

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 7, 1851.

BY TELEGRAPH.

(From the Montreal Gazette.)

Arrival of the "Pacific."

New York, March 6—6½ P. M.

The *Pacific* arrived at her dock just before six o'clock this evening, with Liverpool dates to the 22nd.

ENGLAND.

Political news interesting. On Monday, the Chancellor of the Exchequer brought his budget before the House of Commons, by which it appears the surplus received for the year, is two millions five hundred thousand pounds, nearly one half of which, he proposes to apply to the liquidation of the National debt.

On Thursday, the Government sustained a most signal defeat, from which they have not yet recovered.

The Catholics of Ireland and England have commenced a formidable agitation against the measures in relation to their religion. Meetings have been held in Manchester and Dublin, &c.

The London *Times* of the 21st, says:—Lord John Russell has tendered his resignation, and only holds office until another Government can be formed. The extensive loss of Parliamentary confidence or sympathy which his Lordship and colleagues have suffered of late, have probably prepared most of our readers for this result.

The weather is mild, and trade good.

We have given, at some length, a report of the debates upon the introduction of the Bill of Pains and Penalties against the Church. The latest papers from England bring us no accounts of the adjourned debate, later than Wednesday evening. Thursday was taken up with Mr. D'Israeli's motion upon "Agricultural distress," so that the division upon the motion for leave to introduce the Bill, could not have occurred earlier than Friday evening. The telegraph announces the motion as having been carried by a majority of 332, which is very possible, though we are still in ignorance of the provisions of the intended measure. At all events, the contest has fairly commenced, and we have no fears as to the result. On one side we see arrayed, Queen, Lords, and Commons, backed by all the majesty of the law; on the other, an old man, who surveys the proceedings of his adversaries with calm indifference, because he is the successor of him, upon whom, as upon a rock, Christ built His Church; and if the veil could be removed from before our eyes, as it was removed from before the eyes of the servant of the prophet Eliseus, we should behold "The mountain full of horses, and chariots of fire round about the man of God," and we would exclaim with the prophet, "Fear not; for there are more with us than with them."

It is pretty clear, from certain expressions which dropped from Lord John Russell and the Attorney-General, that this Bill, whatever may be the nature of its contents, is not intended as a final measure. If Catholics set it at naught, and despise its provisions, as all true Catholics will, then Lord John bids his hearers prepare "for a long and arduous struggle," whilst Sir John Romilly warns us, that "Parliament is able, if it be necessary, to take more stringent measures." We have no doubt that the object of all this legislation is not so much the suppression of the Catholic Hierarchy in England, as the recognition of the Government Colleges in Ireland, and that the screw is to be applied, not to the newly appointed Bishops, but to the Pope himself, who, it is expected, will be struck with a kind of awe at the hostile attitude assumed by the British lion. We look upon it as intended for a protest, a solemn declaration of the Protestantism of Great Britain, with the view of disabusing the Pope of the idea, that England is ripe for conversion, and that her people are seeking for admission into the Church of Christ. We do not think that the Pope will be much affected by the display of Protestant bigotry; but we admit that as a display of British Protestantism, the debates within Parliament, and the meetings without, have been very effective. We do not, we never did believe, that the day was nigh, when the waste places should be built up, and the glory of the sanctuary restored; or, when, reclaimed from the vile purposes to which they have been prostituted, Britain's ancient Catholic cathedrals should once again witness the celebration of the Eternal Sacrifice, and resound with the songs of an acceptable worship. When we think of the terrible ignorance of England's people, when we reflect that out of a population of about sixteen millions, upwards of eight millions, or one-half, are unable to read or write, that millions are unconcerned of a God, and ignorant of the name of Christ, the conversion of England must appear to be

yet afar off. Conversions will continue to increase, more especially from amongst all that is good and noble in the ranks of Anglicanism. He that is filthy will remain filthy; the Low Churchman will sink lower still; but the men of education, of deep devotional sentiments, of pure and ascetic lives—will seek, and find refuge in the bosom of the Church. Still, however useful as a Protestant protest, we do not believe that the new Penal laws will have any, the slightest effect upon Catholics. They may be cheated out of their money by Protestant law, and certainly when any act of meanness or scoundrelism was to be perpetrated,—such as robbing a convent or swindling the poor,—Protestant legislators have always proved themselves adepts at the work; yet we do not think that the Bishops will be prevented from calling themselves, by any titles which the Holy See may think fit to confer. The law cannot be enforced, for there are too many ways of evading it, and it is not likely that the Catholics will yield to it a voluntary obedience. Upon this subject, the following from the *Tablet* of the 15th ult., may be taken as a fair sample of what Government may expect:—

"We think we understand the temper of the times on this subject as well as Sir John Romilly or Lord John Russell, and we tell them to be prepared for the most resolute and pertinacious resistance to every clause, sentence, line, and syllable of the law. We do not over-estimate the sense and spirit of our Catholic countrymen—every part of it that is penal, will be broken a thousand times in as many hours, and that in the most ostentatious manner that can be devised by the wit of man.

