Witness.

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Sarras shall be Two poliars and a-half. to wil subscribers whose papers are delivere or catriers, Two Bollars and a-half, in advance; and at not renewed at the end of the year, then, if we continue sending the paper, the subscription shall Three Dollars.

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We beg to remind our Correspondent that no Batters wil be taken out of the Post-Office, unless

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EXONTREAL, FRIDAY, MARCH 20, 1868.

ECCLESIASTICAL CALENDAR.

MARCH - 1868.

Frilay, 20 - The Five Wounds. Saturday, 21 -St. Benoit Ab. Sunday, 22 .- F urth Sunday in Lent Monday, 23.-Of the Feria Tuesday, 24 .- Of the Feria Wednesday, 25 .- Annunciation of B. V. M. obl. Thursday, 26 .- Of the Feria

REGULATIONS FOR LENT .- All days of Lent. Sandays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and absti-

The use of flesh meat at every meal is perwaitted on all the Sundays of Lent, with the exception of Palm Sunday.

The use of desh meat is also by special indulgences allowed at the one repast on Mondays Toesdays, and Thursdays of every week from the Sirst Sunday after Lent, to Palm Sunday .- On When first four days of Lent, as well as every day is Holy Week, the use of flesh meat is prohibited.

NEWS OF THE WEEK.

Trish affairs will certainly command the atten-Con of the British Parliament during the present mession, to the exclusion almost of other topics. Stations and Resolutions have already been laid Mesfore the House of Commons, and lively dethates have thereupon ensued. Unfortunately the sachly point on which there is any approach to manamity is the existence of much disaffection in Meetand; but when the questions are raised, to self recognised "rested upon the authority of hands of the Legislature, which will not only what does this owe its origin? and what steps st discrepancy of opinion. The O'Donoghue E transted that the Church and Landquestions were Make leading causes of the existing discontent, and conciliate and promote private harmonious action political order to which democracy naturally Mort the first remedies wanted for the patient in the Church !!! It was the duty of that does incline; and from such an order the transi The granting 31 year leases to tenants. Mr. Bright insisted on the urgency of creating a peasunt proprietary, but thought meanly of the erecwoo of a Catholic, or as he styled it, a Sectarian Baiversity. This is just what might have been expected from Mr. Bright. As a Liberal be ties, can have, no sympathy with Catholics - but, at a demagogue, he would be well content to inaugurate in Ireland the social revolution, which he more important events in connection with Fenianwere during the past week. Mr. Speke, the missclergyman of the Church of England, has Green found. The man, it is thought, must be Eccanged in his mind, as his moral character is erreproachable. Nothing definite is, as yet, regravited of the Abyrinian expedition.

The trial of the President of the United States is fixed for the 23rd inst, and it is expecsped that his opponents will have got him out of Esse way in a few weeks from this date.

Recovered Legislature met again at Ottawa this point the Bishop of Salisbury was very exconcine 12th unst. Only two of the representa- plicit; and he did but express the general senfrom Nova Scotia, Messrs. Tupper and timent upon the suicidal policy of invoking an Missart Campell, were present. As yet, no im. Act of Parliament to put down Ritualism when smooth the paths to power of the necessary and pertant business has been brought forward, but work is anticipated on the matter of the tend to produce schism in the Church, it would Matercolonial Railway. Rumors of dissension in Whe Cabinet, and of impending Ministerial canges are rife, but these must be received to take place upon many of these points it would च्यदेशक much caution.

It is reported that H. R. H. the Prince of Wales will pay a visit to Ireland during the all responsibility of having produced it." Easter holidays, and that at the same time a Toyal Proclamation will appear according an | " lawful authority" competent to define the limits summesty to many of the political offenders in of ritualism to be found? In the words of our Mat country.

THE COMEDY OF CONVOCATION. - The Exitesh public has been treated to a third Scene E dus very amusing performance, and this, by no memer personages than the Government Archmethops and Bishops of the Established Church m Convocation assembled. The names of the sers are indeed changed. Instead of Arch-Escon Chasuble, Dean Pompous, and their buffieres, we have the Rt. Rev. Fathers in God

multis aliis. In all other respects, reading the very laughable work lately given anonymously | their trial. to the world under the Litle which heads this

the "limits of ritual observance should not be lawful authority."

reader will perce that this is the very question friends Easy, Chasuble, Pompous & Co.

