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THE TRUE WITNESS
AND
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MONTREAL, FRIDAY, SEPT. 13, 1850.

EVANGELICAL CREDULITY.

Well, well, of all easily gulled simpletons, sure none are so easily gulled as the readers of evangelical journals. Their credulity is nothing less than a miracle. If these gentry can but get hold of an apostate priest—of a man who, by his own shewing, must at any rate, have been guilty of perjury, there is no story so ridiculous, none so improbable, that this long-eared race will not readily believe upon the bare assertion of one who, in the opinion of all honest men, must be considered unworthy of credit upon any point whatever.

Can there be a stronger proof of the truth of our assertion, than the following paragraph, which has been going the round of the evangelical papers, and which we extract for the amusement of our readers, from the "*Canada Christian Advocate*," Hamilton, C. W., Sept. 3, 1850? The italics are our own:—

"THE INQUISITION.—The testimony of Dr. Achilli, who has recently escaped from the dungeons of the Inquisition, fully shows that Popery is the same as it was in the dark ages. In a recent address in Dublin, he said: 'The Inquisition is now what it always has been, save that it does not burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman Republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed, of different ages, adults and young persons. Some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither Pope nor Cardinal dare deny this statement, and the fact shows that the Church of Rome is the same as she existed in the dark ages.'"

Oh, monstrous! These lies are like the father that begot them. What! human remains, of from ten to fifty years standing; and the marks of strangulation, or of the operation of poison still visible upon them all! *Canada Christian Advocate*, did you reflect an instant upon the possibility of some of your readers, a man perhaps of an inquisitive and somewhat sceptical turn of mind, inquiring by what symptoms death by strangulation or poison could be detected from ten to fifty years after the death of the victim? Do tell us pray. The famous French Chemist, Orfila, had some difficulty in detecting the presence of arsenic in the remains of Mons. Lafarge, although, if we recollect rightly, not more than eighteen months had elapsed since his death, before his remains were exhumed. But, to detect the presence of poison or the marks of strangulation, in and upon the remains—in most cases the mere skeletons—of persons dead from ten to fifty years ago! Why, the thing is so absurd, is such a manifest lie, that none except a very evangelical person would have had the impudence to propound it—none save a fool can possibly believe it. Tell us, then, what chemist was it that detected the presence of the poison? What poison did he detect? What tests he made use of? All this you can easily tell us if your story be true. Tell us also, by what marks, death from strangulation may be inferred, after the lapse of from ten to fifty years. If you cannot do this, if you cannot tell us the chemist's name, by what tests the presence of poison was detected, and what poison,—we must really take the liberty of pronouncing the whole of the quotation from the *Canada Christian Advocate*,

to be an impudent lie, and we appeal to any sensible man if we are not fully justified in so doing.

Since from the examination of the remains of persons, dead from ten to fifty years, the *Canada Christian Advocate* can pronounce as to the immediate cause of death, in the case of every individual; why did it not, from the same inspection, undertake to pronounce upon the religious opinions and various heresies for which these individuals suffered death.

"It is always well to tell a good lie when you're at it." Nothing could have been easier. "Here," the *Canada Christian Advocate* might have said, "Here was discovered the pelvis of a Methodist. There the os innominatum of a young female of evangelical principles. This spinal column denoted a leaning towards Calvinism, whilst the proprietor of that femur, or thigh bone, was evidently a man who denied the doctrine of baptismal regeneration."

Yes, we should very much like to see a school of religious comparative anatomy established in Canada. We fear, though, that some great mistakes might occur at first; for it certainly would be no easy matter to distinguish between the skull of a very evangelical person, who puts faith in the *Canada Christian Advocate* and the F. C. M. Society's *Records*, and the cranium of a donkey of tender years.

THE BISHOP OF EXETER AND REV. MR. GORHAM.

