

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, NOV. 6, 1868.

ECCLIASTICAL CALENDAR.

NOVEMBER—1868.
Friday 6—Of the Octave.
Saturday 7—Of the Octave.
Sunday 8—Twenty-third after Pentecost. Oct. of All Saints.
Monday 9—Dedication of the Basilica.
Tuesday 10—St. Andrew Avellino O.
Wednesday 11—St. Martin B. O.
Thursday 12—St. Martin P. M.

NEWS OF THE WEEK.

The Imperial Parliament was to be dissolved early in November, and writs for a new election would be issued immediately. In Spain a constitutional monarchy is spoken of, and Ferdinand is the person on whose head the crown is to be placed. In the meantime signs are not wanting, that a social, rather than a mere political or dynastic revolution is contemplated by the people. Bread riots, reminding us of the days when a Parisian mob was wont to storm the Halls of the Legislature with the cries of "Bread and the Constitution of '93"—are reported as already having occurred. "What is the good," argue the people, "of a revolution, if it does not lower the price of bread?"

Pressure is being put on the Sultan by the United States to compel him, in violation of treaties and European international law, to open the Dardanelles to the armed ships of all nations. This demand will, we suppose, be strenuously resisted by all the Western Powers of Europe.

The Presidential contest in the United States has terminated in the election of General Grant.

On our second page will be found a document of highest importance to Protestants, or baptized non-Catholics, being a Letter addressed to them by Christ's Vicar on earth, reminding them of their duty of absolute, unqualified submission if they would deliver their souls from hell: and exhorting them by the fatherly love he bears them, and by regard for their eternal interests, seriously to consider, and to examine themselves carefully, whether they be in the road which leads to life everlasting, or in that whose end is death.

This document must we should think, suffice to dispel the illusion, if such illusion still exist, that anything like a corporate union with the Catholic Church, of all or any of the many Protestant sects, is possible, or contemplated at Rome. The idea of such a union, whether with Anglicans, or Methodists, whether with Mormons, Quakers, or any other Protestant sect, is simply preposterous, the product of a disordered mind. Christian Unity, the union of all Christendom in one faith, one doctrine, and in one hope, the gathering together of all who have been baptized in one fold, is indeed a thing to be desired, to be sought after, to be earnestly and incessantly prayed for: but a corporate union with the Catholic Church, of sects such as the Anglican or Presbyterian, or indeed of any other Protestant sect, destitute as they all are, of Orders, or real ecclesiastical organization of any kind, being simply aggregations of individuals, whose ministers are but laymen, without authority to preach, without power to administer the sacraments, and destitute of any semblance even of a divine mission, is what no Catholic desires, seeks after, or prays for. This is not the union that the Holy Father yearns for, and exhorts his rebellious children to consent to.

With the Eastern schismatic bodies such as the Greek Church, which have valid Orders and valid Sacraments, whose priests are real priests, and whose bishops are bona fide not sham bishops, a corporate union is possible, provided only that in their corporate capacity, these bodies severally submit themselves unreservedly to the See of Peter, and its teachings. But with Protestants the case is quite different. These, if they really seek after Union, can attain it only through the process of individual submission; each one for himself, and for his soul's salvation must seek reconciliation with his spiritual mother, against whom he has rebelled. Other terms of Union, the Catholic Church will never so much as entertain.

As the Montreal Gazette, and very actively, "there is to be any union betwixt the

