeply impressed—as are all God's chosen ones—with a sense of his own unworthiness, St. Patrick after his deliverance from captivity, retired to a monastery, where for nearly thirty years he endeavored by prayer and meditation to prepare himself for the accomplishment of the great work to which he had been chosen; admitted to the holy order of the priesthood, he devoted himself heart and soul, with an energy that never flagged, with a lively confidence in God, and a humble reliance upon His blessed promises, to the conversion of Ireland to the Catholic faith. From one end of the island to the other St. Patrick pursued his career as a missionary of the Cross; praying, preaching, baptising, and administering the bread of life to the thousands who flocked to hear the gracious words that fell from his lips. No dangers could appal him, no amount of fatigue discourage him; though at times from sheer exhaustion, his hands almost refused to fulfil their office. But his work was crowned with success, and it was given to him to enjoy abundantly of the fruits of his labors. He lived to see the nation he so dearly loved, and which in return so dearly loves him brought within the fold of the Catholic Church; under his auspices, churches sprang up in all directions in which the gospel was preached, and the solemn rites of the faith were duly administered. Religion and learning flourished in the monasteries and educational establishments which he founded; and a pious clergy, presided over by a zealous Episcopate, gave assurance that the good seed which he had sown would, after he

was summoned to receive his reward from his heavenly master, still continue to bring forth abundance of fruit. Thus lived and labored St. Patrick; and the memory of him shall never pass away.

And what St. Patrick had been to Ireland that, argued the preacher, should the people of Ireland be at the present day; they too were called upon in an especial manner to be not only the conservators of the faith for themselves, but the dispensers of it to others. The people of Ireland were a missionary people; and so long as the sacred fire lit by the hands of St. Patrick continued to burn within their bosoms, would continue to be God's chosen instrument for converting the nations. Even the humblest and most ignorant amongst his hearers might do the work of St. Patrick, if they would but imitate the virtues of that Apostle; and thus by showing forth in their lives and conversations the beauties of their faith, be the means of winning souls to Christ, and of carrying on the glorious work of him whose memory they on that day celebrated. And thus shall the nations declare his wisdom and the Church show forth his praise.

The eloquent discourse—of which the above is a very brief and imperfect abstract—having been concluded, the officiating Bishop ascending the steps of the Altar proceeded with the celebration of the Holy Sacrifice. During the Offertory, a very large collection was taken up; and the services closed with the Benediction of the Blessed Sacrament.

After Mass, the Procession re-formed. In front marched the Irish Volunteer Companies, with their bands of music, making the welkin ring again with the spirit-stirring strains of some fine old Irish melody, and awaking in the bosoms of the hearers many a fond recollection of the distant but never forgotten home of their sires. Then came No. 1 Hose Company, with its fine band, followed by the congregation of St. Patrick's Church, not members of any particular Society. Then came the St. Patrick's Temperance Association, marching beneath the banners of Father Matthew; and the Procession was closed by the St. Patrick's Society, the members and office-bearers decorated with the very handsome badges of their association, and accompanied by their Chaplain and the Reverend Clergy of St. Patrick's Church.

In this order the Procession proceeded down Radebonne street, along St. Antoine and Mount-streets to St. Anne's Church, where it halted and gave three hearty cheers for the City of Griffintown, and three more for the Reverend Father O'Brien. From St. Anne's Church the line of march was resumed along Wellington street, where a handsome arch was erected, and beneath which the Procession again halted, and cheered again for Griffintown and its spirited citizens. Then along McGill and Notre Dame streets, it continued its course until it arrived at the Place d'Armes, where from the windows of the Society's Rooms the vast multitude were addressed by M. Doherty Esq., 1st Vice President, by His Honour the Mayor, and by Major Devlin.

Throughout the line of the Procession the streets were brilliantly decorated with triumphal arches, and many colored banners. The utmost enthusiasm, and the most perfect good order, obtained throughout; and in spite of the unfavorable weather, our Irish fellow-citizens may well feel proud of the display that they made, and of the success which attended their celebration of St. Patrick's Day.

