

The True Witness.

AND  
CATHOLIC CHRONICLE,  
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MONTEAL, FRIDAY, SEPT. 10, 1869.

ECCLIASTICAL CALENDAR.  
SEPTEMBER—1869.  
Friday, 10—St. Nicholas Tolentino, O.  
Saturday 11—Of the Octave.  
Sunday, 12—Seventeenth after Pentecost.  
Monday, 13—Of the Octave.  
Tuesday, 14—Exaltation of the Holy Cross.  
Wednesday, 15—Ember Day. Octave of the Nativity.  
Thursday, 16—SS. Cornelius and Cyprian, P. M.

NEWS OF THE WEEK.  
The reports circulated as to the failing health of Louis Napoleon are so vigorously contradicted by official organs, that it is difficult not to believe that in these reports there is a good deal of truth; whilst the constant assurances given of the Emperor's restored health are calculated to raise serious apprehensions as to his dangerous condition. According to latest bulletins it is affirmed that the Emperor's state of health is satisfactory, and that his convalescence will be rapid, if he takes necessary rest.

This is sufficiently alarming; for it is a fact, though a disgraceful and melancholy one, sadly suggestive of the frail basis on which modern European social order rests, that it is dependent on the life of one elderly, and not very strong constituted gentleman. The death of Louis Napoleon would be the signal for the unchaining the hell-hounds of the revolution in Europe, and a general war. No one can foresee what form of government for France would thereupon ensue. In so far as the actual ruler has settled or established anything, he has established, not his dynasty, but elective Cæsarism, and there is no one we suppose who fancies that the poor boy called his son has the faintest chance of succeeding the present Emperor. Hereditaryism in the political order is, in so far as France is concerned, defunct; and if the principle it involves be invoked, the logical consequence must be the restoration of the representative of the elder branch of the Bourbons. But it will not be invoked, that is certain, although everything else with regard to the government of France after the death of the present occupant of the Imperial throne, is enveloped in obscurity. It is sad that such should be the case; and indeed the strongest conceivable condemnation of the present much vaunted age is to be found in the fact that so much depends on the life or death of one single man; of a man not remarkable amongst men for his talents or virtues, and who owes his extraordinary elevation to the accident that he bears the name of the reputed uncle the first Napoleon, and therefore represents to France the principle of the Revolution armed and organized.

There is nothing of interest to report from the Continent generally. In Spain affairs are going from bad to worse, and a reign of terror seems the only form of government at present possible in that distracted country. For the present moment the Carlist party seems crushed. The anti-Catholic papers are dropping the Cracow Nun story, its falsity in all important particulars having been established by the testimony of a sister of the insane nun, and of the physicians who regularly attended her in her cell, and under whose advice the nuns acted. It has however served the turn, and has stimulated popular prejudice against Catholic institutions.

IS PROTESTANTISM A FAILURE?—Many of our readers may remember how lively a controversy on this topic was evoked last winter by a sermon preached by a Protestant clergyman in the United States, who maintained that Protestantism, considered as a phase of Christianity, had failed; and that its most signal triumph was the destruction of all definite, or distinctive Christian belief in those countries where it had obtained firm foothold. This thesis was warmly opposed by other Protestant ministers no doubt, and many specious arguments were adduced in defence of Protestantism as the one pure Christian religion, as embodying the great principle of Christian life.

We do not propose to renew the controversy, or to say one word of our own, either for, or against Protestantism. But holding that facts are stronger than arguments however specious, or theories however plausible, we content ourselves with laying before our readers a few facts with respect to Germany, the birth place, and chosen home of modern Protestantism; from which facts the reader may draw his own conclusions. The facts themselves are furnished us by a Protestant witness, the Berlin correspondent of the *London Times*, writing under date of August 11.

Speaking of the recent attempt of an infidel fanatic to shoot a Protestant minister, the correspondent of the *Times* draws the following picture of the religious condition of Protestant Germany, of the actual working of Protestantism and Protestant principles in that country:—

The event throws a light upon the sad state of religion in this country. I am afraid the prisoner was right in supposing that many will appreciate his motive, though they will abhor the deed. I have previously stated in these columns that three fourths of all educated men in Germany are estranged from the dogmatic teaching of the Christian creed—estranged from it to the extent of disbelieving the sincerity of many of the clergy. Only a small fraction of the nation attends Divine service; the educated men, more especially, you meet in the church on a Sunday are few and far between.

To take a broader view, who that knows modern Germany will call it a Christian land, either in the sense Rome gives to the term, or in the meaning Luther attached to it? Roman Catholicism mainly exists among women and in the lower classes; and that glorious Augsburg Confession, to maintain which Germany in the Thirty Years' War suffered herself to be cut to pieces by Austria and Austria's allies, has long ceased to be the authority it was, and instead of an adamant foundation of public belief, is now-a-days a mere ornamental decoration appended to the intellectual status of the land. In whatever section of society you may happen to move, there is the undeniable fact that the dogmatism of St. Athanasius and the statutes of the Council of Nice have entirely ceased to be a living power. Scholars have begun to denigrate Christianity as a Asiatic religion, and the public, proud of their vanquished European enlightenment, accept the degrading name.