Papal See and the Protestants, some of the present dogmas of the Roman Church will have to be modified, if not abolished. It must be remembered, in this connection, that if the Pope has the power to 'make' he also claims the power to 'unmake.' The Gazette will pardon us, we hope, for trying to set him right.—The Pope can no more "make" or "unmake" a dogma than can the editor of the Gazette, and he claims no such power. All he can do is to decide what in the religious order is true, what is false, and to define what God Himself has revealed in the matter in question. The Pope can neither add to, nor take away one iota from, the depositum of faith, of which he is the duly constituted guardian. But to modify or abolish a dogma would be a recognition of error, an admission of fallibility, and therefore an implicit renunciation of every claim which the Catholic Church has upon the allegiance of Catholics; for it is only because they believe her to be supernaturally guarded against error, that they believe one word of what she believes and teaches. Therefore the very process of modifying or abolishing a single dogma hitherto taught by the Roman Church, would at once deprive her of all her present adherents, who submit to her because, and only because, they believe that the Church in matters of dogma cannot err, can neither deceive nor be deceived. The idea of the Gazette is this then, and the idea is so far true. That it is impossible that there can be any union betwixt the Papal See and Protestants, unless the former become Protestant, i.e., assert formally her fallibility, and thus herself protest against her claims to be the one divinely appointed, and therefore infallible medium, for preserving pure, and transmitting in their integrity, all the truths revealed to man, by God, through Jesus Christ. On the one hand the Pope tells that there can be no union unless Protestants become Catholics; on the other, the Gazette assures us that union is impossible unless the Roman Catholic Church become Protestant. In this instance both propositions are strictly true.

So also is the admission by the Gazette that the religious question of the day "is not now between superstition, and protests against it by another class of believers. But between all faith and simple rationalism." This is the plain truth which Catholics have long ago asserted—and the truth of which the experience of every day confirms. There is not, there can not in the nature of things, be any middle ground logically tenable betwixt extreme Popery, with all its superstitions, if you will so style its teachings, and simple rationalism, that is to say, the rejection of all revealed religion, of everything above the natural order.

The *Minerva* of the 29th ult. gives us some interesting and valuable details respecting the origin of certain disputes that have lately occurred betwixt the Seminarians of St. Sulpice, and the Indians whom they originally settled, and whom they still support, and cherish on their property known as the Seignory of the Lake of Two Mountains.

This property was acquired early in the eighteenth century by the Sulpicians, who paid for it a very high price, induced to do so by motives creditable to their patriotism, their charity towards the Indians, and to their zeal for religion. Indeed so enormous was the price that the French government felt itself bound subsequently to grant an indemnity to the Sulpicians for the large sums by them expended in settling the district, and on public buildings, such as churches, and a fortress for the defence of the Colony. The rights and titles thus acquired were recognised by the British Government at the cession to it by France, of Canada, since the first named expressly recognised the right of the Sulpicians, if they pleased to do so, to sell their property in Canada, as the absolute owners thereof, and to transfer the proceeds to France or elsewhere. Again in 1840, the rights and titles of the Sulpicians of Montreal were, after long and careful scrutiny, formally recognised and guaranteed, (not granted, or created), but recognised as already existing—in a document commonly spoken of as the 'Ordinance of 1840: and we may safely say, that no individual in the British Empire holds his property by titles better or more sacred than those which the Seminary of Montreal can produce for the property by them claimed in Canada.

Well too would it be for society if all proprietors made the same generous use of their proprietary rights as do the Sulpicians. Recognising and acting upon the principle that, if property has rights, it has also duties, they devote the proceeds of their Seignory of the Lake of Two Mountains to purposes charitable, and of public utility. At their own cost they construct roads, and support schools. To the Indians they give lands, and encourage them to cultivate them, and to develop all the resources of the soil. When, as too often, through bad seasons, or their inherent improvidence, the Indians seem likely to suffer from want, the Seminary rushes to their relief, furnishing them with employment, and in cases of need, with gifts of all kinds. The sums thus annually expended exceed \$12,000. Only

one restriction or qualification is imposed by these generous benefactors of a race which, but for the parental care of the Catholic Church, would long ago have disappeared from the face of Canada, as it has disappeared from the Protestant settlements to the south of us, to wit, Massachusetts, and the New England States—That restriction is this: That the wages paid, be in kind, that is to say in food and clothing, since experience shows that, when paid in money, the usual practice of the recipient is to expend the money in intoxicating liquors. It would exhaust our space were we to attempt even an enumeration of the benefits which the Sulpicians daily confer upon the Indians, whom in their charity they have taken under their charge: to whom they furnish gratuitously instruction, religious and secular, lands to cultivate, and in hard seasons, food to eat, and clothes to wear.