"Obey the law! We tell Sir John Romilly that he is a blundering idiot if he entertains any such expectation. That he has other penalties and other penal laws in store for us if we disobey, no man who understands the nature of a Whig persecutor, can for a moment doubt. But we will brave all his penalties, outface all his infamous enactments, dare the worst of his extortion, and his theft, and, outbraving him, we shall triumph in our disobedience.

"Obey the law! What should we gain by obedience? Exemption from future persecution? Not so. Our cowardice, if we were such cowards, would simply put weapons into the hands of our persecutors; would encourage them to make fresh assaults upon us; would give them a vantage ground for new aggressions; would stimulate their insolence and rapine; and, most deservedly, as far as we are concerned, would lay us divided and prostrate at their feet, to undergo, without resistance, whatever their malice might hereafter devise against us, whenever, at their convenience, they choose to resume their unholy crusade.

"What, we repeat, should we gain by obeying the law? Security? Peace? Freedom from further attacks? Anything that can be called a settlement of our affairs, and permission to dwell in safety? Nothing of all this; for, happily, we have read Lord John Russell's speech, and we know what he meditates and plots against us. We know that, whether we obey or disobey, he will be satisfied with nothing but the absolute surrender of our independence. We know the words he has spoken, and the thoughts that are in his heart, and, after the deceit he has practised, we all know that he can give no security for the future. If he promises, he will break his word. If he swears, he will be perjured. If he makes compacts, he will violate them. If we trust him, he will betray us, and, kissing us, will thrust his sword into our entrails. Obey! The malediction of God—but, no; we need not curse him who would yield himself up as a bond-slave to Whig tyranny and deceit; for the man who would be so false to every precept of religion, and who would shrink from disobedience to such a law, at whatever personal danger to himself, whenever this danger tends to serve the cause which Lord John Russell designs to persecute, has already the curse of God within his soul, making rotten the very marrow of his bones."

We copy the following from the *English Correspondence of the Montreal Courier*, without pretending to vouch for its truth:—

"Another serious subject connected with the Church, is the revision of the Book of Common Prayer, which it now appears is determined on. To the Duke of Bedford, it is said, has been committed the task of sketching out the ritual alterations which it is deemed expedient to make—though the revision will not, it is understood, be confined to ritualism, but will extend to an exclusion of the Athanasian, if not also of the Nicene creed, and to the expunction from the Liturgy, especially in the offices for the administration of the Holy Communion and of Baptism, of all expressions which favor the doctrines of the Tractarian party. It is further said that the suggested alterations are to be submitted to a commission of six Bishops, whose approval or whose revision of them, is to be expressed to Parliament, when a bill will be introduced to give them the sanction and authority by law."

If the above statement be true, the bitterest enemy of the Establishment cannot desire a greater degradation to befall her. The Duke of Bedford selected to revise the Liturgy!—A layman to amend and correct the Revelation of Christ! Compared with this, the consecration of a bishop by order of the first Lord of the Treasury, was a compliment to her independence, and the condemnation of the doctrine of "Baptismal regeneration," by the Privy Council, a glorious vindication of her orthodox purity. Now it is announced that, not only the ritual is to be altered, but that, in defiance of number VIII. of the 39 articles, the Athanasian creed is to be abolished, and that, possibly, the Nicene creed as well, from the "Credo in unum Deum," down to the "Vitam venturi seculi, Amen," is to form no longer a portion of the belief of the children of "Mother Church," but will be replaced by a Parliamentary act of faith, in order that the "elect" may believe according to statute, and be made members of the Kingdom of Heaven, in compliance with the provisions of the law. There is nothing but what will suffer a Low Church change. The mode of administering the few Sacraments which Protestantism has hitherto pretended to retain, is to be altered; but as an alteration will imply that the present mode of their administration is

erroneous, or else there would be no need for a change, and as by article XIX. the Church is that society of men in which "the Sacraments be duly administered," it will follow that according to its definition, the Church of England has not hitherto been the true Church.

