

The True Witness

AND
CATHOLIC CHRONICLE,
ENGLAND AND PUBLISHED EVERY FRIDAY

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J GILLIES,
—
G. E. CLERK, Editor.

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To all country Subscribers, Two Dollars. If the
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MONTREAL, FRIDAY, MARCH 3, 1871.

ECCLIASTICAL CALENDAR.

MARCH.—1871.

Friday, 3.—Ember Day. Lance and Nails of Our
Lord.
Saturday, 4.—Ember Day. St. Casimir, C.
Sunday, 5.—Second of Lent.
Monday, 6.—Of the Feria.
Tuesday, 7.—St. Thomas Aquinas, C.
Wednesday, 8.—St. John of God.
Thursday, 9.—St. Frances, V.

REGULATIONS FOR LENT.—All days of Lent
Sundays excepted, from Ash Wednesday to
Holy Saturday included, are days of fasting
and abstinence.

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

The use of flesh meat is also by special in-
dulgence allowed at the one repast on Mon-
days, Tuesdays, and Thursdays of every week
from the first Sunday of Lent, to Palm Sun-
day.—On the first four days of Lent, as well
as every day in Holy Week, the use of flesh
meat is prohibited.

TO OUR SUBSCRIBERS.

At this season a large number of subscrip-
tions become due. We shall deem it as a favor
if mail subscribers in arrears will settle their
accounts as soon as possibly convenient. Our
City subscribers will be waited on, and we hope
they will be prompt in settling. To those who
can call at the Office we would be very grateful.

We would respectfully invite all who are in-
terested in the TRUE WITNESS to endeavor to
extend its circulation. If each one would send
in a new subscriber, and if the new and old
would make it a rule to pay their subscriptions,
that would be doing something substantial for
the paper.

To our paying subscribers, our best thanks
are tendered.

NEWS OF THE WEEK.

On Friday the report was that a treaty of
peace had been signed at Versailles: France
paying a war indemnity of £200,000,000, and
ceding to Germany Alsace Lorraine, and Metz.
This report was confirmed on Monday.

The Joint High Commission about to meet
to arbitrate on the outstanding questions be-
twixt Great Britain and the United States will,
it is said, take into account the damages in-
flicted on Canada by the raids of citizens of the
United States calling themselves Fenians.—
There are rumors that our Provincial Parlia-
ment is about to be adjourned, on account of
the approaching voyage of the Premier to
Washington. Lord Lisgar, as we learn from
the Montreal Gazette of Saturday, has been ap-
pointed to the Lord Lieutenantship of the
County of Cavan, whence our contemporary
concludes that Canada is about to be deprived
of his services. There has been a warm de-
bate in the Legislature at Ottawa on the sub-
ject of arbitration betwixt the Provinces of
Quebec and Ontario.

Our latest telegrams, 27th ult., leave us in
doubts as to whether the Germans will enter
Paris. The excitement in that city is great,
and the Reds are ready for an outbreak. The
Germans are preparing to return home, but for
two months will they make their triumph-
ant entry into Berlin, the interim being conse-
crated to the memory of those who have fallen in
the war. It is true that the terms of peace
agreed to at Versailles have yet to be ratified
by the Assembly at Bordeaux, but it is the
general opinion that that body will accept the
inevitable. As for the Man of Sedan he is
left out in the cold; no body seems even to
take him into account, and he will probably
subside into private life, "unwept, unhonored,
and unsung," unless it be by the muse of M.
Rochefort. What the future of France may be
no one can foresee; but civil war and a period
of anarchy seem to be in store for the unfor-
tunate country.

The Joint High Commission held its first
sitting, but with closed doors at Washington on
the 27th. There are who fear that the rights
of Canada on the Fishery Question will be
tamely bartered away.

After a long protracted gestation, Mrs.
Harris of the Montreal Witness has brought
forth her reply to the question addressed to her
through our columns, as to how Protestants de-
termine—not the "genuineness" not the "au-
thenticity," but the "inspiration" of the sev-
eral books which compose the New Testament?
how for instance they determine the right of
the treatise called commonly the Gospel accord-
ing to St. Luke, to a place in the Canon of
Inspired Scripture? Here is our contempo-
rary's reply, and a miserable little handling it
is:—(The Italics are our own.)