Everybody knows of course, that the only " law ful authority" competent to legislate for the Church of England in matters of doctrine or of discipline is the authority that created it—that is to say Parliament: that no other authority does or the tailor who cut them out, and stitched them. possibly can exist elsewhere; and yet there was he and they were called on to do by the terms It has also gone out of fashion, like the hairby their brother of London's Resolution. " They which if passed would be of no legal force what- is the lumber-room, where the worn out subbish soever, and at which Ritualists would but poke of the household is deposited to moulder and rust did not know where to look for the needed heedless of expence, are hard at work, cutting authority of Parliament" he said; for it would ous suit, one more in harmony with the tastes of be too absurd if Anglicans were to appeal for a the present generation. code of laws to regulate their worship, to a body composed of Catholics as weil as of Protestants, yet outside of Parliament there is no body that can pretend even to have any right to exercise | be docked therefore, as pig-tails were docked .-" lawful authority" in the Church of England. The Archbishop therefore concluded that though it was very desirable to limit ritual observances one understands, which every one interprets after his own fashion, and which as the Archbishop him-Parliament, as indeed did the whole Prayer more best suited to allay it? there is the great- Book itself *-still all they, the Bishops, could do towards this desirable object was, to pass the Resolution which "would have a tendency to were the disendowment of the Establishment, and House to make some statement showing that they tion to Cæsarism, or the despotism of one manobjected to these practices, and that was the object of the proposed Resolution."

their crucifixes, and to extinguish their candles; but they know, and the Archbishop of Canterbury knows, and all men of all parties in the Church knows, that to invoke Parliament would be the death blow of the Establishment tend the very After a recess of about eleven weeks, our last act of the Comedy of Convocation. On he gave it as his opinion that, " if anything could inevitable Dictator. be legislation on these points: he felt every day, more and more distinctly, that if legislation were break up the Church Legislation might come,

> But if Parliament be discarded, where is the old friend Dean Critical "can any of our reverend Anglican friends inform us what is the authority of the Church of England?"

> • Dr. Newman said a short time ago that the Anglican Prayer Book was but an Act of Parliament some three hundred years old.

ORDINATIONS .- At the Cathedral, St. Hyacinthe, on Sunday morning 14th March, the Rev. Messrs. Victor Chartier and Ferdinand Coderre, both of the Diocese of St. Hyacinthe, were raised to the Sacred order of the Priesthood Estrebury, London, Llandaff, Canterbury cum by his Lordship Bishop Larocque.

report in the London Times of what occurred to "be on its trial." Of course it is, and it is the other day in the Upper House of Convoca- so because it is a written constitution. All tion is just like reading a page or two of the wriften constitutions are, and always must be on

The difference betwirt written constitutionssuch as is that of the United States, and to a The farce was opened by the Bishop of Lon- great extent that of this country-and unwritten don, who brought forward a motion to the effect, constitutions, such as is that of England—is as that, as all the Resolutions hitherto adopted by the difference betwixt our clothes and our skins. the Convocation of Canterbury and of York to The latter grow with our growth, adapt themput down Ritualism have been treated as so much selves to our every change of posture, and are buncombe by the inferior clergy, benceforward | therefore always a good fit. But we out grow our clothes, we become too tall, or too stout for left to the uncontrolled discretion of individual | them; and as these possess no power of selfclergymen, and ought therefore to be defined by adaptation, or self-renewal, such as our skins possess; as they cannot, in short, alter as they A most sensible Resolution no doubt! but alteration find in the wearer, it necessarily folwhat is, and where is to be found the "laxoful lows that the good fit of to day may be no fit at authority 'm the Church of England competent all to morrow, and hence clothes, and written to define "the limi's of ritual observance?" The | constitutions, are, and ever must be, constantly on their trial. It is no particular reproach discussed in the Jerusalem Chamber by our therefore to the constitution of the United States to say that it is on its trial, for this is but the equivalent of saying that it is a written constitution, and subject therefore to all the inconveniences of such political garments. This in convenience reflects no discredit on the skill of

