

**THE TRUE WITNESS AND CATHOLIC CHRONICLE,**  
 WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,  
 At the Office, No. 3, McGill Street.

**TERMS:**  
 To Town Subscribers. . . . \$3 per annum.  
 To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

**THE TRUE WITNESS**  
 AND  
**CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, MARCH 14, 1851.

The arrival of the English journals has confirmed the telegraphic report of the resignation of Lord John Russell and his crew. Whether the tendered resignation will be accepted, is another, and a very different affair. Indeed, we do not see how it is possible, in the present state of parties, to compose a ministry, of which Lord John Russell shall not be leader in the House of Commons. Next mail will solve the mystery, and perhaps bring confirmation that the resignation was but an "artful dodge" to enhance his value, as shewing that there is none save Lord John, who can manage the vessel of the State in the present critical circumstances. The new Penal law, of which we produce a copy, has completely failed in satisfying the bigotry and prejudices of the Protestants of England—but has, we rejoice to say, roused a spirit of deep and determined opposition on the part of the Catholics of Ireland. God speed them, say we. They have suffered so much from that foul and accursed Protestantism, and its persecutions, that now, when the beast begins to lift its head again, they are determined to crush it. War—war to the knife, against all Penal laws, and all who attempt to re-impose them, should be the rallying cry of the Irish Catholics, the watchword of every true son of Erin. We hope that all minor differences may be forgotten, and that the Irish will assume an attitude sufficient to convince the Protestant Government of England, that the day is past for ever, when Catholics will submit to have their faith reviled, or their clergy insulted. It is not with thirty thousand, or twice that number of troops, that the peace of Ireland will be preserved, if the Irish do but make a proper use of the occasion, the folly and bigotry of Britain's rulers has presented to them. Besides, if we are not much mistaken, a majority of these same troops are Catholics—thank God.

A Despatch has been received by his Excellency the Governor-General, from Earl Grey, dated the 27th of January, upon the subject of the Clergy Reserves in this colony, from which we extract the following:—

"I have now to instruct your lordship to inform the House of Assembly, when it shall again be called together, that their Address to the Queen, which was transmitted to me in your despatch, has been laid before her Majesty, and that her Majesty has been pleased to receive it very graciously. You will further inform the House that while her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should after an interval of some years have again been brought under discussion, it has appeared to them, on mature deliberation, that the desire expressed by the Assembly in this Address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected."

Upon this the *Montreal Courier* waxes exceeding wroth, giving vent to his indignation in the following terms:—

"So let it be. But, let it be understood that from this present moment, no ecclesiastical property shall be held sacred. Let all be converted to the use of the State, whether for education or otherwise. Let no title, no length of possession, be allowed to interfere with the popular right of confiscation. Let the Protestants, on the principle that what is fair in one case, is fair in the other, demand the restoration to the State of the Seigniorship of the Island of Montreal, and all other property held by the Roman Catholic Church, for the title by which that property is held, is not one whit more sacred than that by which the Reserves were set aside for religious purposes."

As, with the exception of the vilest portion of what is nicknamed evangelicaldom, our Protestant brethren have generally manifested a desire to act justly and honorably towards their Catholic fellow-citizens, we can hardly suppose that the editor of the *Courier* was serious when he penned the above precious rhodomontade. The title by which the Catholic religious corporations, and more especially the Seminary of Montreal, hold their properties, not more sacred than that by which the reserves were set apart for religious purposes! Why, what is the man talking about? There is not the most remote analogy between them. The Clergy reserves were set apart for certain purposes, (whether wisely or not, we will not stop to discuss,) by Act of Parliament, and what an Act of Parliament can make, whether it be a grant of property, a creed, or a bishop, it can unmake. What the State gives, the State may resume; but the Catholic Church in this country, is not indebted to the State, or government, whether French or British,