"THE CANON OF SCRIPTURE.—The 'cutest Roman
of them all' undertakes, through the True Witness,
to show that there is no proof of the authenticity
of the Gospel according to Luke apart from the
authority of the Church; and by the same reasoning,
he would hang on the same thread the whole canon
of Scripture, with the exception of that kind of evi-
dence called internal, which is as strong in the case
of Luke as that of any other Book. The Jewish
Church is our witness for the Old Testament, and
the Christian Church for the New; but the Oriental
branches of the Christian Church bear testimony
much more valuable than the secondary evidence
of the Roman Church, which, we suppose, is that
to which the True Witness refers.

"Protestants do not accept the authoritative dictum
of any modern body, but the concurrent testimony
of the Bible students of all ages."—Witness, 22nd inst.

(1.) The reader will notice how the Witness
whisks—as we prophesied that he would do—
the question of "inspiration," substituting in
lieu thereof a very different thing—the "au-
thenticity" of the Gospel according to St. Luke.
As his readers however, do not see the TRUE
WITNESS, they will be unaware of this gross
piece of dishonesty on the part of their mouth-
piece and champion; and will fancy that he
has replied to the question addressed to him
through the columns of the latter; though the
question referred to the "inspiration," not the
"authenticity," of the Gospel according to
Luke. Now a writing is not necessarily in-
spired because it is "authentic."

(2.) The Witness is right in his supposition
that we "would hang on the same thread"—
the authority of an infallible Church, infallible
because by Christ Himself appointed to teach
all nations—"the whole canon of Scripture."
We accept the Scriptures as the Word of God,
that is to say as authoritative in the super-
natural order, solely on the authority of the
Church. With St. Augustine we say "I would
not believe the Gospel, did not the authority
of the Church move me thereto."—Cont. Ep.
Man. c. 6; the authority of that Church which
can show a perpetual succession of Pastors,
from St. Peter to whom after His resurrection
Our Lord entrusted the feeding of His sheep
—ib. c. 5. Without that authority we might in-
deed admit the "genuineness," and the "au-
thenticity" of the Gospels, that is, their credibil-
ity in the natural order, or as historical documents
testifying to facts of which the narrators had
personal knowledge; but without that authority
we should not accept them as "inspired," or as
the Word of God.

(3.) What is the internal evidence to which
in the case of the Gospel according to St. Luke
the Witness alludes? In the preface to his
treatise, the writer assigns the motives which
induced him to write:—"For as many as
many have taken in hand to set forth in order
a declaration of those things which are most
surely believed amongst us * * * it seemed
good to me also * * * to write
unto thee in order most excellent Theophilus."
Certainly from these words it would be difficult
to prove that St. Luke was inspired, and mov-
ed by the Holy Ghost to write his gospel.

(4.) What are those "Oriental branches of
the Christian Church" to which the Witness
refers, as bearing much more valuable testi-
mony to the Canon of Scripture than does
"the secondary evidence of the Roman
Church?" Wherein, we ask, does the Oriental
Canon of Scripture differ from that given by
the Council of Trent in the sixteenth century?
from that enumerated by Pope Eugenius IV.
in the fifteenth century, and accepted without a
word of protest or disclaimer by the Bishops
and Fathers of the Greek Church who in the
same century assisted at the Council of Flor-
ence, and ratified the reunion of the Occidental
and Oriental branches? Wherein does the
Tridentine Canon of Scripture differ from that
given by St. Augustine? * whom we cite, not
to prove that the books by him enumerated as
Canonical were rightly so esteemed; but simply
to prove the historical fact that in the fourth
century they were so esteemed, and that there-
fore the testimony of the Roman Catholic
Church of to-day has high antiquity to support
it.

As probably on all these points the Witness
is profoundly ignorant, we take this opportunity
of informing him that the Canon of Scripture
of the Greek schismatic church, as set forth by
a Synod held at Constantinople in 1642 under
the Patriarch Parthenius includes these books
which Protestants term "apocryphal;" that

* De Doctrina Christiana, l. 2, c. 13.

the Nestorian and Eutychian heretics, who re-
nounced the Catholic faith in the fifth century,
retain these same books in their Canon, thus
bearing valuable testimony to the antiquity of
the actual Roman Canon; and that the Canon
of Scripture as given by St. Augustine as that
of the entire Christian Church of the fourth
century, is identical with that set forth by Eu-
genius IV. in the fifteenth century, and by the
Council of Trent in the sixteenth. Why then
does the Witness profess to prefer the testimony
of the Oriental to that of the Occidental
branches of the Church—since that testimony is
uniform.