Although the contest between the Bishop of Exeter and the Rev. Mr. Gorham, was pronounced settled, the rev. gentleman having been instituted Vicar of Bamford-speke, in accordance with the law of the land; yet we find, by our last English extracts, that the gallant Bishop is not a whit disheartened. In a letter to the church-wardens of Bamford-speke, he warns them to keep a sharp look out for the enunciation of any heretical propositions respecting the effects of the Sacrament of Baptism. "You have already," says the Bishop, "too strong reason to apprehend that your new Vicar may endeavour to spread the poison of heresy among his people, by denying the efficacy of the Holy Sacrament of Baptism to baptized infants. And, therefore, I now charge you, if you ever hear such false doctrine flow from him, that you note his words accurately, and report them to me, or to the Archdeacon, without delay." The Bishop's remark to the parishioners of Bamford-speke, that he found Mr. Gorham unworthy to be their teacher, because he could not sincerely preach the truth, together with the fact that he is unable to prevent Mr. Gorham from becoming their teacher, is a striking exemplification of the impotence of an Anglican Bishop. We extract the following from *The Weekly News* of Aug. 24th:—

"OLD HARRY AGAIN!"

"The Titan, heaving and wriggling under Etna, was but a type of Bishop Philpotts, struggling and recalcitrant under the weight of the adverse Gorham judgment. He has given us a fresh eruption this week. We have a pastoral letter vollied forth, in which the Episcopal Enceladus of Exeter

"Atram prorumpit ad æthera nubem,
Turbine fumantem piceo et caudente favilla."

And really when we read the Right Reverend Father's grief and indignation, we feel the applicability of the line—

"Cum gemitu glomerat, fundoque exæstat imo."

"His letter is addressed to the Churchwardens of Bamford Speke, the vicarage which is now under the spiritual sway of the Bishop's adversary, Mr. Gorham. His letter is, truly, a model of meekness and Christian charitableness. Bishop Philpotts tells the Bamford Spekites, that they have a Heretic set over them, as their spiritual pastor and master. He excuses himself for not bidding them go into the neighbouring parishes for pastoral care, and tells them by all means to stick to their own church and their own clergyman, heretic though he be. But they are to stick to him in the spirit in which bull terriers stick to a badger. They are to watch an opening for worrying him. "Note his words carefully," says the Bishop, "and directly he preaches anything heretical, accuse him before me." This is no exaggeration. Such is really the advice which a Christian Bishop gives to the inhabitants of a quiet, rural village, on a new minister of the Gospel coming among them. Bishop Philpotts is determined that Mr. Gorham shall have a house-warming in his new cure, and accordingly blows up the coals of strife with a forty-priest power. He evidently regards his episcopal staff, not as a crook wherewith to keep his various flocks in peace and quietness, but as a long pole to stir them up with. If Bamford Speke is not for the next few years a den of malice, of envy, hatred, and all uncharitableness, it certainly will not be the fault of the holy prelate of the diocese.

"Just imagine the churchwardens of Speke preparing to obey the mandate of their Ordinary. Rural churchwardens are not usually very highly educated men, or very well versed in abstruse points of Divinity. Some burly farmer, and some general village shopkeeper, usually serve the office; whose ideas as to the precise nature of baptismal regeneration must be, to say the least of it, rather hazy. Probably the good Bishop will save them the trouble of studying both sides of the question, by sending them some nice little tracts, with his own doctrines all cut

and dry for use." This qualified and confirmed in Puseyite orthodoxy Farmer Jowler and Master Caleb Quotem will walk sternly into Bamford Speke Church to hear, and inform against their Vicar, of whose heresy they are already comfortably convinced. Sharp Caleb Quotem will sit like an accusing spirit around the pulpit, and stout old Jowler will deposit himself in the churchwardens' pew, like a gaitered Rhadamanthus, who

"Castigate audique dolos."

Directly Parson Gorham says a word about baptism, out come pencils and note-books. "Booked him," says Quotem. "Surely, that be heresy," mutters Jowler; and the learned functionaries of orthodoxy will prefer their bill of indictment in the Bishop's Court at Exeter forthwith.