We confess that we look forward with some interest to the introduction into Parliament of this new measure, which is to remedy the blunders of the Fathers, and to set the faith of Christians upon a firm and unalterable basis, for the next ten years at least. We should like to know whether it be proposed to make the doctrine of "Justification by Faith" an open or a ministerial question, and if it be intended that the same mode of salvation shall apply to the colonies, as to Great Britain and Ireland. The debates upon the occasion will be highly interesting. How pleasant, for instance, it will be to read, "that Mr. Brotherton asked leave to introduce a bill for the purpose of shortening the duration of Hell punishment; after which the second reading of the bill regulating the manner and the terms of Man's Redemption was carried by a majority of 17 in a very full house," and how startling, an announcement to the following effect: "Owing to the secession of Mr. D'Israeli and several of the Protectionist members, the doctrine of the Trinity was lost in committee."

But seeing that our most gracious Sovereign has been declared in Parliament to be *Vicarius Christi*, Christ's Vicar, or, rather, Vicarress, upon earth, and to speak as a Priest from the throne, we do not understand why the Duke of Bedford should have been selected for the very arduous task of revising the Liturgy, especially when both within and without the house, there are so many whose theological attainments are fully as great. Not to speak of Col. Sibthorpe, there is Mr. Hudson—great upon Railways, he ought to know something about Original Sin; and surely Lord Palmerston, from the constancy with which he has always clung to office and salary, with the most heroic disregard of principle, might be supposed to be an invaluable authority upon the question of "Inamissibility of Grace."

ST. PATRICK'S CHURCH.

Sunday last was an important epoch in the history of St. Patrick's Church. His Lordship the Coadjutor of Montreal officiated at Grand Mass, and conferred the order of priesthood on the Rev. Thomas O'Brien, of the diocese of Buffalo. The occasion was one of intense interest, and will be long remembered by the Irish Catholics of Montreal, as a convincing proof of the high esteem in which they are held by the prelates who govern this portion of Christ's Church. But independent of the compliment thus paid to the congregation of St. Patrick's, there are many interesting associations connected with this event. It was the first ordination ever made in that Church: the newly-consecrated priest belongs to the Irish nation—to "the Celtic race"—and he is destined, in all probability, to preach the word in a far-off region of the great neighboring republic: finally, the officiating prelate was a French Canadian.

As the ceremony had been announced on the previous Sunday, the vast edifice was densely crowded, and yet you might have heard a pin fall, so profound was the silence, while the Rev. Mr. Connolly explained the ceremonial part of the ordination. He spoke at some length of the uninterrupted succession whereby the pastors of the Church have been perpetuated from the days of the Apostles even until now, showing, in his own forceful, impressive style, how the Church has in all ages invested the ordination of her ministers with the most imposing ceremonies, in order to typify the sacredness and importance of their mission. These ceremonies he explained from the least to the greatest, clearly proving that in their simple meaning they exactly correspond with those used by the Apostles when they ordained their successors and fellow-laborers, and gave to them that authority which they themselves had received from their Divine Master: "As my Father sent Me, so I also send you:—Go ye and teach all nations; and again, Receive ye the Holy Ghost—whose sins ye remit, they are remitted, whose sins ye retain, they are retained." The reverend gentleman gave a beautiful exposition of the relative obligations of the priesthood and the people—showing how the priest is chosen by God from among the faithful for the salvation of souls, and in virtue of that choice, he is to offer himself up a living sacrifice to God from the moment that he receives the first of the minor orders. When having gone through the several grades of ordination, he is at length elevated to the august dignity of the priesthood, he is to look upon himself ever after as one entirely cut off from the things of this world—from its pursuits, its pleasures, and its interests, except in so far as they are made conducive to the honor and glory of God, laboring incessantly for the extension of his Master's kingdom, and the salvation of those precious souls for whom Christ died on the cross. He showed how little dependent the priest is on the rest of his fellow men—sent by God to preach the word to his people, and to impart unto them the treasures of grace—responsible only to God for the manner in which he fulfils his mission, and from Him alone expecting His reward, the priest has nothing to hope for from men. He is bound to assist them as far as he can in things temporal as well as spiritual, but always in strict accordance with the law of God, and the interests of His holy religion. Mr. Connolly also alluded to the strange view taken by our separated brethren of the power claimed by the priests of the Catholic Church, and went on to show that Divine power has really been given to them as men—a fact which is as evident as the light of noon, when the understanding is once divested of the mists of prejudice—as men, he said, priests are of the

same flesh and blood—of the same corrupt nature—prone to the same temptations, and subject to the same infirmities as those for whom they labor, but by God's grace they are endowed with power to remit sin in His name—to consecrate the Eucharistic elements—and to act in all things as His ambassadors to men. That Christ gave these powers to His Apostles no one in his senses can deny, and as they were not to live for ever here on earth, so their power was to be transmitted throughout all time to their lawful successors in the ministry. Christ died for all mankind—it is His wish that all should be saved—and souls are now as precious in His sight as they were in the days of the Apostles; it is, therefore, evident that the commission given to the chosen twelve to teach and to baptise, and to remit sins, and to consecrate the bread and wine in commemoration of Him crucified—was to last, and to be for ever perpetuated till the latest moment of time—till the last soul shall be either saved or lost—then, and then only the mission of the Apostles shall be accomplished.

