

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JAN. 22, 1869.

ECCLESIASTICAL CALENDAR.

JANUARY—1869

Friday, 22—SS. Vincent and Anastasius, MM.
Thursday, 23—Espousals of B. V. M.
Sunday, 24—Septuagesima.
Monday, 25—Conversion of St. Paul.
Tuesday, 26—St. Polycarp, B. M.
Wednesday, 27—St. John Chrysostom, B. O. D.
Thursday, 28—St. Anthony, Ab.

NEWS OF THE WEEK.

The Eastern difficulty is not yet adjusted.—Greece seems unwilling to accede to the reasonable demands of Turkey; and relying, perhaps with good reason, upon the backing of Russia, maintains her hostile attitude. Another Crimean war may yet grow out of the business. In other respects there is little of immediate importance to be found in the items of European news. In Spain affairs remain *status quo*; and whether the upshot of the revolution will be constitutional monarch of the Louis Philippe pattern, or military despotism disguised under the pleasant name of republicanism, no man can tell. From Italy we learn that the riots, caused by the grinding taxation under which the victims of Victor Emmanuel's rule groan, are spreading in various parts of the kingdom. The military force, it is added, has been used freely for the suppression of these protests against an intolerable tyranny, and numbers of the poor people have been shot down.—Rome was tranquil.

The Ritualists, or Romanizing party in the Anglican Establishment, have received a heavy blow. After years of tedious litigation, the Judicial Committee of the Privy Council has pronounced judgment in the Maconochie case, whereby virtually are condemned, and pronounced illegal, and abhorrent to the Church of England as by Law Established, all those Catholic Eucharistic doctrines for which the Ritualists have long contended. No longer can any one urge that Anglicanism in any sense tolerates a belief in a real presence of Our Lord in the consecrated bread and wine; or that in the Church of England as by Law it exists, there is Priest, or Altar, or Sacrifice. These points, so long debated, are for ever set at rest in so far as the law of the land is concerned; and the law having spoken, for once unambiguously, the question comes up, "What will the Ritualists do now?"

Many, we expect, will submit to the law, and stick to their official emoluments, renouncing the faith which hitherto they have professed.—Others will probably be now convinced, that as there is no connection of any kind between what they call their "branch" of the "Church Catholic" and any of the other "branches," whether Eastern or Western, it is their duty to lay aside for ever their silly hallucinations about the possibility of a "Corporate Reunion," and to accept at once the only possible union, that is to say, an individual union, with the Catholic Church, by submitting themselves unreservedly to her authority. A third party, inconsistent to the last, will for a time strive to reconcile their consciences with their emoluments; and when this shall be no longer possible to them, they will try to set up a sub-sect of their own, in the shape of an independent Anglican Church, after the fashion of the non-jurors at the time of the Revolution. Whatever, however, the upshot of the decision of the Privy Council, it cannot fail, in the long run, to be injurious to Anglicanism, which has hitherto existed, and can in the future exist, only as a compromise. Now it is committed finally and irrevocably to low churchmen and rationalism; and henceforward, though no minister of the sect may legally teach, or by ceremonial insinuate, the Catholic doctrine of a real presence of Our Lord in the Eucharist, he will be at liberty to doubt, or call in question the truth of, all other Christian mysteries, such as the Incarnation, the Trinity, or the Atonement. For the disciples of the *Essayists*, or rationalising party, there is within the fold of the Establishment room enough, and the best of entertainment; for the Romanising party there is no toleration.

The President of the United States sent down, on Friday last, to the Senate for ratification, the

Treaty for the adjustment of the *Alabama* claims, and other claims arising out of the war between the Northern and Southern States.—The terms of the Treaty are well spoken of by the London press.

The meeting of the Federal Colonial Legislature at Ottawa has been further prorogued until the 25th of next month, and even then it will not meet for the despatch of business.

In compliance with the request of the *Montreal Witness* we reproduce in our columns the several articles by him written in reply to the *True Witness*, and respecting the Seminary of St. Sulpice of Montreal—the objects of its foundation, and the legitimate application of its revenues. We trust, that in justice, the *Witness* will also reproduce the short article on the same subject, in our issue of the 15th instant, wherein we endeavored to arrive at the correct grammatical interpretation of a passage in the original English text of the Ordinance, by collating it with the corresponding passage in the original French text; and that our contemporary will thus give his readers an opportunity of judging for themselves, as to whether the interpretation given to that passage by him or by us, is the more in harmony with the words of the official document known as the Ordinance of 1840; and issued by the Queen in Council for the purpose, as expressed in its Preamble, of settling at rest all doubts and controversies as to the right and titles of the Seminary of St. Sulpice to the several Seigniories and other properties by it claimed, and by it actually held, possessed and enjoyed since the Capitulation of 1760, when the Province was ceded by France to Great Britain:—

(From *Witness* of 9th inst.)