One thing too is certain. That the old polian evident reluctance to name Parliament on the | tical suit, or constitution which fitted the United part of all the actors in the farce. The Arch- | States well enough in the days of their youth bishop of Canterbury who made the last speech must now be exchanged for another. It is worn felt himself in what the Yankees term "a bad out, it is too tight in one place, too loose in fix." Neither he, nor his brethren knew what another, and it is quite threadbare everywhere. powder, the ample wigs, and chain armour of our were not asked to pass an Act of Convocation:" | ancestors. Its day is past, and its proper place fun as in time past; and the poor Archbishop away. In the meantime, the political tailors, " lawful authority," whose aid against ritualism away, slashing and stitching in the hopes of being they were urged to invoke. "Certainly not the soon able to turn out a new and more commodu

The idea, to fact, seems to be gaining ground amongst the latter, that the office of Presider whose members are not even all Christians: and is an encumbrance to be got rid of, an antiquated appendage, neither useful nor ornamental, and to Already petitions to that effect have been presented in the Senate; and the obvious tendency of the revolutionary movement in the United to the terms of the rubric-which by the bye no States is to obliterate the time honored line of demarcation betwixt Legislative and Executive functions; and to concentrate the latter in the make the laws, but execute them by the hands of Committees of Salut Public and Surete Gen erale, to be chosen by itself, out of its own members, and periodically renewed. This is the power is easy, natural, almost mevitable. The written constitution has been discarded as a bad But what if the Ritualistic Clergy should, as at by the Congress, or fragment of a Congress, heretofore, laugh at the objections of Govern- which now asserts that its authority has no ment Bishops, and poke fun at their statements? limits save those which its own will imposes on And this is just what will be the case we may be it, and which claims to be legibus solutus. cr sure; for the Ritualists well know that their above al! law. The radical party, supreme in opponents dare not push matters against them to the North, tacitly recognise these claims, and extremities, by applying for an Act of Parliament | the South, still bleeding, is too weak to contest Exerces may extend to England. There have been to put them and their practices down: and that them; and there is therefore at present every there is no other "lawful authority" which has prospect that they will be allowed, and carried any power over them, or their offensive doings. out to their logical conclusion. All power, ex-Parliament might indeed force them to pull of ecutive and legislative, having then been concentheir albs, their capes and chasubles, to abandon trated in the hands of one body, it is no extheir intonations, to cease their genufiections, to travagant hypothesis to suppose that the same renounce their censors and incense pots, to break extraordinary powers may one day be concentrated in the bands of one man; that they will when all parties shall be wearied out with the turmoil of political strife, be grasped by the successful soldier, who in the political order is the natural bear to the lawyers, and wild theorists who inaugurate revolutions; and who by breaking down all constitutional barriers against absoluteism, against polyarchical as well as against monarchical absoluteism - make straight and

ST. PATRICK'S DAY.

This great religious and National Festival of our Irish fellow-subjects was celebrated on Tuesday last, in this port:on of their Majesty's dominbut it was for their Lordships to be clear from jons with all due honors. At an early hour, 8 a.m., according to the programme published in our last, and which we need not, therefore reproduce. the St. Petrick's Society and other religious and charitable organisations formed in front of the newly erected St. Patrick's Hall, from whence they marched in prescribed order to the St. Patrick's Church, where the religious rites were to be performed.

> High Mass was sung by the Very Rev. P. Billaudel, V. G., of the Seminary of St. Sulpice, assisted by the Rev. Mr. Mehan, of Halifax, as Deacon, and the Rev E. McKenna, of New twelve poor illiterate fishermen, have gained pos York as Sub-deacon. The music selected for session of its strongholds, reformed and purified society, govern and regulate the minds of men by the occasion was that of Hayden's sixteenth Mass, which was excellently rendered by the efficient causes of this success can be found in no principle of Choir of the Church, assisted by a full orchestra, 1 ch. 27, 28 verses.

