

REMITTANCES

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MONTREAL, FRIDAY, APRIL 4, 1856.

NEWS OF THE WEEK.

The Atlantic, with dates to the 19th ult., arrived at New York on the 2d inst., with important news. The Empress Eugenie had given birth to a son and King of Algiers; mother and child were both doing well. Though a strict secret was kept as to the discussions of the "Conference," enough had transpired to make Peace a matter of certainty. The arrival of the Prussian Plenipotentiary at Paris, who was hourly expected, was to be signal for signing the protocol.

In the case of Mr. Sadlier the Coroner's jury have found a verdict of *felo de se*. The vacancy at Sligo has been filled up by Mr. Wynne. The American difficulty seems to be completely forgotten by the people of England. No news of the Pacific.

CELEBRATION OF ST. PATRICK'S DAY.

On Tuesday the 1st instant, the feast of St. Patrick (postponed from the Monday in Holy Week) was celebrated in this city with great pomp and still greater enthusiasm. The weather was remarkably fine; and, no doubt, the clearness of the atmosphere and the brightness of the sunshine contributed more than a little to increase the exuberant joy of the people, while celebrating their great annual festival. But they had other substantial reasons this year for their extraordinary joy. Last year they saw within their body two rival Societies, contending one against the other, and neutralizing, as it were, the good that either might be able to effect. The people were chilled and disheartened by the absence of their clergy, who refused to join the procession, because of the bad feeling existing between the two Societies. This year, all that was happily changed. The two Societies had voluntarily dissolved; and in their stead one grand St. Patrick's Society had been formed under the immediate auspices of the clergy. Although only a few weeks in existence, it already numbers some four hundred members, and its first public appearance on Tuesday gave increased importance and increased *éclat* to the procession.

Our new Sarsfield Band was another interesting feature in the celebration. The performance and its appearance were equally creditable, and both attracted considerable attention. We must also notice the fine turn out of "The St. Patrick's Band." Their green uniform was much admired, and they discoursed some excellent music.

At eight o'clock, the St. Patrick's Society and the Temperance Society formed in front of St. Patrick's Hall, and moved in good order to St. Patrick's Church, which was tastefully decorated for the occasion. The high altar was radiant with light, and adorned with flowers and evergreens. High Mass was said by His Lordship the Coadjutor, assisted by the Rev. Mr. Billaudel, Superior of the Seminary, and the Reverend Mr. Toupin, as Deacon. The music was particularly good, and reflected the highest credit on the Christian Brothers, of whose pupils the choir is principally composed. The first Gospel being intoned, the Rev. Mr. O'Farrel ascended the pulpit, and delivered a very beautiful and most eloquent discourse, taking for his text—"This is the day the Lord hath made: let us rejoice and exult in it."—*Psalm cxviii. 24*. Instead of confining himself to the details of St. Patrick's life, already well known to most of his hearers, the reverend gentleman chose for his theme, as his text denoted, the great importance of this annual festival, in connecting the widely-scattered children of Ireland by one endearing link, the numberless associations which make it so dear to the wandering Irishman, in what land soever his lot be cast. "On this day," said the eloquent preacher, "every Irish heart is filled with gladness—every Irish soul is overflowing with memories of the past and hopes for the future. For no matter in what country he finds a home, or under what sky Providence has fixed his destiny—whether in the East or the West, the North or the South—the Irishman loves to return this day in spirit to his dear old home; to sit for awhile by the paternal fireside, and gaze on the familiar faces he was wont to love, and forget for a moment his sorrows and his cares. To-day, old memories are revived, and in spirit we live over again the days long since departed. The dear scenes of childhood we see once more, and hearts that once beat in unison with our own are again true and trusted. The world may have changed around us—misfortunes and troubles may have overtaken us in our journey through life—but to-day all is forgotten, and we meet together round the Altar of Patrick to thank God for all His goodness to us;