The *True Witness* will not need to pause long.

The whole of the above argument turns upon the want of a comma, and we cannot help thinking it exceedingly disingenuous in our contemporary to make such large consequences dependent on so small an omission—if omission there be—in the document from which he quotes, more especially as the wording of the sentence shows indisputably that it is merely an omission.

The sentence placed above in Italics and on which the whole article turns, should evidently be printed: 'the support of the Poor, Invalids and Orphans'; but by the omission of a capital letter and a comma the meaning is ingeniously changed. It is evident, however, that three classes and not two, were meant. For if only invalids and orphans were intended, the sentence would stand, 'the support of the poor Invalids and Orphans'; but the definite article happily fixes the meaning in spite of any unintentional or intentional mistake of the printer.

Nor are we left merely to this argument, sound as it is; for that such must have been the intent and meaning of the proviso is also evident from the fact that it is impossible the church of Rome could leave out such an important class as 'the poor,' which the Scripture says we are to have always with us, and of which that church makes so much account. Yet, if 'the poor' are not in that sentence, they are nowhere else in the charter; and when the Seminary got the whole island of Montreal for charitable purposes the largest class to be benefited were left out. That the poor must first get sick before they can receive any aid from the immense endowments of the Seminary would be the greatest reproach that could well be conceived against that institution. To suffer starvation to go on till it ended in sickness is what the *True Witness* alleges the gentlemen of the Seminary must do before relief can be administered; but this nobody else will believe. Nor do those gentlemen believe it themselves, for their magnificent alms deeds to 'the poor in fuel, food, and other ways have been set forth over and over again by the *Minister, True Witness*, and all other adulators of the Seminary. But according to the *True Witness*, all such aid was illegal, or, in other words, a breach of their charter because they are restrained by that document from spending money for any other object than those it sets forth, and the poor, he alleges, is not among them.

The *True Witness*'s mis-statements are something like Sir John Falstaff's "gross and palpable," and like his also they do not hang together; and we would respectfully suggest to the gentlemen of the Seminary, if they wish to shirk the duty of supporting the poor that it would be for their interest to pay him off and employ one of the most skillful Jesuit Fathers in his stead.

This, however, is not the only absurdity in the above carefully prepared, and, doubtless, by authority article. The laboured argument that the Seminary are at liberty to lay out their money on any of the objects set forth in the Act, and to neglect the others is most singular one. We have looked in vain, in the paragraph quoted as authority, for the disjunctive "or," but we find nothing except the copulative "and." Now, as long as they stand, it is evident that the obligation of the Seminary is to support, according to its means all the objects mentioned, the "poor" included. As well might it be argued that, because the Commandment says: "Thou shalt honor thy father and thy mother," therefore the child is at liberty to choose which of his parents he will honor, and to what extent. If the *True Witness* be correct, the Seminary gentlemen might expend their whole income on their own support!

Even upon the plea of the good fathers of the Seminary themselves, however, as set forth in the above article, they are bound to support poor invalids, and consequently they should bear the greater part of the expense of the Montreal General Hospital, which we have not yet heard of their doing. They should also, as they have to support orphans, pay the expenses of both the Roman Catholic and Protestant Orphan Asylums. They get their property for these purposes as they themselves admit; and that property, if it was originally from Roman Catholic sources owes most of its value and revenue to Protestant industry, capital, and enterprise. These neglected duties are therefore clearly incumbent upon them on their own showing; and it is not less clear on our showing that "the poor" should be included, and that they should support, not only Roman Catholic charities for the poor, but the Protestant house of industry and Night Refuge. Perhaps indeed if they made so good a use of their money, Notre Dame street and St. Francis Xavier street would not be crowded for some time since on a certain day in summer with trucks loaded with oaks of wine going into the Seminary vaults; but the good fathers would be none the worse for the want of that cordial; whilst the poor would be a great deal the better of the fuel and bread that the money would buy.

To this first article we replied by collating the French text, with the English text of the passage whose meaning the *Witness* disputed: to

this our contemporary returned the following reply, carefully evading the point at issue:—

From *Witness* of 14th inst.:

SHALL THERE BE FAIR PLAY?—The *True Witness* published a long explanation concerning the Seminary and the poor, which, he said, he did not expect we would have the honesty to copy. We did copy it, however, in full, on Saturday, and appended remarks to it, which we, in turn, ask him to have the honesty to reproduce.