for one particle of the property which it at present holds. The whole of such property was acquired either by purchase, or else by gifts, from private individuals. The Seigniorship of the Island of Montreal, was bought by the Sulpicians from the Company of the "Hundred Associates," at a price far exceeding its value in those days. The title by which that property is held, is therefore as sacred in the eyes of all honest men, no matter of what creed, as is any property held by the editor of the *Courier*, which he has bought, and paid for. It is the same with the property held by the other religious communities, which consists of gifts from private individuals, lands purchased with hard cash, but in no instance of a grant from the State. The peaceable enjoyment of their property, is moreover guaranteed by the most solemn engagements on the part of the British Government, by international treaties—the faithful observance of which, on the part of the said government, is the only claim which it possesses to the allegiance of its Franco-Canadian subjects. We trust that Protestants will not allow, as in the present instance, the difference of their religious tenets, to blind them to the first principles of justice and common honesty. For our part, we say, that we have no objection to see our Protestant brethren, no matter of what denomination, acquire property for the use of their respective congregations, or for the relief of their poor, in the same manner as the Catholic Church in this country has acquired its property; and when that day arrives, we are sure that no Catholic will be so foolish as to talk about its having been granted by the State, or so dishonest as to recommend its confiscation for any purpose whatsoever. We would beg of the editor of the *Courier*, before writing again upon the subject, to give himself the trouble to ascertain how the Catholic Church property was acquired, and by what titles it is held. We have too good an opinion of his candor, to think that he will then repeat, "that these titles are not more sacred than that by which the Reserves were set aside for religious purposes."

"When we read the TRUE WITNESS," says an evangelical cotemporary, "we are forcibly reminded of Luther's times"; that is to say, the *Montreal Witness* opines that the subject of controversy between the Church and Heresy, between truth and error, is the same now in the XIX., as it was in the XVI. century. The writer is correct for once in his life. He might have gone much further, and said with equal truth, that the controversy now raging between Catholicity and Protestantism, forcibly reminded him of, because in all important points identical with, the contest carried on by the Church against the Protestants of an earlier period,—Albigenses or *Bulgarians*, Manicheans, Montanists, Arians and Donatists,—or the sectaries of any of the other heresies with which, from time to time, the devil has been permitted to vex the Church. Differing with one another, they have at least all agreed in one particular—in rejecting her authority. It is this denial which constitutes the offence of heresy, and against which the Church ever has, and ever will have to combat, until the consummation of all things, when the Lord Himself shall appear, to destroy all heresy with the brightness of his coming, that all may be judged who have not believed the truth.

But what is truth? Thus asked doubting Pilate, when the Lord of truth was before him. What is truth? "Omnis doctrina, quæ ecclesia ab apostolis, apostoli a Christo, Christus a Deo accepit." All doctrine whatsoever which God, through Christ, delivered to the Apostles, and the Apostles, under the guidance of the Holy Spirit, taught to the Church, whether by writing, or by word of mouth. "Tum viva voce, quam per epistolam postea," as Tertullian says. Now, as the Apostles could obtain a knowledge of the truth, only through the direct Revelation of God, and as the Church could attain to the same knowledge only through the teaching of the Apostles, so, in like manner, the sole means which men at the present day have of arriving at that knowledge, is through the teaching of the Church. If there be given unto man, but one name under heaven whereby he may be saved, so also is there given unto him, but one way by which he may be made wise unto salvation, and whosoever obstinately refuses to have recourse unto that mode of instruction, and will not listen to the Church, is unto Catholics, in compliance with the express injunctions of Christ, as a Heathen. And this leads us to the question—What is the Church, to which, under the penalty of eternal damnation, we are commanded to listen? a question to which we have been defied to give a distinct and rational answer. We will, however, make the attempt.

By the word "Church," we intend to denote, that body of teachers appointed by Christ Himself to teach all nations, and with whom He promised to be ever present—as also the whole body of the faithful, living in communion with, and in obedience to, the instructions of that divinely-appointed body of teachers, or *Ecclesia docens*. This is what Catholics mean by the word "Church," when they repeat that clause of the symbol of their faith which proclaims their belief in "*unam, sanctam Catholicam et Apostolicam Ecclesiam*." This is their sole rule of faith, the only authority they recognize in matters of religion. What the Church teaches, we know,—for we have no opinions in the matter, more than about the relative value of the angles at the base of an isosceles triangle,—we know to be true, and what she condemns, we know to be false; without this certain knowledge, we might have prejudices, impressions, strong opinions, but we could not have faith, and without faith "it is impossible to please God." We hope that we have made our meaning plain enough, to be grasped even by an evangelical intellect, and we will therefore proceed to indicate the marks by which,