to extend the right hand of fellowship towards each other, and to bind faster those chains by which we are united in holy love." This was the beautiful and characteristic opening—characteristic of a young, warm heart still teeming with the fond memories and tender associations of home, and of a patriotic son of Ireland, deeply impressed with the glories of his country, past and present. Mr. O'Farrel went on to say that grateful as it was to him to see so vast an assemblage of the children of Ireland met in a strange land to do homage to the memory of their illustrious patron, it was not that which filled his heart. He rejoiced to witness the celebration of this festival, because it revealed to him all the history of his country in times past; explained her position at the present day; and announced her destiny in years to come.—And first, that day was to Irishmen a memorial of the past; an abridgement, as it were, of the entire history of their country; showing the unchanging nature of her doctrine and her undying attachment to the faith of their fathers. Even as the children of Israel were commanded to take twelve stones from the bed of the Jordan and set them up as a memorial that the waters of the river retreated before the ark of the Lord, "so" said the reverend gentleman, "when your children ask you to-day why this joy and gladness, and why you wear the shamrock on your breasts, tell them how your fathers once worshipped other gods than Jehovah—how St. Patrick came amongst them; how his word fell on a fruitful soil and on willing ears, divine grace penetrated into the hearts of his hearers, and how the entire nation was converted." The Reverend gentleman then gave a short account of that period of the Saint's life which immediately preceded his mission to Ireland, dwelling particularly on his being sent from Rome, the great centre of Catholic unity, and vindication in a triumphant manner the unbroken connexion of the Irish Church with "the mother and mistress of all the churches." This point settled, he gave a rapid but brilliant sketch of the subsequent history of the Irish Church, "that dear old church" as he fondly called her—showing her astonishing spread over all the island of Ireland, her wonderful and unequalled fecundity; the vast number of her scholastic and monastic institutions; the asylum afforded to religion and science by her remote and insular situation on the extreme west of Europe; the host of eminent missionaries she sent out to the then semi-barbarous countries of Europe, where the memory of these apostolic men is still revered and cherished, from far-off Germany, to the icy steppes and snowy mountains of the northern regions. And so it has been in every age, and so it still is. Still is the Irish nation a nation of apostles, sending forth yearly not only thousands and tens of thousands of her faithful laity, imbued with the spirit of religion, but also priests, and bishops to perpetuate the faith in almost every land. He then described the heroic constancy with which the Irish people had clung to the faith brought them by Patrick through centuries of unheard-of persecution, during which they suffered all manner of hardship, privation, torment and even death itself, rather than give up the faith so dear to their hearts. Even in our own time, the persecution had been renewed by the heartless proselytizers who would tread on the people's unparalleled miseries. But thanks to the ever watchful Providence of God the venerable church of Ireland had recovered from her apparent debility; her children had nobly vindicated their ancient fame as descendants of Saints and martyrs; and had graced her brow with another garland of fadeless laurels—by their victory over the gold of their haughty tyrants, and hypocritical tempters. "Thus it is" said the reverend gentleman "that this feast is a monument for the children of Erin for ever." After a most interesting sketch of the present condition of the Irish Church, and a prospective glance at her future destiny, the eloquent preacher concluded by saying that there was still hope for Ireland, so long as this festival was yearly celebrated, at home and abroad, with the spirit then and there manifested; but that if ever the day came when Irishmen grew cold and indifferent towards St. Patrick's Day—when the memory of their patron and his glorious achievements faded away from their minds—then, then, indeed might their enemies triumph; for then would Ireland be Ireland no longer—her spirit would have passed away, and left her a lifeless, inanimate mass. Deprecating with all his heart such a lamentable change, and earnestly exhorting his countrymen to sink all minor disputes and dissensions in the great bond of national feeling, strengthened by Christian charity—the reverend gentleman concluded, amid the hushed silence and wrapt attention of the entire congregation which filled every nook and corner of the immense church.