The more we think of the positions he took up, the more we are amazed that any thing so utterly untenable should have been put forth. To suppose that when such an enormous endowment was bestowed for charitable, and other purposes, 'the poor' were entirely left out, is to libel alike the Government and the Seminary; and if, as the *True Witness* has it, only 'the poor Invalids' were meant, who were the invalids thus definitely pointed out? Then again to suppose that the Seminary is at liberty to prefer to any of the purposes for which it holds its property, and neglect the rest, is, if possible, still more absurd. He is quite right, indeed, when he says that the Act limits the Seminary to these objects though quite wrong when he makes attention to any of them optional. But the only point on which he is right completely confutes his former position, for, if the poor be not among the objects of the Seminary, all that has been done for that class has been in violation of its charter, and the learned and able fathers of that corporation have not understood the document in virtue of which it exists. We pause for the insertion of our reply in the *True Witness*.

To the innuendoes of the *Witness* in the first article as to the habits of the gentlemen of the Seminary we shall offer no rejoinder. The "good fathers" are known to, and are appreciated by all gentlemen and Christians, whether these call themselves Catholic or Protestant, and we neither marvel nor grieve because the editor of the *Witness* knows them not, and is by his very nature incapable of appreciating them. We shall say no more on the subject, for we know that his remarks will provoke the disapprobation of all that is respectable amongst our Protestant fellow-citizens, to whose general courtesy towards our clergy, and religious, and whose generous efforts in behalf of the indigent of their own denomination, we are always happy to have it in our power to bear witness.

The points at issue between us and the *Witness* are but two. One turns on a matter of historical fact: the other on a rule of French grammar. Let us stick to these:—

(1.) The question of historical fact between us is—Was the Seminary of St. Sulpice founded as the *Witness* asserts that it was, for the support of the indigent of the island of Montreal?

(2.) The grammatical issue is—Do the words of the Ordinance of 1840, which in the English text indicate as a legitimate object for the application of the Seminary's revenues, "the support of the poor Invalids and Orphans," and in the equally authoritative French text, "*le soutien des pauvres invalides et des orphelins*," necessarily, and according to the rules of criticism and of grammar, include three classes of persons as the *Witness* asserts? or two classes as the *True Witness* pretends? These, and no other, are the questions at issue.

With regard to the first issue, we observe:—That on the *Witness*, which asserts that the Seminary of St. Sulpice was founded for the support of the indigent of the island of Montreal, and not on the *True Witness* which meets this affirmative proposition with an unqualified denial, rests the burden of proof. It is, according to the laws of logic, for the *Witness* to prove that what it says is true: not for us to prove that it is false.

And yet by reference to facts recorded in history, and to the words of an official document, issued by the British Government, it is easy to prove these two propositions:—

(1.) The Seminary of St. Sulpice was founded by the illustrious servant of God, M. Olier, with the object *par excellence*, of carrying out the desire expressed by the Council of Trent in the 18th chapter of its 23rd session, for the erection of a Seminary, or Seminaries, for the training of young men to the service of the altar; so that thereby the Church might be constantly supplied with a body of learned and zealous priests, fitted by their learning to oppose the errors of the day, and by their zeal to carry the Gospel amongst the heathen to the uttermost parts of the earth. This was the object of the founder of the Seminary: and to this its great object, all its efforts, all its labors no matter in what direction they might extend, and all its revenues no matter how applied, were to be subsidiary or auxiliary. The very name "*Seminary*" applied to the institution sufficiently indicates what was the object of its founders, what the main object of its members, and its special object as it exists in Canada.

(2.) And the legal right of the Seminary of Montreal to pursue this as its object is formally recognised by the Ordinance of 1840, or verdict pronounced by the Queen in Council, as to the titles, rights, and duties of the Seminary of St. Sulpice in Montreal. In that document Sect. II.—it is declared that the said Seminary "shall have, hold and possess" its property in Canada, "as proprietor thereof,"—

"as fully, in the same manner, and to the same extent as the Ecclesiastics of the Seminary of St. Sulpice of the Faubourg of Saint Germain Lez Paris . . . might or could have done, or had a right to do or might or could have held, enjoyed, or applied the same or any part thereof previously to the last mentioned period" i.e. 18th Sept. 1759.