The Constitution of the United States is said | comprising several of the most distinguished musical amateurs of the city under the leadership of Professor Torrington. The Sopranos were headed by Miss Fallon, the Altos by Miss Martin, the Tenore and the Bass by M. M. Grant and Teulon respectively. M. A. Meilleur presided at the organ, and E. Woods, Esq., acted as conductor. During the offertory Mozart's magn.ficent " Splendente Te Deus" was most admirably sung with full orchestral accompaniment.

> THE SERMON. The Preacher of the Day was the Rev. Mr. Hogan of St. Sulpice, attached to the St. Ann's Church. After the first gospel, the Rev. gentleman mounted the pulpit and delivered the splendid address of which we have endeavoured to give an abstract below. Of course it is as impossible to do justice to the reverend gentleman's discourse in a brief report like ours, as it is in the columns of a journal to reproduce the effect which it brought upon the delignted audience; but we think that in its main features, our analysis will be found tull and faithful.

"The land that was desolate and impassible shall he glad, and the wilderness shall rejoice and shall fiburish like the lily." - Isaias ch. 35, i.

These beantiful words of the Holy Ghost, spoken by lasing, were prophetic of the happiness and joy that nations were to be blessed with when brough to the knowledge of Christ, and induced to submit to the teachings and authority of his church. In assembling here to-day to celebrate our national feast we come to thank God for the complete fulfilment of this prophecy in our regard, and to honor St. Patrick of whose instrumentality God availed himself for the execution of his Providential designs. Iteland, like other nations was once, beloved brethren, a desolate and impassible land, a country under the sway of a horde of unfeeling and heartless Druids. It was a wilderness that produced nought but P gapism and i's deplorable consequences; but which, thanks to heaven, has since rejoined and flourished like the hily, by the resplondent brightness of her children's faith. and the never fading charms of their many virtues. If at present Ireland connot bosst of material great ness, we her children though at a far off distance, must only deplore her impoverished state, if national discontent has no other effect than to aggravate her distress, and render her condition less settled and less tolerable, we must only trust that our merciful God whose designs we do not always comprehend, will is his own suitable time, yield to the cries of his faith ful people and so dispose matters in their regard as will tend to their greater glory and happiness. Society, almost all over the world, is at present in an unhealthy and chronic state; a spirit of revolution. bred and fostered by impiety, has wasted and devenced civilisation to the very core. The Catholic Church, which was destined by God to bring gladness and rejnicious to nations, which before were desolate and as wilderness, has been singled out by bese insidious enemies as the special object of most treacherous attacks. She is at present assailed by storms from different quarters; she would aprear once more like the distressed bark on the sea of Generareth, rolling amongs' the billows, and on the point of heing submerged; but her tounder is within her, he will not suffer her to be wrecked, he will enable her to continue still to gladden the desolate and impas sible lands, to bring joy to the wilderness and make it flourish like the lily. True, ber enemies lately exulted in beholding with more than human vision, the certain downfall of the Papacy, and the consequent crash of what they were pleased to call an office establishment; but had these wise people only called to mind that she is of divine institution, likely these forebodings would never have seen the light of day, as then many persons not imbaed with the same religious sentiments, and convictions that we are, think that human opposition is capable of destroying the Oatbolic Church. I will prove to you the con-trary, and I hope to show you that the oppositions which she encountered, and so completely surmounted in her infancy, are sufficient to satablish the fact that ane is the work of God. and and ingenuity of human malica.

To satisfy you that our Church is of divine institution, and consequently beyond the control of worldly rencor and human malice, let us contrast the oh stagles that stood in the way of her establishment with the means employed to surmaust the same; and in the ustural powerlessness of these means, no un prejudiced or urbiassed mind can for an instant refuse acknowledging the author of her being, or that she is stamped with the real of the Divinity.

