

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES, G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts. To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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MONTREAL, FRIDAY, FEBRUARY 23, 1872.

ECCLESIASTICAL CALENDAR.

FEBRUARY—1872.

Friday, 23—Ember Day. Crown of Thorns. Saturday, 24—Ember Day. St. Peter Damian, B. C. (Feb. 23.) Sunday, 25—Second in Lent. Monday, 26—St. Matthias, Ap. Tuesday, 27—Of the Feria. Wednesday, 28—Of the Feria. Thursday, 29—Of the Feria.

LENTEN REGULATIONS.—On Sunday last was read from the pulpits of all the Catholic Churches and Chapels of this City and Diocese a Circular Letter to the Clergy, from His Lordship, Mgr. Bourget, Bishop of Montreal; to which was appended another Circular from His Grace the Archbishop of Quebec, announcing certain disciplinary changes, which by permission of the Holy See have been made in the regulations for the observance of Lent. To make these changes generally known and understood in this Diocese, Mgr. Bourget enjoins the publication of the Letter from the Archbishop of the Province. The substance of His Grace's Letter is this:—

On all days of the year without any exception, on which the use of flesh meat is prohibited, it is henceforward perfectly allowable, because of the scarcity of butter, to use animal fat, such as lard, or drippings, in the preparation of food; for frying fish, for instance, eggs, and other Lenten diet; but it is not permitted to eat the meat, or animal fat in its natural condition.

"It is permitted henceforward" says His Grace:—"1st. to fry fish, or eggs with fat, or even pork, provided the pork be not eaten; 2nd. to boil pork in soup, to add to it fat or lard; 3rd. to cook pastry in fat, or to use the latter in the preparation of pastry.

"You may on this occasion remind your parishioners that they may without scruples on the mornings of fast days, 1st. take some mouthfuls of bread, and a little tea, coffee, chocolate, or other beverage; 2nd. that on the evenings of fast days, they may take soup made with flesh meat, standing over from dinners; and from this part, take note, that no one is excluded; the 9th article of the Indult indeed says "especially to those who give themselves to severe labor," but it excludes no one from the indulgence in question. Had it been intended to exclude anyone, its wording would have been quite different."

The Circular reverts to the fact that aged, and infirm persons are exempt from the laws of fasting as also those compelled to work hard; and that even on fast days, not days of abstinence, such persons may eat flesh meat if they please, thrice a day. In conclusion His Grace calls to mind the fact that, in making these disciplinary relaxations the Church has no design of removing the obligation which all are under, of mortifying the senses, of crucifying the flesh, and its lusts, and of taking up the cross to follow Jesus. "For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live."—Rom. 8, 13.

These regulations apply of course to this Diocese, as well as to that of Quebec, and are in consequence published by the Bishop of Montreal.

NEWS OF THE WEEK.

The "Alabama Damages" question had not, up to the moment of writing, received its solution, but excitement on the subject has somewhat subsided, and the tone of the public journals, treating of the matter in dispute is moderate. This, coupled with the fact that the funds have remained pretty steady, and that there is no panic in the commercial world—would seem to indicate that the affair will be amicably arranged. The question at issue seems to be simply this:—Is the Geneva Conference competent to entertain, and adjudicate upon, claims put forward by the United States for compensation for indirect, or inferential

damages inflicted by the Alabama, and other Confederate men-of-war? This question, might, it seems to us, be safely left to the Arbitrators themselves to determine. They form a Court, constituted by a special act—the Washington Treaty—in which their powers and duties are laid down, determined, and limited. It is for them, one would think, then to construe this constituent act, to which the Court they compose, owes its being; it is for them, after careful perusal and study of the Treaty to determine whether it was the intent of its framers, that they should hear, and determine upon, those claims for indirect damages which the U. States now put forward. Their interpretation of the meaning of the Treaty should be final; and would, if accepted, put an end to the difficulties that have arisen out of the two contrary interpretations put upon it, respectively, by Great Britain and the U. States.

The European news is of little general interest. The Ballot Bill passed its second reading in the House of Commons by a majority of 109 to 51, on the evening of the 15th. Rumors of intrigues for a restoration of Napoleon are rife in Paris. It is also in circulation there, that the Alabama Claims of the U. States government have been bought upon speculation by a body of Congressmen and government officials; and that it is their frantic efforts to raise or bull the value of their stock, that lie at the bottom and are the cause of the late excitement on the subject. The Pall Mall Gazette reproduces the report of this smart trick worthy of the land of wooden nutmegs, and J. Fisk, junior.