through the Grace of God, we are enabled to discover the true Church. We will content ourselves by pointing out two, as amply sufficient, though many more might be given—Apostolicity, and the claim of Infallibility. By apostolicity, we mean, a regular unbroken descent of the present body of teachers, from the Apostles themselves. This is a very simple affair, involving no intricate question of dogma, but as easy to ascertain, as the regular succession of the princes of the Merovingian or Carlovingian dynasties, as the descent of Louis XVI. from Hugues Capet, or of Queen Victoria from the Dukes of Bavaria; easier indeed, far easier, for what is history since the time of Constantine, but a record of the fortunes of the Church? in which the destruction of nations, the overthrow of empires, the rise and fall of dynasties, the discovery, conquest, and rapid progress of new worlds, figure but as comparatively unimportant episodes. If one fact stands out on the page of history more prominently than any other, it is the Church; her glory has covered the nations, and the earth is full of her praise; whilst all around her has changed, and passed away upon the flood of time, which sweeps off all things earthly, she alone remains unmoved, immutable as her Founder—the same yesterday, to-day, and for ever.

Another mark which we assigned as characteristic of the true Church, is, the claim of Infallibility. We do not pretend that the claim is a proof of the possession of the thing claimed, but of this, even if we had not the express promise of Christ to rely upon, we are certain, that Almighty power, and Almighty wisdom would never do such a useless and foolish thing, as to appoint a fallible body of teachers, to teach fallible men—blind guides to lead the blind, in order that both might fall into the ditch, and that, therefore, the Church established by Christ, was, is, and must be infallible, and if infallible, conscious of her infallibility, and if conscious of her infallibility, not slow to proclaim it. Now, as we know from the Christian Scriptures, looking upon them, not as inspired (for that, in the present stage of the enquiry, is unnecessary), but merely as genuine historical documents, in the same way as we accept the events related by Tacitus, Ammianus Marcellinus, or any other credible historian,—that Christ did establish a Church, or body of teachers, that He promised to such body of teachers continual immunity from error,—knowing also, that that body, to be of any use, must necessarily be infallible in matters of doctrine, and seeing also, that there is but one body or society upon the face of the earth which claims to be that infallible Church—it is a logical conclusion, that it is in reality what it claims to be; for, if the Catholic Church, in communion with the See of Rome, be not that infallible body, then none other can be—then is there no Church—then is the promise of Christ but an unmeaning lie, His mission but a foolish and idle dream, and revealed religion, like every thing else, is only part of an almighty sham. We have now explained what we mean by the Church, or *Ecclesia docens*—the Bishops of the Catholic Church, as the legitimate descendants of the Apostles, speaking by the mouth of the Pope when addressing the Universal Church, *ex Cathedra*, as the successor of St. Peter. We have purposely avoided speaking of purity of doctrine, as one of the marks of the Church, because, although it is certain that the true Church will teach the true doctrine, it is equally certain that it is impossible to ascertain what doctrine is true, and what false, except by the teaching of the Church. If man could ascertain the truth by himself, there would be no need of a Church; consequently, like rational beings, Catholics take their dogmas from the Church, and not their Church from their dogmas. Some other remarks we had to make upon the alleged errors of doctrine and practice in the Church, but want of space compels us to defer them to another occasion.

When, some time ago, we noticed a report of a controversy between the Rev. Mons. Chiniquy and Mons. Roussy, we said, that having no certain knowledge of what really occurred, we would refrain from any comments thereupon. Since then we have received the following communication:—

MR. EDITOR.—Having seen in the columns of the *Montreal Witness*, an account of a religious discussion which took place at Ste. Marie, between the Rev. M. Chiniquy and Mons. Roussy, and seeing that that account is full of falsehoods, we feel bound in conscience to make known to the public the real state of the case. For this reason, we beg you will be kind enough to publish the accompanying report of the said discussion. One of us, the undersigned, acted as President, the others as Secretaries of the assembly in whose presence the discussion took place. We deem ourselves better able than any others, to pronounce on what occurred and what was said. We certify that what follows is a true account of what was said and done during the discussion between the above-named Rev. Gentleman and Mons. Roussy, at Ste. Marie, on the 7th January, 1851.

JOSEPH HARBECK, President.  
 L. FRANCHERE, } Secretaries.  
 H. GATIEN, }

The accompanying communication is by far too voluminous for us to reproduce entire, in our columns. We confine ourselves, therefore, to a short abstract of its contents, the more readily, as we have reason to believe, that the whole controversy will soon make its appearance in the form of a pamphlet.