(5.) But the answer, properly speaking, of
the Witness to our question—"How do Pro-
testants determine the Canon of the New Test-
ament?" is contained in the following passage:
"The Jewish Church is our witness for the Old
Testament, and the Christian Church for the New."
Protestants do not accept the authoritative dictum
of any modern body, but the concurrent testi-
mony of the Bible students of all ages."

And so—as we said would be the case—to
determine his Canon of Scripture, the Witness
is obliged to fall back upon the testimony of
the Christian Church, and the "traditions of
men"—the "Bible students of all ages." But
is, or was, the Christian Church infallible in
the supernatural order? If she be so, if she
were so, then is her testimony sufficient to es-
tablish other supernatural facts, besides that of
the "inspiration" of the Scriptures; if the
Christian Church be not infallible in the super-
natural order, or if there never existed on earth
such an infallible Church or teacher since the
death of the last of the Apostles, then the
testimony of the Christian Church as to the
"inspiration" of Scripture is not worth a straw;
and the faith of Protestants, in as much as it is
based upon the Scriptures as the "inspired"
Word of God, has in last analysis nothing bet-
ter to rest upon than the testimony of a fallible
body. Such testimony is, we admit, sufficient
to establish the fact that, at a certain epoch,
certain writings were generally believed to be
"inspired" writings, or the Word of God; but
the question at issue is not as to what was
believed by the Christian Church concerning
those writings, but as to what they actually
were. We can understand the syllogism—

- 1. The early Christian Church believed cer-
tain writings to be inspired.
- 2. But the early Christian Church was in-
fallible, i.e. could not err in matters of faith
essential to salvation.
- 3. Therefore the writings by her believed to
be inspired, were really inspired.

Take away, or omit the middle term of this
syllogism, and the conclusion would be an ab-
surdity, or a non sequitur.
As to the "concurrent testimony of the Bible
students of all ages,"—apart from the consi-
deration that no such concurrent testimony is
to be obtained; that in the past, as in the pre-
sent day, there have always been Bible students
who called in question even the genuineness
and authenticity of some of the Scriptures,—as
for instance one Luther who rejected the Epistle
of St. James—apart we say from this consid-
eration, "the concurrent testimony of these Bible
students" is but the tradition of fallible men.

And so again it comes to this:—That to estab-
lish their Canon of Scripture,—or what practi-
cally amounts to the same thing, to establish
the "inspiration" of the writings of which that
Canon is composed—Protestants must fall back
upon the "Christian Church," and the tradi-
tions of men!—"the testimony of Bible stu-
dents;" amongst the most learned of whom the
greatest discrepancies of opinion exist, even at the
present day, as in the days of Luther, as to the
"genuineness" the "authenticity" as well as to
the "inspiration" of many of the writings
contained in the New Testament! If the
"Bible be the religion of Protestants," all we
can say is that it rests upon very unstable, not
to say rotten foundations.

Some particulars concerning the Right Re-
verend Mgr. Taschereau the future Archbishop
of the Province of Quebec, will no doubt not
prove uninteresting to our readers:—

His Lordship belongs to one of our oldest
and most distinguished French Canadian fami-
lies, and one which has furnished many of its
members to the Bar, the Bench, and the Legis-
lature. He was born on the 17th of February,
1820, at Beauce and is therefore now fifty-one
years of age. Having completed his studies
with great success, the young M. Taschereau
was promoted to the Priesthood on the 10th of
September 1842, having previously received
the Tonsure and Minor Orders at Rome.—
Soon after his elevation to the Priesthood he
was named one of the Professors at the Semi-
nary, and in 1847 was appointed Director, and
Prefect of the Studies. After the Provincial
Council of Quebec in 1854, the Reverend
M. Taschereau was despatched by his eccle-
siastical superiors on a mission to Rome, charged
with the honorable duty of laying the Decrees
of the said Council before the Supreme Pastor
of the Church for his approval and ratification:
on occasion of this visit the reverend gentleman
was raised to the dignity of Doctor of Canon

Law. On his return to his native land the re-
sponsible position of Rector of the Laval Uni-
versity was imposed upon him whose functions
he discharged for many years. In 1861 the
late lamented Archbishop of Quebec, Mgr.
Baillargeon, appointed him one of the Vicars
General of the Diocese, in which capacity he
accompanied the deceased Prelate to Rome as
one of the Theologians at the Ecumenical
Council of the Vatican; whose sessions have
been interrupted and suspended by the forcible
entry into Rome of the Piedmontese, and the
consequent captivity of the Pope. Since the
death of Mgr. Baillargeon, the Rev. M.
Taschereau conjointly with the Very Rev. M.
Cazeau has administered the affairs of the Dio-
cess. Our new Archbishop has endeared him-
self to the Irish population of his Diocese, by
his constant care for their interests; a Quebec
Protestant paper publishes the following parti-
culars:—