A story, which apparently had its origin in Nova Scotia, is going the round of the papers, and is to the effect that a sort of secret Treaty has been entered into betwixt Great Britain and the Dominion; providing for the severance of the latter from the British Empire, and its complete national independence, in case of hostilities breaking out with the U. States. What grounds there may be for such a rumor we do not pretend to determine; but the policy that most probably would be pursued in the contingency of war, is perhaps truly, and not very dimly shadowed forth in the rumor above indicated.

The Opinion Nationale asserts that a conspiracy has been discovered in which three Generals under the late Emperor are leaders. This plan was to dispose of the Assembly by force and take possession of the Government, when they were to be supported by a large number of ex-officers and soldiers of the Empire from the North. The Opinion says in consequence of this revelation the Belgium frontier is carefully guarded, and no one permitted to cross into France without a passport. A slight demonstration was made before the residence of the Duke de Aumale on Sunday. The crowd uttered cries hostile to monarchy. Some arrests were made. It is said the affair is incited by Benapartists.

We published the other day the reasons assigned—as well as we could make them out—by a Protestant minister, the Rev. Mr. Hepworth, for his conversion, or rather translation, from the Unitarian or Liberal branch of the Holy Protestant Church, to a Congregational seat of the same Church. To-day we have to record the reason assigned for a conversion of a very different stamp; that of a late Protestant minister of the Anglican sect to Catholicity.

The Rev. Mr. Bradley, the convert in question, assigned those reasons in a sermon by him delivered on Sunday the 21st ult., on the text "Thou art Peter, and upon this rock I will build my Church." The sermon was reported at full in the Daily News, and we propose to give a brief sketch of it to our readers.

Mr. Bradley began by formally recognizing the many good things which Anglicanism still retains, in spite of its being cut off from all communion with the Catholic Church. He had, so he told his audience, till lately believed it to be even a branch of that Church, in spite of the suspension of all intercourse betwixt it, and the so-called Greek and Latin branches of the same Church; but this delusion had been rudely dissipated by recent events, and more particularly by what transpired at a recent meeting at Baltimore, of ministers of the said Anglican sect, which meeting was dignified with the title of a Catholic Synod. What a scene did that meeting present to the eyes of one who fondly fancied that it was a reproduction of one of the grand synods of the united church! The first session was inaugurated with what its members called "the celebration of the divine Eucharist"—and its subsequent proceedings are by Mr. Bradley summed up as a formal repudiation of the two Sacraments which Anglicanism professed to retain.

My God! just think of it! The service over, the blessing pronounced, and bishops, with patens, and chalices of consecrated wine are laughing, and talking and eating and drinking, while the body of the church is a scene of uproar, gossip and confusion. Such is the inauguration of the so-called Catholic Synod. The proceedings are on a par with its commencement, while its termination is nothing less than suicidal and tragical. This Synod turns out to

be an Episcopal attack on the two great sacraments of the Gospel—Baptism and the Supper of the Lord. Both are explained away in order to take to the Episcopal embrace, not Catholics, who are already sufficiently scandalized at our ecclesiastical attitude, but heretics, who deny all those truths which distinguish Anglicanism from other forms of Protestantism. The bishops, with that wonderful official self-importance so innate in Anglican prelates, presume to define what the Catholic Church means, or rather does not mean, by the terms regeneration in baptism. They declare that baptism does not effect a moral change.

In like manner the Fathers of this self-dubbed Catholic Synod had formally repudiated the faith of the Catholic Church with regard to the Real Presence in the Eucharist; the faith, not of the Latin Church only, but of the Greek Church, but of the entire Catholic world before the great apostasy of the XVI. century. He, Mr. Bradley, could not therefore consistently with his principles any longer remain in communion with a church whose authorities thus repudiated the essentials of the Christian faith.