"Such perseverance as the Bishop deserves a recompense; but we sadly fear that he is doomed to disappointment, if he hopes to eject Mr. Gorham. Like the old maid in the song, Bishop Philpotts

"Is judge in his own little court,"

and we have no doubt but that he will try and will condemn Mr. Gorham with speed and glee. But then will come the appeal; and then the poor Bishop will be subject to just the same mortification over again, as the Judicial Committee of the Privy Council has just inflicted on him.

We read, however, that "Virtue is its own reward," and we suspect that the Bishop of Exeter forms one of a class, numerous enough in the world, especially in the clerical portion of it, to whose saintly spirits, dissension, litigation, and strife, whatever be their results, form, as is the case with other men's virtues, their own exceeding great reward.

On Monday evening, the 9th inst., the Rev. Digby Campbell delivered his long-announced discourse on "The Ancient Catholic Faith, contrasted with the Modern Creed of the Church of Rome." The rev. gentleman chose for his text upon this occasion, Jer. vi. c., 16 v., wherein the Prophet exhorts the Jewish nation to seek for, and having found out, to walk in the good old paths.

The object of the rev. gentleman's discourse, was to prove, that the Protestants of the XIX century, do indeed walk in the "good old paths," and that it is the Catholic who has ventured upon new roads, untrodden before the XVI. century.

As far as we could understand him, the rev. gentleman's argument was as follows:—The knowledge of, and the firm belief in, the Gospel, or glad tidings of salvation through Christ, constituting all that is necessary to salvation, it is certain, that that Gospel, perfect in all its parts, was preached by the Apostles to their disciples, in obedience to the command of our Saviour. "Going, teach all nations," &c. That the whole of that Apostolic teaching is contained in the creed commonly called "of the Apostles." That the Council of Nice, and the subsequent Councils, neither added to, nor subtracted from this, the first Confession of Faith; but that the Council of Trent did, by adopting the articles of Faith embodied in the creed commonly called of Pius IV., make additions to the Faith once delivered to the Fathers, and thereby left the old paths—the good old way. Such, as far as we could understand, was the substance of the argument.

To this, the answer of the Catholic is very simple. The Council of Trent made no additions to the belief of Catholics, any more than did the Council of Nice, of Constantinople, of Ephesus, or of Chalcedon; but merely stated the already existing Faith, as held from the beginning. The Council of Nice explained in what manner the faithful were to believe in Jesus Christ, and affirmed the consubstantiality of the Father and of the Son. The Council of Constantinople made its addition to the form, but not to the substance of the Nicene Creed, by asserting the personality of the Holy Ghost, and His equality with the Father and with the Son—leaving the question of the Procession from the Father and from the Son, undecided, because the question was not mooted. The Council of Ephesus proclaimed the Unity of Christ's person, and confirmed the title of "*Theotokos*," or Mother of God, to the Blessed Virgin, whilst by the Council of Chalcedon, the belief in one person and two natures in Christ, was announced as the faith of the Christian world.

So, also, with the Council of Trent, summoned, not to discuss the mysteries of the Incarnation, but to declare what was the faith of the Church, upon original sin, Justification by Faith, the Invocation of Saints, on Indulgences, Purgatory, and other matters taught by the Church, and denied by the heretics of the XVI. century. These were the objects for which the Council was summoned. New errors had been broached, new forms of words were opposed to these errors, in the same way as the new word, Consubstantial, was opposed, by the Council of Nice, to the errors of the Arians,—Mother of God, or "*Theotokos*," by the Council of Ephesus, to the error of the Nestorians,—and Transubstantiation, by the Fourth General Council of Lateran, to the errors of those who had embraced the heresies of John Scotus Erigena, of Berengarius and Amaury.