Mass was then resumed, and at its close the procession, now joined by the male members of the congregation of St. Patrick's Church, was re-formed in St. Alexander Street, and marched through Haymarket Square, and Notre Dame Street, to Jacques Cartier Square, back through St. Paul and Great St. James Streets, to the St. Patrick's Hall, where the crowd dispersed, after short and very appropriate addresses from Dr. Howard, the President, and Marcus Doherty, Esq., Vice-President, of the new Society.

The *pain-beni*, distributed on the occasion, was, we understand, the magnificent donation of the new St. Patrick's Society.

We are happy to learn that the ranks of the St. Patrick's Society are filling up fast. Ninety new members were registered last week. This speaks volumes for the popularity of the Society.

In the evening, a number of gentlemen met together to celebrate the Day with a dinner at Mr. O'Meara's. The usual national and patriotic toasts were given and eloquently responded to; and the evening passed off most harmoniously.

"A KNOW NOTHING."

"We know—in reality"—says the *N. Y. Freeman's Journal* of Saturday 29th ult. in his reply to the *True Witness* of the 7th—"no such thing as the Canadian Government. There is no such government. The Canadians can neither make war, nor conclude peace, nor enter into treaties save by sufferance."

Therefore, concludes our cotemporary, shutting his eyes so as to prevent the slightest ray of light obtaining access to his brain—therefore, as we "Know-Nothing" of the Canadian Government, "there is no such Government." For, would not the *N. Y. Freeman* know it if there were such a government?

Assuredly our respected, and—when not blinded by passion, vanity, or Yankee prejudices—our very respectable and intelligent cotemporary, must have been keeping bad company of late. At one time we were inclined to give him credit for a certain quickness of apprehension and honesty of purpose: we thought he "Knew-Something," and took pleasure in listening to him. Now alas! he "Knows-Nothing" which, as a Yankee, it does not become him to know. He has of late become so enamored of Yankeeism, that his love as a Catholic has waxed cold. He places the interests, as he understands them, of his country before those of his Church, and is, we regret to say it, far more of an American than of a Catholic. Were it otherwise, in discussing the question—Whether do Canada or the United States present the more desirable field for the Irish Catholic immigrant?—he would examine it, not from an American and national, but from a religious and Catholic stand point; he would cease to talk "bunkum" about "British Government," &c., &c., &c.; and would take into account the undeniable advantages which Canada possesses over the United States—in a spiritual aspect; he would count for something our Catholic schools, colleges, convents, churches, and ecclesiastical institutions, in all of which respects the United States are so greatly inferior to Canada.

But we are wandering from our muttons. The question with which we have to deal is not, the suitability of Canada as a field for Catholic immigration—not even the Catholicity of the *New York Freeman*—but this simple fact. Is there such a thing as a *Canadian*—as distinguishable from the *British*—Government. We assert that there is. Our cotemporary says—No; "that there is no such a thing" as a Canadian Government at all—and in support of his assertion inflicts more "bunkum" upon us, to the effect that we, Canadians, cannot make peace or war. Bah!

"There is no such thing," says our cotemporary, as a *Canadian*—as distinguishable from a *British*—Government; because the people of Canada "can neither make war, nor conclude peace, nor enter into treaties" with foreign nations. Therefore, we might as well argue, "there is no such thing" as a Massachusetts Government; "no such thing" as a Government of the State of New York; "no such thing" as States' Government at all—as distinguishable from the Federal Government—because the people of none of these States "can make war, nor conclude peace, nor enter into treaties" with foreign nations. If the *N. Y. Freeman* replies, that the Governments of the different States of the Union are *bona fide* and independent Governments—distinguishable from the Federal Government—in so far as the management of their internal affairs is concerned, we reply, so it is with us in Canada. We, in like manner, have an independent Government of our own, internally. It is a universally recognised axiom in politics, that he who holds the strings of the purse is ruler. Now, the control of the Canadian Government over the Canadian revenues is, at the least, as absolute, as independent of the British Government, as is that of the State of New York, over its revenues. Wherein then is the Canadian Government less an independent Government than the Government of the State of New York?