But Indian nature is, like European nature, often too ready to forget benefits received, and to listen to the counsels of designing knaves.—Gentry of this stamp have, it appears, been at work amongst the Indians settled on the property of the Sulpicians at the Lake of Two Mountains, and have by lying speeches succeeded in spreading the notion that they—the Indians, and not the Sulpicians—are the owners of the property: that the Sulpicians have stolen and destroyed the title deeds conveying these lands in perpetuity to the Indians: and that to the latter a great wrong is done by the Sulpicians, when food and clothes are given to them in lieu of money. Hence the disturbances which have lately taken place.

It will be seen then, that the whole question resolves itself into this: To whom does the property known as the Seignory of the Lake of the Two Mountains belong? The Sulpicians have, and can produce, the clearest of titles. The official Acts of the French Government under whose regime the property was by them originally acquired at a great price: the recognition of the validity of their claims to the absolute ownership of the property in question by the British Government at the time of the cession of Canada—since that government admitted the right of the Sulpicians to sell the property, and to do what they pleased with the proceeds of the sale: and again they can produce the later formal recognition and ratification of their pre-existing proprietary rights, by the British Government of 1840, in the Ordinance above alluded to: for it must always be borne in mind that that document nowhere pretends to grant, or create a title to the property in question: but throughout purports to be a recognition to the validity of the Sulpicians' claims, which had been called in question. It is simply a judicial act, pronouncing final judgment upon a disputed point; not a grant or title in itself, but simply a judicial recognition of the validity of former grants, and of the claims put forward by the Sulpicians.

• We cite the text of the Ordinance:—
'Whereas the Ecclesiastics of the Seminary of St. Sulpice established at Montreal in this Province have since the Capitulation . . . held, possessed, and enjoyed, and do still hold, and enjoy, certain Seignories.
'And whereas doubts and controversies have arisen touching the right and title of the said Ecclesiastics;
'—it is by the document in question ordained, and enacted:—
'That the right and title of the said Ecclesiastics, to the property in dispute.
'Shall be, and are hereby confirmed, and Declared GOOD, VALID, AND EFFECTUAL IN THE LAW.'

RELIGIOUS LIBERTY IN SPAIN.—As we anticipated from the outbreak of the revolution, religious liberty of the true Protestant type has been established in Spain. The Jesuits have been expelled, the Religious Orders abolished, and their property stolen by the revolutionary scum whom the political storm has brought to the surface. This is of course matter of joy to Liberals everywhere. "We were very much surprised," says the *Witness*, "when we saw Spain itself applying its very first days of liberty to the abolition of religious Orders, to the expulsion of the Jesuits, to securing freedom of worship. . . . Had Spaniards been as ignorant as supposed, they would certainly not have shown such good sense."—*Mont. Witness*, 28th ult.

In the same way the Junta issues a statement "upholding individual liberty,"—these are the very words of the document as given in the *Times*, "and the inviolability of domicile." The first of these—"individual liberty"—it vindicates by condemning as criminals, and without even the form of a trial, a body of citizens against whom nothing but their religious opinions can be urged; the second, "inviolability of domicile" it inaugurates by the invasion of the domiciles of the religious Orders, the expulsion of the inmates, and the sequestration of their property. There is nothing, in short, so curious, so bizarre, the French would say, as Liberal nomenclature, and the vocabulary of the Protestant world.