The Rev. Gentleman then developed the opposicion the Obristian religion met with from the intellectual state of the buman mind. At no period of the world's history was society to enlightened. The coming of Ohrist was preceded by the residence un earth of persons prasessing the most surpassing salen's of which buman nature may fee! proud .-These men whose brilliant talents are even yet objects of cur admiration, filled the world with their renown Science and letters were cultivated to the highest degree. Philosophy held the place of honor : opinions were thoroughly discussed all coveted the bonor of being regarded as philosophers. Emperors would fain complete their dignities with the laurels of the schools. Men concentrated their in all self-love. employed all their talents and elequence in its bonor, and its defence But the coming of Jesus Christ announced the time when this vain philosochical enthusiasm should disappear, when a new Philosophy, for such was the name some of the early Fathers gave to the true religion, should be introduced to teach buman reason its veritable functions, to mark its limits, subject it to faith and restify and purify it by its divine moral code What means were to be em ployed to effect this change? Where could Our Lord find persons qual fied to operate such a univer sal revolution, select co-operators in this great mission? It was from the shores of the sea, and the the masts of commerce. He selects twelve men, some devoid of education, all entirely ignorant of the simplest rudiments of science Such were the agents selected to work the wondrous change in the intellect of man. At Christ's command these brave soldiers of the cross entered with a courage and in trepidity which, to mere buman thought almost appears sudacious into the midst of their work. They do not confine their apostolic visits to villages, to those spots where they would meet with poor and ignorant people as themselves, but they enter boldly the centres of talent and learning. At Rome at Athens, at Corinth, Ephesus, and Antioch, they boldly defy the most powerful and best practiced geniuses, and what has been the result of this strange and apparently unequal species of conflict, of a confict between simplicity and the most subtle dislectics, between ignorance and the most profound erudition, between rudeness and the most highly polished and brillian' elequence The result has proved to be what nothing but the unlimited power of God could effect-namely, that Philosophy de fended by hosts of the most learned, supported by all establishment of the religion of Christ demanded the that toe buman mind could furnish and devise in the way of means and resources, has been completely (varquished, and the Catholic doctrines, preached by

the transcendent charms of their divine spirit. The

human action, but are mentioned by St. Paul 1 Cor:

The next obstacle which offered itself to the es. tablishment of the Church had its existence in the state of prevailing religions. The preacher then exposed the varied forms of idolatrous worship, the utterly false ideas of the divinity then existing in the world, and the attachment of peoples to their superstitious rites. This false worship was bound in with the then one government of the world, the Roman emperors controlling religious worship, the priesthood as it were officers of the state, the destinies of the Em ire and of Rome esteemed to depend on the preservation of this idolatrous worship. Such was the moral and religious atmosphere of society at the period at which our holy religion was introduced. In the bosom of, in the very heart of this pagan reli-gion, so solidly established, and so universrevered was sunounced the existence of a new and diffe ent religion, entirely different from all these others which successively incorporated themselvet with the older forms of idolatry A Religion to all externs! appearances unsocial, a worship incompatible with all the ancient forms, whree object was a God the avowed enemy of all the divinities. This new religion could not be made to bend to expediences or consent to compromises; its fixed principle was that the votaries of he ancient errors should admit that all they had bitherto believed were but fables, that all they had hitherto revered were but mental illusions, and all they had adored were demons. It demanded that they should banish from their hearts the religious principles which ther imbibed at the mother's breast, that they should abjure at her shrines the dogmas that came down to them from a very long succession of ancestors : that they should modify the ambitious pretensions of their governments, and oblige their tovereign to seek no more the support which the pomp of religious ceremonies afforded to their authority .-The Apostics called upon the inhabitants of the various nations which they entered to pull down and trample on whatever had been hitherto the objects of their respect, and this without promising to replace them with anything that could naturally fill the void in their corrupt feelings. Instead of the divinities that public imagination multiplied and embellished in accordance with its own teste, they present for public adoration a man born of a most despised people, whose life, passed in humiliations and poverty, was terminated in accordance with the sentence of a Roman President, amidst the most irfamous spacies of sufferings, sufferings such as Rome would inflict on no other than a slave. For the enchanting fictions which charmed and elevated the spirits of the Pagans, the Apostles substituted mys. teries which were enjoined to be believed, forbidden to be examined, impossible to be penetrated. What latent force did these dogmas so austere this worship altogether spiritual, possess, that could make men feel obliged to sacrifice to them every thing which for centuries they were accustomed to revere and cheriah! However, Paganism, which so long wielded an active power not only in the spiritual, but also in the material government of the civilised worli, has disappeared, and the Catholic religion reigns in its stead. The idols of old are reduced to dust, and the doctrines of the crucified man triumph in every heart, and are revered around every The perverted intellect, and the deeply rooted at-