Our cotemporary will reply—Because "the Canadian Government is the creature of the British Parliament, in no branch of which Canadians are represented"—and because, the British Parliament having made it, can therefore "unmake it as readily."

Though we despair of working any salutary change in the mind of a Know-Nothing like the *N. Y. Freeman*, we will nevertheless take this occasion of telling him—what he ought to know, without being told—that it is false that our present Canadian Government is the creature of the British Parliament—and that it is doubly false that the British Parliament can either unmake it, or even make any alteration therein against our will.

The Canadian Government, is, under God, the creature of the Canadian people; the expression of their will, and the work of their hands; to which the consent of the British Parliament was indeed given, we do not say, unwillingly, but because it could not help it. As the Americans, aided by France, extorted by force of arms from the Mother Country a recognition of American Independence, so have the Canadians—not by force of arms indeed, but by the application of a moral force—obtained, or extorted, from the Government of Great Britain the concession of all their demands. The present Canadian Government is therefore no more the creature of the British Parliament, than is the present Government of the United States.

And again, even were it so inclined, the British Parliament could not—as our friend the *Freeman* ought to know, and does know, spite of his "Know-Nothingism"—make the slightest alteration in the Canadian Government without the consent of the Canadian people: It—the British Parliament—has just as much power over the Congress in Washington, as over our Canadian Courts of Legislature at Toronto; and is just as likely, and certainly quite as competent, to abolish the former as the latter.

And to quiet our poor friend's mind, who seems to dread that Canadians will some day be enslaved by a

British Parliament, we beg leave to assure him that our liberties are in no danger from that quarter—that if ever—which God forbid—civil and religious liberty should be overthrown in Canada, it will not be from Great Britain, but from the United States that the blow will come—that the only danger to which the cause of freedom in Canada is exposed, is the assimilation of our institutions to those of Yankee land, which our cotemporary so much admires—that the best security for our civil and religious liberties, as Catholics, is, under God, to be found in the political connection—not confusion—of our Canadian Government with the Government of Great Britain—and that the greatest calamity and degradation that could possibly befall us would be "Annexation" with the United States.

With one more fact we will conclude. Catholics in Canada, thanks to our *Canadian* Government, enjoy the right of "separate schools" for their children. Catholics in the United States do not.—Whence this difference? Is it because Catholics in the United States are indifferent to the blessings of Catholic education, and to the dangers of Godless schools? Then must the moral atmosphere of the United States be altogether unfit for the support of a healthy, vigorous, Catholic life. Is it because Catholics cannot obtain from a tyrant Protestant majority the recognition of their inalienable rights?—Then are the Catholics of the United States slaves—miserable, beggarly slaves—and the name of the *N. Y. Freeman's Journal* a ludicrous misnomer.—A more fitting title for it would be—"The Bondsman." Our cotemporary may take which horn of the dilemma he pleases.

THE NEPEAN TRAGEDY.—The *Ottawa Tribune* furnishes us with further details, which we subjoin. As it seems the determination of our Ministers—not to take any steps to bring the slayers of Tierney to justice—and to prevent all enquiry into the rascally conduct of the magistrates who have hitherto done their best to screen the shedders of innocent blood from the punishment due to their crimes—it becomes the duty of Irish Catholics throughout the Province to take the matter in hand; and by petitions, to force it upon the attention of a cowardly Legislature, and a dishonest Executive. The following is from the *Ottawa Tribune* of the 28th ult:—