"I leave the Anglican Church," he continued, "thinking God that there are so many sweet souls in her communion, striving after Catholic unity. Of all forms of Protestantism, Anglicanism is the highest. There is more good among Anglicans than among Presbyterians, more good among Presbyterians than among Baptists, and so on through the grades of Congregationalism, Unitarianism, &c. &c. But high above them all on the rock stands the Church of Peter. And if you ask me why I join the Roman communion in preference to any other, I will answer as Father Ignatius Spencer did, who, formerly an Anglican clergyman died a Catholic priest. "Father why do you always travel third class?" "Because," rejoined he, "there is no fourth." So I join the Roman communion because there is nothing higher I can join. It is the genuine and perfect form of Christianity. For it was not without reason our Lord said to Peter "Satan hath desired to have you (the apostles) that he may sift you as wheat; but I have prayed for thee that thy faith fail not." And as a matter of fact, the faith of the Roman Church never has failed, never will fail, for He, who is the truth, has promised that the gates of hell shall not prevail against it. Diverse no doubt in discipline, as diverse as the characters and temperaments of Catholic nations, but one in faith, communion and obedience. There is, of course, nothing good which cannot be abused; but I am no more responsible for abuses in the Roman than in the Anglican pale. As a matter of taste and principle I had rather see.

A DEVOUT OLD WOMAN, bending her knee to a black-faced image of the Virgin in Spain, than go to the vestry cupboard of Trinity church, New York, and find a black bottle labelled "consecrated wine." And if we are told of an old Irish woman who said a prayer for the sake of the indulgence attached to it, accompanied with curses for those for whom she prayed, this is not more amusing than the traditional old woman of Anglican fame, who presented herself the fourth time for confirmation, because, she said, "it was good for the rheumatiz."

"I believe in one holy Catholic Apostolic Church." Ask yourselves is the Anglican Church one? It is neither one with itself, nor with any other body. Is she holy? She has not canonized a single saint since the Reformation. Is she Catholic? No, merely national. Is she apostolic? No one accepts her orders but herself; and many of her greatest lights do not believe in their necessity at all. One word more and I have done. It was not without some insight into the future of Christianity that our Lord spoke a parable comparing a house built upon the sands,

SHITTING, CHANGING, RECEDING, at the mercy of wind and wave, to the house built upon the rock. "What is the rock? A council held infallible by your own Church teaches you, "Thou art Peter, and on this rock," &c. In conclusion, do you not let me course, or the slanderous tongues that will lash me when this thing is publicly known frighten you back into Protestantism. If Roman Catholicism is so manifestly an error it will bear examination. Just exercise your common sense, and as you would do in a matter of business speculation—search and look; consult teachers on both sides, and, like people of common sense, judge between them: never forgetting the necessity of prayer, and the fact that neither father nor mother, nor any social or worldly interests are to be preferred to the sweet will of our only Lord and God and Saviour, Jesus Christ.

Mr. Bradley is spoken of as a man in the very prime of manhood, about thirty years of age, with a fine intellectual appearance, and captivating manners. He has always been what is known as a Ritualist, and his conversion is therefore not a marvel to Protestants, who never looking beneath the surface, fancy there is no essential difference betwixt a Catholic, and an Anglican High Churchman. Yet the Ritualist, who is so only in virtue of his private judgment, or because his reading of the Fathers, and his historical investigations, have convinced him that from the first centuries of Christianity, the faith and worship of the Christian world were what they are to-day in the Roman Catholic Church—is just as much a Protestant at heart, as far removed from Catholicity, as if he were still wallowing in the slime of Calvinism. Not the what a man believes, but the why he believes, is it that constitutes the formal difference betwixt Catholicity and Protestantism; and conversion, as understood by Catholics, signifies, not a mere change of opinion on the nature and efficacy of the Sacraments, or on the Eucharist—but the entire submission of the intellect in matters pertaining to the supernatural order—or order beyond the ken of natural reason—to the teachings of the Church, as the one divinely instituted, and therefore infallible, channel of communication betwixt God and man. That Mr. Bradley has undergone this change is evident from his text, and the recognition therein implied of the divine commission to Peter. We pray God to give him grace to persevere, and to devote his fine talents to the service of his holy mother the Church, from whom he has been so long estranged.

The Mormons it seems are making progress in U. Canada, at least so says the London Advertiser.

A SLANDER REPUTED.—In the Nouvelle Monde of the 14th inst., appears a letter from the reverend parish priest of Lachenaie containing a flat contradiction of the story told some days ago by the Witness—and commented upon in this paper—about the lately deceased M. Mathieu, and his attempts to defraud his wife, and the dishonesty of the said parish priest. The writer of the letter in the Nouvelle Monde bears high testimony to the noble and upright character of M. Mathieu and of his sister, whom the Witness implicates in the pretended frauds attempted on Made. Mathieu; and gives an account of the gentleman's sudden attack and death, which completely disposes of the tissue of untruths published by our evangelical contemporary.