In the evening the Members of the St. Patrick's Society gave their annual banquet at Com-pain's Restaurant, M. Doherty, Esq., in the Chair. A large and joyous party assembled to do honor to the good things laid before them, and the evening passed off with the greatest hilarity. Our limited space prevents us from giving more than a very brief sketch of the proceedings.

The cloth having been removed, the Chairman rose to propose the first toast—the toast of the evening—"The Day, and all who honor it."

This day—said the Chairman in proposing this toast—was dear to every Irishman, and its commemoration was almost a sacred duty. The celebration of a National Festival was not peculiar to Irishmen, Englishmen, and Scotchmen. French Canadians and men of all countries had their special days on which they delighted to meet together to cherish the sacred fire of patriotism in their bosoms. St. Patrick's Day was the National Festival of Ireland, and well was the Day honored throughout the world: for go where one would, there was a son of St. Patrick to be found. In the field, and in the cabinet, in the deadly breach, and at the Council Board, the Irishman was to be found ready for every emergency: ready to serve his country either with his arm or with his head. The ubiquity of the "Irish Race," was a great fact: and wherever there was an Irishman, there would the toast which he had now the honor of proposing to them, be received with a hearty welcome:

"The Day, and all who honor it." The next toast on the list was—"The Pope."

This toast the Chairman heralded with some highly appropriate remarks, in which he dwelt upon the office and the person of the Sovereign Pontiff. The one was worthy of our veneration; the virtues of Pius IX claimed our warmest affections for the other. M. Ryan, Esq. briefly but most happily responded. He had been taken by surprise, as he had been given to understand that the duty of replying to this toast had been entrusted to another, who however from sickness in his family was unavoidably absent. He would however do his best, and desecrated with much good taste and feelings upon the many titles which Pius IX has to the veneration and affection of the Christian world in general, and of Catholics in particular. God indeed must be the heart of that Ca-

tholic which did not beat with more rapid pulsation, at the mention of the name of that illustrious man who now filled the Chair of St. Peter.

"The Queen." Song—"God Save the Queen." "Napoleon III." Responded to by Mr. Beaudry. "The President of the United States," was responded to by Mr. Dorwin, American Consul, who was happy to find himself amongst Irishmen, whose numbers and opulence exercised a powerful influence upon the destinies of his native land.

"Ireland the Land of Our Birth," was responded to as follows by C. W. Sharpley, Esq.:

Mr. President and gentlemen—The observations expressed in prefacing the toast which has just commended our warmest enthusiasm, leave but very little space for anything additional to be introduced. I would however observe that the sentiment of "Ireland, the land of our birth" is one well calculated to revive in the breast of every Irishman emotions of a most painful nature. Every honest and truly minded person feels proud in pointing to the land from whence he originated, more especially on occasions like present when his national emotions are so vividly brought into play. But to the children of St. Patrick belongs that peculiar desire to display their love of country, which at times shines forth so pre-eminently conspicuous. Witness the imposing celebration to-day of our National festival, made under the auspices of the St. Patrick's Society, and countenanced and participated in by the much respected Irish Clergy; does it not clearly demonstrate that in commemorating the Festival of our patron Saint, we cherish a fond recollection for that hallowed spot, which has been so appropriately denominated the "Island of Saints." And here, Sir, I would observe that the Procession—evidently witnessed by thousands of our fellow-citizens with unmingled satisfaction—was characterised by so much good order and decorum that every man who assisted in spelling the ranks, must have experienced ineffable pleasure at the marked success which attended this patriotic movement. It is true, Sir, that amongst the multitude of our gladdened countrymen who were instrumental in contributing to the eclat of the occasion, there were many who, in looking back to the land of their birth, and pondering over the scenes of by-gone times, felt somewhat grieved by the saddened recollection that they were necessitated to exile themselves from the home of their fathers, for the purpose of endeavoring to obtain in a distant country that proportion of common fair play to which they were justly entitled, but which, alas! would not be extended towards them on their own soil; and add to this the melancholy fact, that many, very many, of their dearest relatives and acquaintances lie afar off, under the green sod, "sleeping the sleep that knows no waking," and we need not therefore be surprised that if, during their gayest moments, they manifest a sorrow which in all probability can never be obliterated from their memory. I will not follow up the line of conduct which the majority of my countrymen pursue immediately after their arrival on this Continent. Although exposed to every demoralising temptation, they ultimately become the "bone and sinew" of the country;—they labour most assiduously to "take the tide at the flood;" and by following commendable avocations, and exercising a rigid economy, they are invariably led on to greatness." Allow me to give a striking illustration of the good success which has attended a large body of Irishmen, residents of this city, and I shall then conclude.