"It is interesting to add that the Archbishop elect
was one of the first of that heroic band who went
to assist the then chaplain of Grosse Isle—the Rev.
Mr. McGarran, now Rector of St. Patrick's—in his
ministrations to the unfortunate emigrants of 1847;
when he contracted the dread typhus, to which he
was very near succumbing. His kindness to his
fellow Catholics—the Irish—during that period, well
calculated as it was to try good men's souls, is a good
augur of his impartial government of them as of his
own compatriots, in the new and exalted position to
which he has been called."

A very important decision with reference to
the right of the State to sit in judgment upon
the action of the Ecclesiastical Courts has just
been given in the United States by the Supreme
Court. The facts are these:—

Mr. Cheney is, or rather was, a minister of
the Protestant Episcopal denomination; but
being of what are called Low Church, or
Calvinistic proclivities, he entertained strong
objections to pronounce the word "regenerate"
which the said Protestant community uses in
its form for Baptism of Infants, and enjoins to
be used by the minister administering that
Sacrament. Mr. Cheney would not comply
with this injunction; whereupon he was cited
before a synod, or ecclesiastical tribunal com-
posed of ministers of his own denomination, by
whom he was condemned and suspended.

Hereupon, as in the Montreal Guibord case,
Mr. Cheney carried his grievance before the
civil tribunals, urging them to interfere in his
behalf, and protect him against the arbitrary
condemnation of his Church, which had dis-
missed him. Hereupon issue was joined; and
after lengthy pleadings, judgment has been
given against Mr. Cheney on the broad grounds
that members of any ecclesiastical society are
bound to submit to the laws and discipline of
that society; or else they, by their contumacy,
forfeit any rights or advantages which, in
virtue of their connection with that society they
might have had the privilege to claim, and that
therefore a civil court has no right to interfere.

This decision covers the whole ground in the
Guibord case. The deceased in whose name
the action is instituted refused to submit to the
known laws of the Catholic Church, and by so
doing forfeited all claims to her services after
death. The case, as the saying is, lies in a
nut-shell.

RIVAL REVIVALISTS.—It seems that they
have been getting up a Revival down Cape
Breton way; we find an account of the out-
break in the Witness of the 23rd ult., copied
from a New York paper.

A Rev. Mr. McLeod is the getter-up of the
Cape Breton affair it appears, and he it is who
describes it. Of Revivals in general, of Revivals
got up by other men, he has no great opinion;
but his is the genuine article, and no mistake
about it. We must confess, however, that we
see no difference betwixt the symptoms of Mr.
McLeod's Revival, and that of the other gen-
tlemen, his rivals in the same line of business.
Mr. McLeod says:—

"I candidly confess I have no great confidence
in much of what is called revival work in this country.
Many there are, I find, who think they can get up
a revival when they please; and so they can, for what
they call a revival is altogether the work of man.—
They sound a trumpet before them; they raise a
little excitement and keep up a little high pressure
for the purpose; they hold some meetings for a few
weeks, and then the work is done."

The work, however, which from his shop he
turns out, is, if we may take his word for it, of
a very superior description. Yet, to us, it
seems marvellously like that which he depre-
cates. Here is a description of it, as it broke
out in July last:—

"On the Monday after the service was concluded,
as a few parting words were spoken, there was an
outburst of feeling in cries for mercy which might
be heard at a considerable distance. Several were
prostrated and could not leave the place for some
time."

A week later the same scene presented itself
in another place; the people broke out into
screams, and fell off in convulsions; the conse-
quent confusion was "so overpowering that it
was impossible to proceed," says Mr. McLeod,
who certainly knows, as well as do his rival re-
vivalists, how to blow or "sound his own
trumpet;" and so the strange disease charac-
terized by yelling, shrieking, and prostration,
goes on the present day; to be succeeded in due
time by—Well the annals of other places, es-

pecially the North of Ireland, that have been
afflicted in like manner, tell us by what.
Mr. McLeod may claim some special glory
for his revival, as compared with these got up
by other and inferior practitioners; but there
is a striking family resemblance, betwixt them
all. They are all "one man's barns;" and
their strange excitement proceeds from the same
source as that from whence flowed the pheno-
mena exhibited at the tomb of the Deacon
Paris during the days of Louis XV. The
Convulsionnaires of the eighteenth century, and
the Revivalists of the nineteenth are both of
one stock.