"In reply to his attacks upon me," says the priest, "I formally and unrestrictedly reply that never did Miss Mathieu say one word to me about the disposal of her property; and that neither directly nor indirectly did I ever speak with her upon the subject; that M. Mathieu never, either in my presence or elsewhere, said one word implying doubts as to his sister with regard to the donation of which he is accused; that on the 4th of last month M. Mathieu paid me a New Year's visit; that after a few moments of general conversation he complained of a numbness in his right leg; and that in trying to rise, he fell to the ground. I raised him at once, and placed him in an arm-chair; a moment afterwards I asked him if he were any better, to which he replied—'Yes, and that he wished to get up.' He fell a second time; and I then carried him to the sofa, and sent for the doctor; M. Mathieu retained his senses. Always in full consciousness he was carried home, and laughed on the way. During his sickness I visited him daily, and never in my presence did he speak of his sister saying 'she would not sign.' "This is the truth, the entire and exact truth. I have nothing to say to the Witness, I think he has been imposed upon, but I add that if any one be inclined to contradict me, he should think well of it, for I have told the truth, and nothing but the truth."

We want to see if the Witness will either adduce proof of the story he originally told—or retract it. We suspect he will do neither the one, nor the other; though one course or the other is morally obligatory upon him. To act honorably however, is not what we expect of the Witness. As the sweet singer of the conventicle would say:—"Tis not his nature to."

A STRANGE STORY.—The following, credited to the Baltimore American of 8th inst., and with the caption A Roman Catholic Priest Joins the Episcopal Church, appears in the Montreal Witness. It is strange that to the events therein narrated we have seen no allusion in any of our Catholic exchanges from the U. States; and there is something suspicious in the "M. A. (University of Paris); LL. D., (University of Nashville)" attributed to the reverend convert; neither the University of Paris, nor that of Nashville being the places where candidates for the Priesthood generally make their studies. We give the story however as we find it, hoping that should it meet the eyes of any of our Catholic contemporaries in the U. States, they will throw some light upon it:—

A ROMAN CATHOLIC PRIEST JOINS THE EPISCOPAL CHURCH.—On Sunday, the first of the Epiphany, the congregation of St. Mary's Cathedral, Memphis, witnessed the submission of a Roman priest to the authority and jurisdiction of the American Episcopal Church. The candidate was Rev. Richard Nelson Newell, M.A., (University of Paris), LL. D., (University of Nashville, Tenn.) now in his seventy-fifth year. After the Litany had been offered the candidate was presented by Rev. George C. Harris, priest of the Cathedral, who said: "Right Reverend Father in God, I present you Rev. Dr. Newell, a priest ordained by a bishop not in communion with this Church, who desires to make his declaration of faith, and he assumes the obligation which shall bind him to the service of the Protestant Episcopal Church in the United States of America." The Bishop, rising from his chair, made a short statement to the congregation explanatory of the occasion, and read the canon provided for such cases. He then caused Dr. Newell to read aloud the declaration of faith required in the constitution, and to subscribe the same in the presence of the congregation, every member of which rose, as with one motion, at the first sound of the venerable man's voice, and remained standing until he returned to his place. Other clergymen present besides those named already were Rev. David L. Goodloe, of Kentucky, and Rev. W. L. Spiers, deacon. The sermon was preached by the Bishop, who also administered the Holy Eucharist.—Baltimore American, Feb. 8.

PROTESTANTISM IN ITALY.—WHITHER IT IS DRIFTING.—In one and the same column of the Witness of Feb. 17th, we find amongst the selected matter of that journal, two paragraphs on the subject of the Protestant Reformation in Italy; and which, when put in juxtaposition, and read, as they should be read, in connection with one another, show clearly that Protestantism in Italy means simply "Socialian Rationalism," or the negation of Christ, and the supernatural order. This is what Catholics prophesied would be the only result of the labors of the Bible and Tract pedlars; that this is the result, even the Protestant evangelical press now admits to be true. To our readers we say, compare carefully the two annexed paragraphs—both from the Witness—and see if this be not the case:—