To ascertain therefore what the object of the Seminary of St. Sulpice of Montreal in 1869, what the purpose to which above all things, and according to the intent of its founder, its revenues

should be, and to which by British law they may be, applied, we have but to determine from French history, what was the object for which the Seminary of St. Sulpice of Saint Germain Lez Paris was founded: what the purpose to which, *primarily*, the revenues of the latter were applicable on the 18th Sept. 1759. In short, whatever the rights of the Seminary of St. Sulpice at Paris over their property at the date indicated, these, neither more nor less, are the legal rights of the Seminary of Montreal over their property in Canada to-day. Whatever the objects, whatever the duties, for which, and subject to which, the Paris Seminary in September 1759 held and possessed their property, these are the objects for which the Seminary of St. Sulpice of Montreal exists to-day; these the duties and obligations to which it is legally subject, according to the express words of the Ordinance of 1840. It is now in the nineteenth century—as its name indicates—what it was in the eighteenth century; what it has been from the day it was founded in the seventeenth century—first and above all things a "*Seminary*," that is to say, in the words of *Worcester's Dictionary*, "a place of education;" or a college appointed "for the instruction and education of young persons destined for the priesthood."—*Hook.—Vide Worcester.*

As to the second point at issue, we submit it to such of our readers as are moderately acquainted with French grammar. The question simply is—In the sentence, "*le soutien des pauvres invalides et des orphelins*," how many classes of persons are included? We say two only: if the *Witness* be right there are three. It is for the intelligent reader to decide between us.

PROTESTANT MISSIONARIES IN CHINA.—The London *Times* in an editorial upon the disturbance of our diplomatic relations with the Chinese Government, alludes to the difficulties which the Protestant missionaries are constantly creating by their wanton insults to the people whose conversion they profess to be anxious for. Like the blackguard Murphy, who is the "representative" Protestant Home Missionary to Catholics, our Chinese missionaries deem it their first duty as ministers of Christ, to insult and outrage the feelings of those whom they address: and though as this may be done to Catholics without serious national consequences—it is not only tolerated but highly encouraged in England, in China, where a similar line of conduct is likely to lead to war, and an increased income tax, this mode of propagating the Gospel is strongly condemned. "We cannot," says the *Times* "be said to be wholly without responsibility when we allow our religion to be preached in a manner certain to provoke a furious antagonism." This may be admired in evangelical missionaries to mere Irish Papists, and such like, but it will not do for China. And the *Times* continues in the following strain, not flattering indeed to the intellectual or moral attainments of Protestant missionaries, but very true nevertheless:—

These missionaries are not generally men prepared for so great and so delicate a work. They have been educated, of course, after a fashion, but they are not men who would be called "educated" in any literary circle of this country. They are men generally with a confirmed prejudice against all traditions, all philosophy, and every spiritual or preternatural doctrine not expressly and distinctly revealed. They look into their Bibles, and they don't find there either the Chinese ancestor or the Chinese intellectual system. As the Chinaman is perfectly satisfied with his own system, and finds it convenient as well as plausible and harmonious, he resists the introduction of foreign ideas, which, as he thinks, would only unsettle him. In a coarse and brutal way he carries the war into the enemy's country by insulting his faith. But is it at all necessary that there should be either this attack or this consequent recoil? In the sacred record we read that the first preachers of our faith had to present themselves everywhere, among idolaters, philosophers, barbarians, civilized men, Jewish sectarians, and every variety of faith and opinion. Yet it is impossible to find a single expression in their recorded discourses and conversations otherwise than respectful kind and considerate. They appealed to every belief and every feeling, not as false and hateful, to be condemned and destroyed, but as the foundation on which their own better teaching was to be raised, and with which it did, in fact, fuse itself.

The sneer at the ignorance and the narrow-mindedness of the Protestant Missionaries is well merited we admit: but it is out of place, to say the least, to cite as an instance thereof, their prejudice against all traditions, &c., and every doctrine not expressly and distinctly revealed, when this prejudice is the very boast and glory of Protestantism; which moreover limits all revelation to the Bible, on the strange, or rather groundless assumption, that it contains all things necessary to salvation," so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith."—Art. VI. Illiterate and narrow-minded as Protestant missionaries for the most part are, they are no worse than were the founders of Anglicanism: than are all those who sign the 39 Articles, and profess to hold all that is therein set down.