It is an indisputable fact, that the most important ward in this, the Capital of British North America, is that of St. Anne's. I will not allude to the improvements which are daily taking place, nor to the innumerable buildings so rapidly erected thereon, and standing prominently forward as living monuments of the enterprise of its inhabitants; nor will I refer to the fact of its having been instrumental in recently sending forth to the Legislature an "illustrious stranger," who has already become "the observed of all observers;" but I would simply state that its contributions to the funds of the Corporation exceed those of any other Ward; furthermore, that there are more "landed proprietors" in that Ward, than in any other section of the city; and it is most gratifying to announce, that the bulk of such proprietors are composed of Irishmen, who but a short time ago, were comparatively poor, and now, owing to their honest industry, they are in what may be justly termed a "comfortable position," qualified to faithfully discharge their liabilities, and not by any means apprehensive of being introduced to the bailiff, or bailiff's follower, having inadvertently rambled from "Ireland." Allow me with all sincerity, to propose the next toast on our list, namely, "Canada, the Land of our Adoption," and, in doing so, I feel quite satisfied a hearty response will be awarded it.

"The Preacher of the Day, and the Hierarchy and Clergy of the Catholic Church" was responded to by Mr. Hickey, who dwelt eloquently upon their labors and their patriotic services.

"The Sister Societies," responded to by St. Beaudry and Mr. Dorwin, the representatives of the St. Jean Baptiste and New England Societies respectively.

"The Mayor and Corporation" responded to by his Honor the Mayor.

"The Press," responded to by Messrs. Hickey and McGarry; the latter said:

In rising to speak to the toast which has been proposed, and so ably responded to by the gentleman who preceded me, I think I cannot better preface my remarks than by expressing my great delight at seeing so many gay and pleasant countenances assembled at the annual Festival of the Patron Saint of Ireland—my native country—a land which nature formed so fair and lovely; but bad laws and misgovernment have reduced her to misery and starvation, and the remembrance of this dear land brings fond recollections to my memory. The toast, Sir, which I have the honor to speak to, is a very important one; and the humble individual who addresses you is not, I regret to say, competent to do it justice. Every one will admit that, through the instrumentality of the "Press" mighty things have been accomplished, wonderful things have been achieved—I might, indeed add, that the world has been revolutionised by its influence. The art of printing, Sir, has opened the door of knowledge to the poor as well as to the rich. Before its discovery, the means of obtaining the knowledge which the masses of civilised mankind possess now, were confined to a few—to the wealthy; as, in consequence of the enormous prices asked for manuscripts, and the tediousness of transcribing them, it was out of the power of the poorer classes to purchase them.—The invention of this noble art has conferred many blessings upon mankind. Has it not, among other things, been the means of placing in our hands works of great value, and at such a price that every one can have them?—has it not too restored to us the hidden treasures of Greece and Rome? What would the moderns know of the ancients had it not been for this now-born discovery? The "Press" has been styled the "Fourth Estate," and it will merit the title; for no other human agency exerts such a powerful influence over the people. It is the engine of thought, of power, and of action. It confers (if I may be permitted to say so) the mysterious destinies of the political world;—it is not only an able advocate of the poor and oppressed, but it is a powerful auxiliary—when properly wielded—in the cause of law, order and justice. In the words of the poet— "Here shall the Press, the people's right maintain, Unawed by influence, unbribed by gain.— Here, Patriot Truth, her glorious precepts draw, Pledged to Religion, Liberty, and Law."

Yes, Sir, a press that will advocate the cause of true liberty—a press that will endeavor to chain the arm of tyrants and oppressors of the people ought to be supported. With these observations, I will conclude by expressing a hope that we may meet again on many similar occasions as the present.

"The Ladies" responded to by Mr. Thomas Healy.