It had been mutually agreed upon, that during the discussion all personal allusions should be avoided; but the Rev. M. Chiniquy thought it to be a duty which he owed to himself, and to the station which he occupies, to make, before the commencement of the discussion, certain inquiries as to who, and what his opponent was, and by whose authority he set himself up as a teacher of the Gospel. Although it was ruled by the President of the assembly, that the

reverend gentlemen was quite in order in making these preliminary inquiries, yet in order not to give his opponent an opportunity of saying that he had endeavored to shirk a fair discussion, Mons. Chiniquy consented to waive them, and the controversy commenced.

The first, and indeed the only point discussed, was the Rule of Faith; Mr. Roussy contending that nothing was to be believed but what was expressly stated in the Bible; whilst the Rev. M. Chiniquy contented himself with calling upon his adversary for the proofs of his assertion. Amongst other things, he challenged M. Roussy to prove from the Bible, that the writings attributed to St. Mark and to St. Luke were really inspired writings at all, and how they came to have any knowledge of the events related by them, seeing that, as they were not Apostles, there is no proof of their having been eye-witnesses of what is recorded in their Gospels. It is needless to add, that Mons. Roussy, thus challenged, was unable to prove the inspiration of the above-named writers. The Rev. Mons. Chiniquy then pointed out some of the absurdities of the Protestant translation of the Bible: Timothy II., 3 c. 16 v., where we read, "All scripture is given by inspiration of God," which is a palpable lie; for certainly the writings of Ovid and Virgil, of Catullus and Juvenal, manifest very little signs of divine inspiration. Mons. Chiniquy took occasion to point out many other false translations, which occur in the editions of the French Protestant Bible in use in this country, proving their falsity by comparison with other Protestant versions of the same passages, especially St. Matt., 16 c. 25 v. At this stage of the proceedings, Mr. Roussy took up his hat and retired, discomfited, from the field. Should any of our evangelical brethren doubt our assertion, we recommend to them, to attempt and prove the inspiration of the book called the gospel of St. Mark. We fear that they will not be able to succeed a whit better than did Mons. Roussy.

**ST. PATRICK'S DAY.**

Monday next, the festival of the glorious Apostle of Ireland, will be celebrated by the devotions and pious rejoicings of the descendants of those to whom St. Patrick, under the blessing of God, was the means of imparting the knowledge of Christ. Many centuries have passed away since then; long years of cruel persecution have been endured, whilst the Isle of Saints has been polluted by the presence of the stranger, and her pleasant places have been trodden under foot by the spoiler. Yet never have the people of Ireland proved false to their religion, or traitors to their God. They have preserved, pure and inviolate, the faith once committed to the Saints; that faith which they received from St. Patrick, is still alive in the bosom of Erin's children: a light to enlighten their paths during life—their consolation at the hour of death—and destined to be throughout all eternity their exceeding great reward.

We have no doubt but that, on St. Patrick's Day, we shall behold a glorious "turn out" of our noble-hearted Irish brethren—full of zeal for the honor of their Patron Saint, and, though far away from the land of their birth, not unmindful of her claim to their affection, but animated by a firm determination to suffer no encroachments upon that religious freedom for which their fathers fought and died.

We have received the following programme of the order of the procession:—

**ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.**

- Grand Marshal, on horseback.
- Supporter { UNION JACK. } Supporter  
with spear. } with spear.
- BAND.
- Supporter. { BLUE BANNER } Supporter.  
of the CROSS. }
- Boys of the Christian Doctrine Society.
- Two Deputy Marshals.
- Supporter { BANNER OF } Supporter  
with Spear. { ST. PATRICK. } with Spear.
- Irishmen not members of the Temperance Society,  
four abreast.
- Sup. | ORIGINAL HARP BANNER. | Sup.
- Members four abreast.
- Two Stewards with Wands.
- Sup. | FATHER MATHEW'S BANNER. | Sup.
- Members four abreast.
- Two Deputy Marshals with Wands.
- Sup. | GREEN MEDAL BANNER. | Sup.
- Members four abreast.
- Two Stewards with Wands.
- Sup. | LADIES' HARP BANNER. | Sup.
- Members four abreast.
- Two Stewards with Wands.
- Supporter. { TREE OF TEMPER- } Supporter.  
ANCE BANNER. }
- Members four abreast.
- Two Deputy Marshals.
- Two and two. | COMMITTEE. | Two and two.
- Two Stewards.
- Honorary Members.
- Secretary and Treasurer.
- Vice-Presidents.
- Sup. with { GRAND BANNER } Sup. with  
Battle Axe. { of IRELAND. } Battle Axe.
- Stewards. | PRESIDENT. | Stewards.  
Five Stewards.