What the moral work wrought by these gentri-amounts to may be judged from the following paragraph which we find in our Protestant exchanges:—

The rich young Hindoos of India are very ready to adopt the habits of their English rulers instead of following the customs of their fathers. They fail to discriminate in favour of good English habits, but indulge in most of the extravagancies and dissipations

of civilization. They graduate from Calcutta University with no religion whatever, faith in the ancestral creed being destroyed and nothing left in its place. They imitate English snobbery, arrive about in dog carts, smoke cheroots, and drink brandy.

We learn through letters from the Reverend M. Moreau, on whom the title of Doctor in Theology has been conferred—that our compatriot Sergeant Taillefer of the Zouaves, who left Montreal, last February with a detachment of Canadian volunteers, is about to receive his Commission of sub-lieutenant. Canada is well and nobly represented in the Papal army; and the names of Murray, Larocque, and Taillefer will be held in high honor by their fellow-countrymen at home.

SINGULAR ADVERTISEMENT.—We find in the *Witness*, a strange paragraph wherein a Rev. Jas. Byrne, who piques himself upon having done a great stroke of work as missionary amongst the Catholics of L. Canada, lets the world know that the term of his engagement having expired, he Wants a Situation, and is ready to hire as "pastor, missionary," or "any new engagement Providence may present."—What would Mr. Byrne say to taking a job from Mr. Brigham Young. The Mormons are always ready to give high wages to smart and plausible men, as travelling agents for diffusing their peculiar tenets, and taking orders for the evangel according to Joe Smith. As spiritual bagman for the Latter Day Saints, Mr. Byrne would be more lucratively, and quite as usefully employed as in hawking about his spurious wares amongst the French Canadian Catholics of L. Canada.

INCREASE OF PAUPERISM.—As corroborative of our statement respecting the constant increase of pauperism in proportion to population, we may cite the following from the London *Times*. Speaking of a meeting lately held under the Presidency of Lord Shaftesbury, it says:—

"We understand that laborious calculations have been made to obtain an approximate idea of the amount of money devoted to the purpose of charitable relief in London, and that facts will be adduced to show how it is that enormous expenditure fails to check the growth of pauperism, which is increasing in far greater ratio than the population."

And again:—

"The prospectus cites figures showing that pauperism increases far more rapidly than the population . . . and that paupers and criminals cost us millions yearly."

A CARD.

The Ladies of St. Mary's Church, Williams-town, beg to offer the expression of their best thanks to their kind friends, and to the generous public, who so liberally patronized their late Bazaar. They are happy to say their efforts have been crowned with success—the proceeds amounting to the very handsome sum of nine hundred and seventy-two dollars and fifty-five cents.

Williamstown, Jan. 16th, 1869.

FATHER CONNELL.—By Michael Banim. Messrs. D. & J. Sadlier, New York and Montreal:

This is a reprint of the last, and in general estimation, the best of the remarkable series of Irish tales given to the world by the Banim brothers, under the title of *Tales of the O'Hara Family*. The volume itself is neatly printed by the Messrs. Sadlier; and will be by them sent free by mail to any address indicated, upon the receipt of one dollar and ten cents.

L'ECHO DE LA FRANCE—January, 1869.—Our old friend is always welcome, and the present number by the excellence of its articles approves itself worthy of its predecessors. We subjoin a table of contents:—

Le jour de l'An a Paris—*Journal des Dames*.

Noël et le jour de l'An—Juliette.

Fleurs de Noël—Poesie—Alfred D.

Les Martyrs de la Liberté et du Droit Public en 1867—Walter d'Erp—Jules Watts

Russel—Charles Bernardin.

Les Sanguines en Australie et ailleurs—*Revue Britannique*.

Pensees.

Les fermes Hospice des Flandres—*Le Contemporain*.

Les reunions du Vaux Hall.

Discours de Mgr. Manning sur le Concile Oecuménique.

Paris Moderne—*L'Univers*.

Memoires Historiques de Patrizio de Rossi ou les evenements politiques d'Italie—1523-1530—*Gazette de France*.

Le Chat—L. R. Household Words.

La Mariage Civil en France—P. Serrel.

La liberté de l'Enseignement supérieur par l'Evêque d'Orleans.

L'Université et le Pere Lacordaire.

De l'influence des climats sur l'homme et des agents physique sur le moral—Par P. FOISSAC, Dr. en Médecine de la Faculté de Paris—A. Nettement.

Les cœurs de charité—poesie recite a l'Académie Polyglotte de Rome le jour de l'Épiphanie.

Un Souvenir—*Revue d'Economie Chrétienne*.

Coup d'œil sur les Cours public—M. Saint Marc Girardin.