These were the toasts from the Chair. During the evening, a telegram was received from D. McGee, M.P.P., by Mr. Sharpley, Vice President, proposing "Success and Honor to the St. Patrick Society," received with applause, and the health of the proposer was given with enthusiasm. It was not till a late hour that the party broke up, well satisfied with one another, and justly proud of their celebration of St. Patrick's Day, 1858.

PROVINCIAL PARLIAMENT.

Everything must have an end, and so even the debate in the Legislative Assembly on the Address was brought to a close on Friday night of last week. The result was, as might have been anticipated, decidedly favorable to the Ministry, the amendments offered by the opposition having been negatived by large majorities. The first, that recommending the adoption of the *ad valorem* principle, was rejected by a majority of 38; the numbers being Yeas 40—Nays 78.

On the question of representation by population the majority was still greater in favor of Ministry. On this question M. M. Dorion and McGee voted with the majority, thus showing that their opposition is a constitutional, not a factious opposition; and that they are as prepared to support the Ministry when right, as they are determined to oppose them when wrong. This is the policy of independent and constitutional, as distinguished from factious opposition, which we have always advocated, as the best policy for Catholics to adopt.

There was nothing very interesting in the speeches of Hon. Members. Mr. Alley of Quebec delivered himself however of some remarks which, if correctly reported in the *Toronto Colonist*, do but little credit either to his head or to his heart; and which to a Catholic, to a true son of the Church, are more painful than the most rabid abuse of her most inveterate enemies. His speech, as reported in the press, is in fact one of the most miserable whining apologies for Catholicity that we had ever the misfortune to come across. Catholics of Lower Canada, he said, "respected, and were as stout protectors of religious liberty as those of any other sect;" thus including his spiritual mother, the glorious Catholic Church, the immaculate Spouse of Christ, amongst the "sects." Was this language for a Catholic to utter? "Catholics as stout protectors of religious liberty as those of any other sect" forsooth! Since when has the Catholic Church become a "sect?" Where, when, and under what circumstances, has any Protestant "sect" been a "protector of religious liberty?" Not in England, not in Ireland, not in Sweden—not in the United States—and assuredly not in Canada. And is the Church to be compared by Catholics to any of the persecuting "sects" of Protestantism? God forbid; sooner would we hear our Spiritual Mother reviled by George Brown, than defended by Mr. Alley.

But then Mr. Alley also tells us that he does "not see that any Christian sect"—and remember he includes the Catholic Church amongst the sects—"that any Christian sect had done much for religion or social liberty." We hope, we almost believe, that the reporters of his speech have done him an injustice; and that Mr. Alley uttered no such absurdity, offered no such insult to his Church, as is implied in the above extract. Yet a liberal Catholic, anxious to stand well with his Protestant associates, and above all when in the apologetic mood, does say strange things sometimes; and the politician, we know, would always rather attribute the progress of social and religious liberty, to the action of the State, or of the Civil Government, than to that of the "sects," even though amongst those sects he includes the Holy Catholic Church.

And then, in the excess of his liberality, "as a politician, he repudiated" the charge of "priestly influence" in politics. "The course of the politician, and the course of the priest, were separate and distinct," he said; and so say the *Rouges* and political atheists, so argued the prosecutors of Fathers Conway and Ryan; but what says the Catholic?—what does the Christian statesman say?—and what does the Church herself teach? Does she teach that there is no connection between things spiritual, and things secular?—or that the course of the politician, and that of the priest, are distinct and separate? We would recommend Mr. Alley to read his catechism, and to study the history of the Church. In that history he will find many instances in which the priest has interfered, pretty actively too, with the course of the "politician."

This hacknied cry of "no connection between religion and politics," is most unbecoming in the mouth of one who calls himself a Catholic. Mr. Alley should leave it to *Le National*, to the *Avenir*, and *Montreal Witness*, for it is part and parcel of their stock-in-trade; and he will, we hope, for the future remember, that even Protestants respect him far more highly who stands up for his religion in a bold independent manner—like one who believes that his Church is of God, and therefore, as a logical consequence, that her adversaries are of the devil—than they do the poor timid creature who contents himself with whining out a miserable apology, and claiming for Catholics the credit of being as "stout protectors of religious liberty as those of any other sect." We say this out of

no ill will to Mr. Alley, but because it is the duty of every Catholic to resent an insult offered to his Spiritual Mother—and because the worst insult that can be offered her is an apology for her from the mouth of her children. The Church is of God—without spot, blemish, or wrinkle—and therefore needs no one to apologise for her, as if it were possible even, that she could fall into error.