And what renders it more curious in the eyes of Catholics is, that in their own case Liberals and Protestants employ words in such a very different sense. They would hardly, for instance, qualify the acts of a Catholic Government which, having amongst its native born citizens a number of Protestants, should, without specific charges brought against them and without form of trial,

expel all Calvinists, and should confiscate the property of all Methodists—as acts tending to establish religious liberty: and if what Spain be doing can properly be designated as the setting up of "freedom of worship," then undoubtedly Louis XIV., by his revocation of the Edict of Nantes, and his expulsion of the Huguenots, approved himself a champion of civil and religious liberty. And as, when the Sovereign Pontiff does not give unlimited licence to Protestant foreigners to set up their particular conventicles within the walls of Rome, and in the very shade of the Vatican, there is no end of abuse lavished upon him by the Liberal and Protestant press, Catholics are at a loss to conceive how the banishment of native Spanish citizens, and the spoliation of others by a Spanish Government, can elicit its warmest approbation. Such inconsistency we could indeed understand in, and look for from, hypocrites, who, with lying lips utter sentiments, beautiful sentiments, like *Joseph Surface*, which their hearts disavow: but in intelligent Liberals, full of brotherly love, and in Protestants who have found the truth "as it is in Jesus," the thing is inexplicable.

We remember however that it was in the name of "Liberty, Equality, and Fraternity," that the clergy of France in the last decade of the eighteenth century, were hunted down, massacred, transported "vertically," as that great Liberal and worthy champion of perfect religious freedom Carrier termed it, and otherwise made, like the Christians of the days of Nero, a spectacle to men and angels: that it was in vindication of liberty and the rights of conscience that the French revolutionists celebrated their so called "Republican Marriages" by tying together priests and nuns, and throwing them into the Loire, whose stream ran putrid with these acceptable offerings on the altar of the insatiable Goddess of Liberty: and so when we find that, in the same sacred name, perfectly analogous acts are to-day perpetrated in Spain, and are enthusiastically applauded by the evangelical Protestant press, we conclude that, as Protestantism and Liberalism indulge in a nomenclature peculiar to themselves, so also they have their peculiar code of morality; and that, like a very distinguished personage with whom they are supposed to stand in close relationship, they have exclaimed "Evil be thou our Good."

Recent movements of the troops hitherto stationed in these Colonies, have by many been accepted as a practical commentary on the *London Times* of the 1st ult. That journal gave it as a well authenticated report, that the British Government was about to withdraw its troops from North America: and to throw the cost of the naval and military defences of the newly erected Dominion upon its people. Recent events would seem to indicate that such are the intentions of the British authorities: and that they will be gradually carried into execution.

This is what the people of England have been led to expect would be the result of Confederation. They were told that that measure would in some mysterious, or at all events unexplained, manner, increase, and develop the military resources, and means of defence of the Confederated Provinces, and thus relieve Great Britain from a great expence. From this side of the Atlantic arose the shout that a *New Nationality* had sprung into being in North America: and in England they logically concluded that every body, or collection of men claiming to be a "nationality;" should be competent to defend itself, or at all events, in time of peace, should be able to dispense with the assistance of troops of another nation. The heavily burthened English tax payer does not, cannot understand why he should be obliged to maintain troops for another "nationality," he cannot be made to see what need there can be for British troops in the Dominion, if Confederation would so greatly augment the military power of the Confederated Provinces, that that measure was so favorably accepted in England: and now, naturally enough, they expect that they should no longer be burthened with the charge of troops for the defence of Canada. Whilst it was a Province, a Colony, it was but right and proper that it should be defended by the naval and military forces of the Mother Country: now that it has set up business on its own account, that it repudiates the low estate of a Colony, and aspires to be a nationality, a nation—it is equally right and proper that it should support its own army and navy, in time of peace. All that it can expect from Great Britain is, that in time of war, the latter country should come to its assistance as an ally. If we accept the honor of a new and distinctive nationality, we must, we say, accept also the risks, duties, and burthens inseparable from such an honor: and it would ill become us to insist that another nationality should undertake those risks, duties, and burthens in our place. "What is the good of Confederation to us?" the people of England naturally ask—"if we are to find ships,

and soldiers, even in time of peace, for the service of the Dominion?"