But, despite all this, there is something like a religious movement going on in the country. Christianity is denied, yet no pains are taken to prove the why or wherefore. Latitudinarian sects are sometimes attempted to be formed, but soon abandoned and consigned to oblivion as idle and superfluous. The truth is that the majority of the educated, in their insidious march towards Rationalism, have advanced beyond acknowledging the necessity of any creed. Not content with rejecting the Bible, whose dogmas they regard as entirely exploded by the moral historical, and scientific criticisms of the day, they have begun to doubt whether any teaching on transcendental subjects can be required to promote virtue. Most, indeed, profess to believe in God and immortality, yet they have but confused notions on the relations between the Creator and mankind, and even deny or ignore the necessity of attaining to a definite knowledge on the subject. Others, more daring in their conclusions, or coarser in their feelings, go the length of questioning the possibility of God's interfering with the self supporting machinery of the world, and look upon prayer as a Pagan rite, and sometimes become so irrational as to consider the very existence of a God as problematical. By the side of these cultivated infidels the masses vegetate in traditional attachment to the forms of Christianity without any warm interest for or against the dogma.

This communication appearing in the *London Times* provoked two replies. One from Ernest de Bunsen, son of the late Baron Bunsen, who insinuated that the *Times*' correspondent was in error: that as an Englishman not long resident in Germany, he was not qualified to pronounce an opinion on its religious condition. To this the *Times* rejoined by assuring the public that "our correspondent is a German and a Prussian who has lived much longer in Germany than Mr. de Bunsen." Now even Mr. Bunsen admits that the Nicene phase of Christianity has ceased to be a living power in Germany.

The other critic of the *Times*' Berlin correspondent signs himself Charles H. Wright, M.A., Chaplain of Trinity Church Boulogne late British chaplain at Dresden. But even Mr. Wright is obliged to admit that in general the Protestant people of Germany are "passive disbelievers in the doctrine of the Trinity, and the other distinctive articles of the Christian faith," and all that in the way of facts against the assertions of the *Times*' correspondent he can bring forward amounts to this:—"That a mission is being carried on 'with much success amongst the cabmen of Berlin'; that in some towns Sunday schools have increased; and that 'on the whole he looks forward to a speedy triumph of the ancient dogmatic Christianity in Germany.'" Good man! he feels exactly as if he were going to taste an oyster.

We, for our parts, do not believe that Protestant Germany is, in the matter of disbelief in all the distinctive doctrines of Christianity, a whit worse than Protestantised Italy, than Protestantised Spain, or than the Protestant U. States of North America. Disbelief in all the distinctive doctrines of Christianity, of all that distinguishes it from pure theism, or natural religion, is the logical consequence of the rejection of the Romish principle of authority: and as the educated classes are generally the most amenable to reason, and the rules of logic, so we naturally find that it is amongst the educated classes of Protestants, and the men of most intellectual culture, that the rejection of the distinctive supernatural doctrines of Christianity has made the most progress. This is what Protestantism has done: whether this is to be considered a failure or a triumph, the reader will determine for himself.

There has been a Convention of Protestants to discuss the School Question. What the gentlemen proposed to accomplish we know not: what they did accomplish, and that most efficiently, was to display in a strong light the irreconcilable differences of Protestantism, and the impossibility of any agreement, on any one point of Christian doctrine, of all the Protestant sects.

Of course the great question that presented itself was that of religious teaching in Common schools. The matter was lengthily discussed. Of the speakers, the majority seemed to incline to the opinion that religious instruction was desirable in these schools, but that it was impossible. Teach said one, the plain doctrine of the Bible:

but what is the plain doctrine of the Bible? asked another. Let there be taught argued a third, the broad principles of Christianity upon which all are agreed? But retorted a fourth, what are these broad principles of Christianity which all Protestants agree to hold? None such could of course be mentioned; and after a long debate the Chairman summed up to the effect—as reported in the *Witness* of the 28th ult.—that:—"no one would say religious instruction should be banished, but all would agree that no standard could be established for all."

But as "common schools" are "for all;" and as it is impossible that amongst Protestants any common standard of religious truth can "be established for all;" therefore religious teaching must be eliminated from Protestant common schools, although "no one would say that religious instruction should be banished." This very unsatisfactory but inevitable conclusion was the sole practical result of the Protestant Educational Convention.