M. Turcotte—a French Canadian member—also distinguished himself by his liberality towards Orangemen, to whom he was prepared to extend the right hand of fellowship. Were this sentiment dictated by that precept of Christianity which bids us love our enemies, M. Turcotte would be entitled to the highest praise.—But we fear that it is rather the proof of a craven, than of a Christian spirit, and that it savors more of the docility of the fawning cur, than of the heroism of the martyr. A well whipt spaniel dog loves, it is said, the hand that flogs it; and upon the same principle, M. Turcotte would fain embrace those who make no secret of their scorn and hatred of his race and creed, whose avowed object is to assert their "Ascendancy," and to reduce him and his kindred to the position of an "inferior race." Were the abject sentiments of M. Turcotte those of the majority of his fellow-countrymen, an "inferior race" they would deserve to be indeed; destitute of pluck, and fitted only to be trampled upon with impunity.—But such is not the case; and we are sure that our high spirited friends of Lower Canada are neither such fools as to be deceived by lying professions of liberality from Orange lips, nor so lost to every sentiment of honor as to be ready, like M. Turcotte, to fawn upon the irreconcilable enemies of their Church and their distinctive nationality. The liberal professions of M. Turcotte, disgraceful to him as a French Canadian, still more disgraceful to him as a Catholic, will find no echo in the breasts of his Catholic fellow-countrymen of the Lower Province.

M. Sicotte in a very able speech, brought the long debate to a close. His declaration of Ministerial intentions on the School Question was clear and explicit, like that of an honest man, whom we must respect, though an opponent.—They—the Ministry—had said they were determined to pay no attention to the remonstrances of the Bishop of Toronto; they did not care a straw for him, and were determined to maintain the present "beautiful" system under which "Separate schools could be hardly said to exist at all in Upper Canada." If after this there be any Catholic simple enough to think that we have any justice to expect from the present Ministry, all we can say is "God help the poor addle-pated creature, and send him better sense." To argue with such a one would be a waste of time.

On Monday the 15th Mr. McGee moved for an address for all correspondence relating to the murder of John Farrell, by the Orangemen at Alma. The motion was carried, and the papers will we suppose be laid before the House in the course of next week.

A CASE FOR THE WESLEYAN MISSIONARIES.—At a late general meeting of this body held in Montreal, great commiseration for the "spiritual destitution" of the French Canadians was expressed by the several speakers. This destitution proceeded, according to one reverend gentleman, from "their"—the F. Canadians—"not being fed with the bread of life;" and a motion that the real stuff, warranted fresh from the spiritual ovens of the Swaddling bakers, should be distributed extensively amongst the starving Papists of the Lower Province, was carried by acclamation.

This generous resolve of our evangelical friends reflects more honor on their hearts than on their heads; and encourages us to hope that they will not refuse to take into consideration the still more fearful "spiritual destitution" of their brother Protestants—who of course, as brethren, have a prior claim on their bounty—in England. Of this destitution a sad picture was drawn by Sir John Pakington in the House of Commons, during a late debate on the moral and intellectual condition of the poorer classes of society in that thoroughly Protestant country. The F. Canadians may be in great want of the "bread of life," but that they are not in that respect so badly off as are the English Protestants, is evident from the statistics which Sir John laid before the British House of Commons. From these it would appear by the reports of the gaol chaplains that, of those who became the inmates of gaols in England, "Forty per cent. were absolutely ignorant of the name of Our Saviour;" and still more appalling to Protestant ears, that "Sixty or Seventy per cent. were ignorant"—not only of the name of their Saviour, but—"of the name of Queen Victoria!"

Now, whatever may be the "spiritual destitution" of the Papists of Lower Canada, there is not, we affirm confidently, anything half so fearful as this. Amongst them there are none who are not from their earliest childhood taught to lip the sweet name of Jesus, to love Him as their Saviour, and to put all their trust in Him as their Redeemer. The truths embodied in the