DEAF AND DUMB INSTITUTE.—A Soiree
in aid of the funds of this most valuable in-
stitution was given in the St. Patrick's Hall, on
the evening of the 23rd ult., and was largely
attended. The proceedings of the evening
consisted of several pieces of music brilliantly
executed by MM. Leduc and Martel, accom-
panied by others of our artists of whom the
City is justly proud. Addresses in both lan-
guages were delivered by Drs. Pelletier and
Hingston, in which the condition of the deaf
and dumb of former days was strikingly con-
tracted with their condition in the present.

The most interesting feature of the evening's
entertainment was to be found however, in the
Addresses delivered, in both languages—for to
both equal attention is paid in the Asylum—
by the pupils themselves. Many of our
readers are not perhaps aware that modern
science has discovered the means of teaching
those whom we call Deaf-Mutes to articulate,
except in very extreme cases—so that they are
at once put in communication with the external
world. Of this process, which M. Belanger
the self-devoted Director of the Mile End In-
stitution has carefully studied in France, Ger-
many and Belgium where for sometime it has
been in operation, we propose shortly to speak
more at large, as of one of the most interesting
discoveries of modern times. The audience at
the Soiree had an opportunity of judging of its
perfect feasibility, by the two Addresses, one
in French, the other in English which were
delivered in their presence, as well as by the
other exercises which were conducted before
them. The subjoined is the text of the English
Address:—

Your Lordship, Ladies and Gentlemen,—
We are indeed very happy to see that you pay so
much attention to us, poor deaf and dumb. You
come to-night to see us speak. Yes! with God,
from whom all true good derives, with your liberal
gifts and our devoted teachers we are dumb no
longer.
We began to learn to speak about October last,
that is, since the return of our beloved Principal
from the Old Country where he had gone, through
your aid, to get the method which makes the deaf
hear and the mute speak,—a method which was un-
known in this Country.

We are far from speaking correctly yet, but the
first words we asked to learn were words of thanks
to you, Your Lordship, Ladies and Gentlemen.
Now, please to accept the sentiments of profound
gratitude of all the pupils of this Institute.

COLLEGE STE. MARIE.—We had the plea-
sure of assisting at a very agreeable Musical
and Dramatic entertainment, given on the
evening of Shrove Tuesday by the pupils of
this institution. As usual the arrangements
were excellent; the performers elicited much
applause; and a large and most respectable
audience testified by their reiterated plaudits
to the satisfaction which the spectacle afforded
them.

We have to acknowledge the receipt as we
were going to press of a Mandement from Mgr.
the Bishop of Montreal, publishing the Decree
which proclaims the Blessed Patriarch St.
Joseph, Patron of the Universal Church. This
document shall appear in our next.

WAR CONTRIBUTIONS.—From an article in
the London Times it appears that betwixt the
years 1792, and 1800, Republican France im-
posed upon Austria, Prussia, and other German
States, War Contributions to the amount of
Sixty-seven Millions of pounds sterling; and at
that time money was worth much more than it
is now. This system of levying War Contribu-
tions, or making war support war, was con-
tinued by Napoleon during the course of his
victorious career, and we are, therefore, not
surprised that Germany, having now the upper
hand, seeks to retaliate in kind.

TO WHAT THEY HAVE FALLEN.—The
N. Y. Freeman powerfully and faithfully
describes the degradation of the United States,
and the loss of liberty which the policy of the
Northern States, and of the Radical party has
inflicted upon the once free country:—
"Events have changed things, greatly. We are
not, as a people—we of the United States, what we
were when the gallant Frank Pierce was President
of the United States. We were then a Federation
of Free Republican States. We are, now, a subject
of a vulgar plutocracy. Principles, honor,
everything except brute power, or tangible influence
of men in momentary power, (soon to give way to
men still more unscrupulous,) have vanished."

The Rev. M. Godard, lately cure of Notre Dame
de Stukely has succeeded the Rev. Mr. Hardy as
cure of St. Roch. Mr. Deschamps of St. Hugu, takes
the place of Mr. Godard, and Mr. Doray, lately or-
dained, succeeds to the vicariate of St. Hugu.