THE NEPEAN TRAGEDY.—This atrocious outrage becomes more frightful as our investigations are extended. We have a list of thirty men who will be sworn to as taking a part in the wrecking of Borden's house, and the murderous attack on its inmates; of these eighteen belong to Richmond, in the Township of Goulburn, and twelve to the Township of Nepean. It must be remembered these men were returning from a Municipal election in the Township of Nepean, and eighteen of them could not have been there as voters,—what they went to the election for, will be hereafter shown. The wrecking of Borden's house appears to have been pre-concerted. As the sleighs passed the house the cortege cheered loudly. Borden, standing at his door, cheered in reply; the leading sleigh drew up, and a man deliberately shouted, "Go on every man of you, burn that damned popish nest, and murder every bloody Papist in it." The order was partly executed, and not only those, but a few Catholics who arrived in sleighs after them going near to see what the fight was about, were badly beaten. We have examined five of the bludgeons left by the heroes on their field of fame, and they may be sent to a Museum to be placed beside the war clubs of the Cannibal Indians of the Navigator Group, in the Pacific Ocean; Barnum will give cash for them as trophies taken from civilized Christian warriors in 1856. Now this Richmond, where these eighteen warriors reside, is the place appointed by Joseph Hinton, Esq., one of Her Majesty's Justices of the Peace, to receive depositions in, against the warriors; and the Magistrates of this County and the Township, have decreed that this same Richmond is to be the blessed place where the unfortunate living victims must appear, to run the gauntlet of another massacre. It is well known that the witnesses dare not appear in Richmond; and the anxiety to keep the matter in Mr. Hinton's hands looks to us like seeking a "woful failure of justice" as Mr. Drummond bath it. Do we live in a land where the protection of the law is extended to Catholics? If so, can such things as we have described take place, and for nine weeks the actors in this scene of murderous outrage be unchallenged? Where is the zeal displayed in hunting down the Corrigan slayers? Where is the awful thirst for justice which the Protestant press felt in the Corrigan case? For some weeks Tierney's remains are in the earth! What holy thirst for justice! When this infamous tragedy occurred, did the press of this city denounce the outrage? Hear the *Monarchist*:—

"The Protestant, or Collins party, as we were informed, sent for reinforcements to Richmond: whilst on their way home a gun was fired at them from a tavern in the vicinity of Mr. Byers farm, one of them was slightly injured; they very properly entered the house, when they gave the cowardly ruffians who attempted to assassinate them a most unmerciful thrashing, also making sundry breakages on the gun, furniture, crockery, &c."

The *Gazette* also thought it a very commendable piece of conduct.

"Inquest.—Immediately after the recent election in Nepean a party were returning from Bells Corners, in the direction of Richmond, they were fired at from a tavern kept near to Mr. Byers farm, the bullet grazed the head of one of the party. In consequence of this outrage a number of persons turned back and gave the cowardly assailants a sound thrashing, from the effects of this a man named Tierney has since died. An inquest has been held on his body before R. Hinton, Esq., and Dr. Cortlandt, Coroners; and we hear that after a lengthened investigation a verdict was returned to the effect, that the deceased died from injuries received from some persons unknown."

—*Gazette*, 24th January.

The *Railway Times* followed suit:— "After the close of the poll the friends of Mr. Davidson, on their return home, were fired upon from a house convenient to the residence of Mr. Wm. Byers, the ball grazing the forehead of one of the men in front. The party immediately halted, broke open the door, and administered a pretty severe castigation on the cowardly and blood-thirsty rascals which they will not soon forget. This is the second time that shots have been fired from the same house on peaceably disposed persons passing the road. The parties should not be allowed to escape thus, they ought to be arrested and brought to justice. We have heard of no other disturbance in any other part of the county except Richmond, which by the way, would be considered an unusual thing if there was not a small fraction, if for no other reason but that of keeping up the credit of the place."—*Railway Times*.

Those journals accepted the truth of the gun story, and this brings us to correct an error of last week. Mr. Torney of Richmond and the Doctor, both attended the inquest one day, as it was postponed to obtain their evidence. With the rioters Mr. Torney was, and swore that,

* Here, and in some other passages of the sermon we quote from the excellent report given in the *Transcript*.—The only thing objectionable in that report is, that Mr. O'Farrel was made to speak of St. Patrick as "sent from Rome by St. Peter; whereas should have he said "the successor of St. Peter—Pope Celestine."