ROME ACCESSIBLE.—The Secretary of the Italian Publication Society, writing for additional aid, says: "The work of colportage continues to make progress in Italy. Rome is now perfectly open to us, and any of our books can be sold openly in that city. We have a depot quite close to this church of the Jesuits, and colporteurs are busily employed in other parts of the city and the Campagna, and their labors are accompanied with much success. We have just finished the printing of our Evangelical Almanac, and already 30,000 copies have been ordered. Our paper for children has a circulation of 3,000 and we hope it will be largely increased. We have now depots in Rome, Florence, Turin, Genoa, and Ancona. Some of the rents of these are very heavy,

so that our Society has even greater difficulties than formerly in carrying on its work." Dr. Cote of the Baptist Mission in Rome, writes: "It has pleased our heavenly Father to bless abundantly his work in this city and the surrounding provinces, and to open a wide and effectual door for the dissemination of the truths of the Gospel. It is highly important that we should take advantage of this favorable condition of things, and sow broadcast the seed of divine truth. We desire your hearty and effectual co-operation in this blessed work, and with this view I venture to ask you for a large grant of Italian tracts and publications for distribution in this city and the towns in the Roman Campagna."

(2.) A Unitarian cloud, as yet no bigger than a man's hand, seems rising over Italy. This incipient gathering, held in Empoli, near Florence. Professor S. Scabarbo, of the University of Modena, being offered the presidency of the meeting, proclaimed to his somewhat miscellaneous audience, the necessity in Italy of a new religious reformation, not a mere copy of the Protestant reformation, but according to the principles of Liberal Christianity; in a word, "a free and wise return to our traditions of Socialian Rationalism, the glory of our country."

PROTESTANT MINISTERS AND SPIRITUALISM.—At the annual Meeting of the Liverpool Psychological Society on the 17th ult., an address was delivered by a Mr. Morse, a medium, or priest of this novel form of devil worship, of high repute. He spoke of the great spread of this diabolical superstition in England, as evidenced by the large and constantly circulation of its journals; and "he added as a fact worthy of remark, that most of their subscribers were ministers of the Gospel." This confirms what we have always heard, and might easily have anticipated: That the best stuff, or raw material out of which to make a medium is a minister; if he should chance to have been a Catholic priest, and to have apostatized, so much the better.

DR. RYERSON'S CHRISTIAN MORALS.—A very funny report is going the rounds of the press. It is said that Dr. Ryerson has written a little book on "Christian Morals," and that he intends to have it used, as a text book, in the schools of Ontario!!! Just imagine, the man of casual advantages, an author and an authority in "Christian Morals!!!!" What cruel fun—what hard jokes—are poked at the dear sweet old man. I wonder who has got this off on him—perhaps George Brown or some other wicked Grit. The poor Dr. may write books on "Christian Morals," on "Agriculture," on "Civil Government," and "Political Economy," or any other subject you will, still,

"The trail of the serpent is over them all; And all the waters that flow by the City of Toronto cannot wash it out, or remove from the character and name of the unfortunate Dr. the stain of his casual advantages."

WILLIAMSTOWN.—On Sunday, 18th in St. Mary's Church, the Rev. Father MacCarthy solemnly blessed and erected the "Holy Way of the Cross."

Few churches in Canada can boast of "Stations" superior to these fine oil paintings, purchased in Paris by our Pastor, on his way from the Eternal City, at the celebrated house of Daniel et Cie., Place St. Sulpice.

The style is gothic, admirably corresponding with the Church, and encased in handsomely carved frames of purest gilding, they add very materially to the beauty of the already beautiful Shrine of Our Lady of Williamstown. A very large Congregation assisted at the imposing Ceremony and seemed deeply grateful for the privilege accorded to the Parish—through our good Bishop—by Our Most Holy Lord, Pius the Ninth. Com.

The City mortality is steadily increasing.—Last week there were 150 Deaths, of which 92 are put down to the account of small-pox. How will it be with us when the summer heats set in? It is fearful to contemplate.

We have been compelled from press of matter to hold over several articles, and communications with which we have been favored.

DOMINION PARLIAMENT.—It is affirmed that on the 11th of April the Legislative Session will open at Ottawa.

THE PITTSBURGH CATHOLIC.—We notice with pleasure the change in form and increasing dimensions of this long established, and most excellent Catholic paper. We trust that it may prosper, and meet from the Catholic public the support and encouragement which so good a paper well deserves.

THE DUBLIN REVIEW.—New Series.—January, 1872.—We should be glad to learn that this able exponent of Catholic principles, and zealous champion of the truth, and of the rights of the Holy See, were extensively circulated in Canada. All Catholics who can afford to take it, should have it on their tables; and there are many who by merely retrenching on the sums by them spent on anti-Catholic publications, such as Harper's Magazine, &c., which should never be admitted within the walls of a Catholic home, might well afford to subscribe for the Dublin Review, and the excellent Catholic periodicals published both in Great Britain and