tachment to the false religions effected the most

corruptive influence on the heart of man. The heart seduced the intellect, the intellect reciprocally aggravated the depravity of the heart. Man deified bis passions. Having adored what he practiced, he scrupled not to practice what he adored. Rome, the mistress of the world, exhibited the example of every crime appropriating to berself, with the tressures of conquered nations, their gods and their vices .-Decency forbids the description of the depths of licentiousness into which men plunged. The oppressed noor were the victims of the righ ; a system of laxury, the details of which would appear incredible even in the present century, ostentationally irsulted public misery; ambition elevated to the dignity of a virtue, ambition regarded as a noblevess of soul, baving long disturbed the republic, finally overthrew it, and incessantly menaced the throne which itself had erected. Having pictured the effects produced on society by unbridled and unrestrained influence of buman passions, giving an idea of the immorality of the Roman people at the time of the introduction of true religion in the Empire, the reverend gentleman said: As Jonas, centuries before, approached the walls of Niniveh with the view of inducing its inhabitants to be converted to the Lord, did St. Paul direct their steps to Rome to battle with human passions-to brave the tempests and storms that their undertaking would arouse against themselves, and bring its inhabitants to submit to the teaching of the Gospel. They came to substitute the rigors of mortification for the luxurious enjoyments that then prevailed; to establish the spirit of abnegation instead of the insatiable projects of ambition; to pull down and tramb'e on the pretensions of pride, and make humility the noblest trait of the character; to destroy the rage of human vengeance by the charming virtue of Christian charley, and to exileguish the fire of voluntuousness with the by ter tears of repentance. The Apostles proposed to themselves changing completely the ideas of the Roman people, tearing from the heart of man what had hitherto been its every desire, and ingrafting in its stead the love of these things which had been the object of its contempt. What hopes could there be entertained of the success of this project - of a project so difficult in itself, and, to the eye of human prudence, so manifestly perilons. Judging from bde man conjectures the views of worldlings, one could expect nothing for these bold champio s of the Catholic Church except disappointment and death; but as it was God and not the spirit of the world that sent them, they realised all their expectations, they trampled on idolatry, changed the convictions of the people, taught them a new law, and a new morality, and Rome, once the proud Pagan Rome, they made the centre and mistress of Christianity.-The yoke that Rome, as conqueror, imposed on nations in the days of her Paganism is broken; liberty grew up with Christianity; the despotism ever conarquent on the existence of almost universal empire disappeared with other abuses, and it is to the fostering and cherishing care of the Catholic Church that we are indebted for the altered and improved state of society. The Chair of the Pontiffe replaces the throne of the Casars; Rome, once the model and propagator of every species of corruption, has become the expounder of evangelical precepts the mother and gu-rdiau of decency, morality, and virtue. The numberless calumnies uttered against the Catholic religion were named by the preacher, as another obstacle, as well as the eight persecuti ns, the spirit of vengeance actuating which, and the horrible torments inflicted were awelt on for some time. Full three hundred years passed away before Ohristian blood graw dry on the instruments of torture, and if occasionally the system of persecution was relaxed, it was only that the gathering storm would rage with increased vigor and violence. How could the Oturch, in despite of the continual persecution which arrailed her, increase and become fortified?-The pillars that supported the edifice were destroyed, and yet the edifice itself only became more solid .-In society, it is admitted, that the capture and death of a chief leads to the breaking up and destruction of a party; but in the case of the Church, they only contributed to her strength and consolidation. The incessant labors of the Apostles, and their deaths were the seal of its security and prosperity. The Christians met martydom that their blood might beceme the seed from which new Christians would rise. The more Christians were put to death by so much the more did the Catholic religion take root, spread, and grow. Here the learned gentleman cited some quotations from the early Obristian writers regarding the increase of Christianity, showing that, notwithstanding all these precautions, the