The first four General Councils having defined the belief in Christ and in the Holy Ghost, the Council of Trent defined, or more fully explained, another article of the Apostles Creed,—"*I believe in the Holy Catholic Church*." This article denotes something more than a mere belief in the existence of a Holy and Catholic Church. It implies—a belief in the teaching of that Church. The two things are very different. We may believe, for instance, in the existence of the F. C. M. Society,—but, certainly, we do not believe one word of its *Records*. The Council of Trent declared what was—what had been the teaching of the Catholic Church, from the beginning,—and, in matters of Faith, enacted nothing. The creed, commonly called of Pius the IV., had, in substance, always been held by all Catholics, and is merely an expansion of the former article—I believe in the Holy Catholic Church.

The rev. gentleman galloped at such a rate over his dates, that there was no keeping up with him. It seemed to us—(but we are open to correction, if in error,)—it seemed to us that he assigned the following dates, to the following doctrines:—Invocation of Saints, 700—The Mass, a Sacrifice, 1564—The Supremacy of the Bishop of Rome, 1215—without attempting to prove any of his assertions. The rev. gentleman maintained a very discreet silence as to the origin of the creed called of St. Athanasius, and did not inform his auditory, that the Nicene Creed, as read in the Anglican Church, is not the creed agreed upon either by the Fathers of the first Council of Nice, or of the first Council of Constantinople. Neither did he state when, and by what authority, the famous *Filioque* was introduced.

One thing struck us as curious. In alluding to 18 and 19 verses of the Apocalyptic Vision of St. John, it seemed to us that the rev. gentleman wished to express an opinion, that the prohibition, to "add unto the things, or take away from the things, written in the book of this prophecy," was intended by the Apostle to apply to all the books commonly called, of the New Testament. Do Protestants really teach this? We have asked the question before, and we are anxiously waiting for an answer.

Whatever quarrel we may have with the rev. gentleman's chronology, we have none with the gentlemanly and courteous style of his discourse, which was remarkable for the absence of all abuse of the Catholic Clergy. The F. C. M. Society would do well to follow, in this respect, the example of the Rev. Mr. Digby Campbell.

Monseigneur Charbonnel, the lately-consecrated Catholic Bishop of Toronto, arrived in town Wednesday afternoon. His Lordship was accompanied by one Irish ecclesiastic. On Monday next, it is his Lordship's intention to descend to Quebec, after which he will, in accordance with the dearest wishes of his heart, hasten to visit the faithful of his diocese, and gladden them by his presence.

At the same time, and by the same steamboat, arrived the Right Rev. Dr. Fullford, the new Anglican Bishop of Montreal, accompanied by his lady and family. A numerous body of gentlemen and clergymen of the Church of England, were waiting for, and escorted the newly-arrived Bishop to Hall's Ottawa Hotel.

We thankfully acknowledge the receipt of a new edition of a translation of Bossuet's *Variations*. This work will make an admirable companion to the translation of the *Solution of Great Problems*, or *Religion in Society*, lately issued by the same spirited Catholic publishers, Messrs. D. & J. Sadlier, of New York and Montreal.

We thankfully acknowledge the receipt of forty pounds from our Quebec subscribers, through the hands of our Agent, Mr. Mathew Enright.—Also, from Rev. Mr. Huberdault, £16 10s.

John O'Connor is not authorized to receive subscriptions on account of this paper.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Oh! what have you done,—what terrible heresy have you put into the mouth of the Rev. Wm. GAHAN, the ecclesiastical historian! Why, you have made him maintain the existence of two opposing wills in Christ—"That of the flesh and that of the spirit—that is to say, a will of concupiscence, which revolts against the spirit." You have left out two whole lines from the quotation, page 219, Gahan's Ecclesiastical History. The passage runs thus—"Honorius . . . always adhered to the truth, and held with St. Leo, and the Catholic Church, the doctrine of two wills in Jesus Christ, and that he only denied that there were in Christ, as in us sinners, two wills contrary and opposite to one another, that of the flesh and that of the spirit, &c." By leaving out the part marked in italics, dear