Hundreds of those who were present had never before witnessed an ordination, and to them the ceremony was, of course, doubly interesting. Yet even those to whom the scene had long been familiar, can never see it renewed without a feeling of awe, mingled with pride and gratitude—pride that God has done so much for man, and still deigns to hold visible communion with them, and gratitude that He has called us to abide in His fold, under the care of His pastors. The first step taken in the ordination is the call made to the congregation to know whether there be any objection to the person about to be ordained, either as to his morals, or any other matter that might unfit him for the service of the altar. The bishop having waited a little to see if any one comes forward, then proceeds with the consecration. After a solemn prayer, during which the candidate for the priesthood lies prostrate before him, the bishop proceeds to "impose hands upon him," as the Apostles did on those whom they ordained, after which every priest who is present advances and lays his hand on the head of the newly consecrated, then ranging themselves behind him, they stand for a little while with their hands extended over him, while praying to the Lord in his behalf. This part of the ceremony is peculiarly grand and solemn. When the bishop has anointed the new priest with that consecrated oil, which is the emblem of the Divine unction infused into the soul by the descent of the Holy Spirit, the celebration of the Mass is resumed, and the priest just ordained accompanies the bishop in all the remaining portion of the service. When the Mass is ended, the prelate proceeds to bestow in the name of the Lord that awful power to him confided—the power of binding and unloosing: "Receive the Holy Ghost, whose sins you forgive they are forgiven, &c., which is the consummation of the whole.

The Rev. Mr. O'Brien went through his theological course in Maynooth, and has been for some years, we understand, a professor in one of our colleges in the United States. Being desirous to complete his preparatory studies under the far-famed training of the Sulpicians, he came to Montreal, where he has been three years preparing for ordination.

The music selected for the occasion was most appropriate, being of that grand, triumphal character which belongs to certain of our sacred pieces. Even in her music the Catholic Church manifests that distinctive grandeur, that solemn majesty which belongs of right to her as the mother of nations, and it is impossible to hear some of our Masses properly executed without being struck by the truth of this incidental remark. As to the execution of last Sunday's music it is quite enough to say that Mrs. Unsworth gave to it all the effect of that bird-like voice, whose sweet warblings transport the mind to those blissful regions where angels sing for ever "The Lamb for sinners slain." The congregation of St. Patrick's are much indebted to this accomplished lady, and to the other ladies and gentlemen who devote so much of their time to our music, raising their voices week after week to the praise and glory of God, and the beauty of religion. Surely it is the noblest employment of man here below, to unite with the eternal song of praise and thanksgiving, poured forth for ever and ever, in the realms of light, by saints and angels, and we can well believe that nothing is more truly acceptable to God, provided it be done with the pure intention of promoting His glory.

We are happy in being able to announce the acquittal of the Rev. Mr. Gillespie, of Boston, from the ridiculous charge of assault, brought against him by Mr. Towle and his wife. The particulars of the case were these: The Rev. Mr. Gillespie, hurrying along a narrow thoroughfare about four feet in width, to a sick woman, to whose bedside he had been summoned, brushed accidentally in passing, against the said Mrs. Towle; the husband accused the Rev. gentleman of an indecent assault, which was immediately denied. Mr. Towle, who seems to have been laboring under a strange kind of excitement, repeated the accusation in a still more offensive manner; hasty words passed between the parties; Mr. Gillespie being a clergyman, and, therefore, a fit subject for the exercise of evangelical courage, was knocked down, and then, in the most heroic manner, kicked, and barbarously ill-treated, for which he was "collared by a watchman, carried to the watch-house and jail, and left to pass the night there, without the refreshment of a cup of water, never denied to the meanest criminal." For these offences, the Rev. gentleman was brought to trial, and acquitted. The *New York Freeman's Journal* remarks truly, "that the Catholics of Boston ought now to see to it, that his persecutors be prosecuted, first, for the brutal assault on the Rev. Mr. Gillespie, and, secondly, for perjury in swearing against him as they have done."