Great Britain has a navy: Great Britain has splendid soldiers, and magnificent regiments; she has troops, but properly speaking, Great Britain, except in India, has no army; because her soldiers, her regiments, her troops, are frittered away, a thousand here, and a thousand there, over the whole face of the earth. Now by the language of our publicists, and of our own press, the people of England have been taught to expect that Confederation would so increase our military means of defence as to enable them to recall that portion of their scattered and dispersed troops which had hitherto been employed in doing garrison duty in British North America: and the recall, sooner or later, of all British troops serving in the Dominion must therefore be accepted as the logical consequence of Confederation; as the necessary result of that measure, which every Canadian statesman endowed with ordinary foresight must have anticipated: which the heavily burthened English tax payer, at all events, clearly foresaw, and which alone caused the measure of Confederation to find favor in his eyes. And though perhaps he could not very clearly explain how a political measure, which would not add a man to our population, could increase our strength in a military point of view, John Bull would be grievously disappointed should he find by experience that the burthen and cost of defending the "Dominion" will still be thrown on his shoulders, and will be just as heavy and as great as was the burthen and cost of defending the several Provinces of which the Dominion is composed.

* Numbers too are always crossing and re-crossing the ocean in transport ships.

Monseigneur the Bishop of Montreal has returned from his long and fatiguing tour of Pastoral visitation. His Lordship's health is good.

We are requested to state that the lecture by the Right Rev. Dr. Lynch, before the Catholic Young Men's Society, on the 3th inst., is unavoidably postponed till Tuesday evening, the 10th inst. We hope to see the St. Patrick's Hall well filled on that occasion.

The second session of the Ontario Legislature was opened on Tuesday last by his honor the Lieut. Governor.

We learn from the *Toronto Freeman* that on Friday the 23rd ult. His Lordship the Bishop of Sandwich returned to his diocese after an absence of three months in Europe. An address expressing the pleasure of his flock was presented to the Bishop on the occasion. From the same journal we learn that the newly erected Catholic Church at Stratford will be opened on Sunday next the 8th inst. The Bishops of Hamilton, Toronto, and Sandwich are expected to be present, and the sermon will be delivered by the eloquent priest, the Rev. Father O'Farrell.

A Vermont paper has a paragraph illustrative of the moral beauty of a divorce law. A man and his wife, together with their hired servant, rode over one fine morning to St. Johnsbury, Vt., and whilst the husband was settling with a lawyer the costs of a divorce betwixt himself and his wife, the latter and the hired man were married. The woman had eight children by her first husband, the youngest of whom was only three weeks old.

CONFIRMATION.—On Wednesday, the 28th ult., His Lordship Bishop Lynch, of Toronto, administered the Sacrament of Confirmation to upwards of seventy children, at St. Columbkil's Church, in the Mission of Mara, North Ontario. Some of the children made their first communion on the same occasion; quite a number of the parishioners, likewise, took advantage of the presence of several of the clergy to approach the Sacraments.

On the conclusion of the ceremonies, His Lordship addressed the people in his usual impressive and earnest manner: he alluded, in terms of praise and felicitation, to the great social and moral improvement, which he had remarked in them, a progress, signalled by the amelioration of their farms and homes, by their growing influence in civil affairs, by the decrease of vice, by the erection of elegant and commodious churches, and above all, by the frequentation of the Sacraments. After some encouraging exhortations, His Lordship concluded by blessing the congregation and the mission. The credit of this edifying spectacle is due, under God, to the zeal and energy of the esteemed pastor of the Mission, the Rev. K. A. Campbell. He has encountered many difficulties in the exercise of his ministry here during the last three years, but the present flourishing state of affairs in the Mission exhibits most clearly the success of his labors. The Rev. Gentleman is at present engaged in building in the village of Brechin, a handsome brick church, calculated to seat about six hundred persons: on its completion, he intends to commence a still larger structure, in the village of Orillia, to meet the growing wants of the Catholics of that neighborhood.