There is much sound common sense in the subjoined comments of the *Evening Telegraph* (Protestant) upon the windings of those whose writings and opinions upon politico-religious matters have been formally condemned by Rome. These double-faced gentry whilst it suited their purpose to do so, always insisted that they had appealed to the Pope against the sentence of their Bishop; and that pending the hearing and determining of that appeal, no one had the right to impugn their orthodoxy, or their standing in the Catholic Church. Now that the appeal has been heard, and that sentence has gone against them, they deny that they appealed to Rome, and insist that it was only some seventeen individuals in their private capacity who so acted. The *Evening Telegraph* tears this flimsy argument to pieces:—

An ingenious correspondent writes to us to make a correction. He wishes it to be understood that the *Institut Canadien* did not appeal to the Pope, but that seventeen members of it did. We did not see that this changes the question from the point of view either of the *Mimese* or treating it. Of course, for those to whom the papal decision is of no importance, the matter remains where it was, but what we drew attention to was the fact that Mr. Desaulles, President of the *Institut* recently, if not now, drew all the profit he could from the appeal. When he said:—"but we have appealed to Rome." Four years have elapsed since that. Some learned priests had told us:—"Appeal your affair to Rome. Once there regularly in appeal we should have no reason to refuse your members abolition."

Elsewhere he complains:—"After our appeal, in effect, some priests accorded absolution to the members of the *Institut*. But suddenly, and without any new guidance, order is forthwith given to refuse absolution to the members of the *Institut* Objection is made. The local authority answers that the members of the *Institut* are rebels against the church. What! in spite of the appeal? Yes, in spite of the appeal! But it is then to be a rebel against the church to address oneself to its head to complain of an extravagant severity, and even of a real injustice."

Now, "A Member of the *institut*" takes the trouble to tell us in the most positive terms that the members of the *Institut* "recognize no Bishop to denounce them," and that they, "as a body, never appealed to Rome;" but that "seventeen Catholic members in their own private name without the knowledge and approbation of the *Institut* signed a private document appealing to the Pope." So it appears the gentlemen have been foxing. They have tried to get the advantage of an appeal, without the humiliation of recognizing the jurisdiction of either Bishop or Pope. The President of the *Institut* demurs to the members being called rebels, since they have appealed and when the appeal goes against them, they turn round and say: "Oh, as a body we never appealed." Well, then, if as a body you never appealed, there was no appeal at all, or none touching the *Institut*, so that, as Mr. Desaulles predicted, "reason and right finish by gaining the day." The *Institut* cannot have the advantage of two systems, and this is the conclusion the *Mimese* presents to its readers, and in which honest people, of all persuasions, who reason, must concur. It may be very absurd to listen to a Bishop or to appeal to a Pope; but if you consent to do it, you must not turn round and affect to laugh at the judgment which condemns you. If you do, you give your adversaries the right to accuse you of hypocrisy, either in your submission or in your expression of contempt. It is like a man who defies to an arbitrator, and then tries to quibble out of the obligation to abide by the reward.

PROTESTANTISM IN FRANCE.—The *Witness* copies an article from the August number of a Protestant periodical, entitled *Evangelical Christendom*, in which the writer comically deplores the well known fact that "the Rationalists are doing a great deal of harm in the reformed churches both in France and Geneva." These gentlemen who take reason as their guide—and all Protestants boastfully profess that their's is a rational religion—"reject the divine authority of the Bible and deny the miraculous birth, resurrection and divinity of Christ—yet do not fear to administer baptism, and the Lord's Supper, and perform all the functions of Protestant pastors." And what for no? as Mrs. Dodds would say. We only allude to the circumstance as an instance of what Protestantism must culminate in, whether in France or in Canada, should it unfortunately ever obtain a footing amongst our Catholic population.

The *Atlantic Monthly* has created quite a sensation by publishing an article professing to reveal the true cause of the separation of Lord and Lady Byron—an event which upwards of half a century ago was so warmly discussed and criticized. The writer is the well known Harriet Beecher Stowe, authoress of *Uncle Tom's Cabin*: and the substance of her story amounts to this:—"That Lady Byron herself informed Mrs. H. B. Stowe that the cause of the separation betwixt the celebrated poet and his wife,

was the adulterous and incestuous intercourse of the former with his half-sister.

The story as told by Mrs. Stowe we firmly believe to be a lie from beginning to end. We do not believe that Lady Byron, a most excellent woman, ever made to Mrs. Stowe the revelation which the latter imputes to her: and vile and licentious as he was, we have no reason to suspect Lord Byron of the abominable crimes which are attributed to him. Mrs. Stowe wants to make another sensation, and to keep her name before the public, and in this we suspect is to be found the secret of her late wonderful revelations. In short, as we know from her much talked of romance above mentioned, Mrs. Stowe has a very lively, as well as a very impure imagination, and delights in obscene horrors.

MASSON COLLEGE, TERREBONNE.—This popular institution, founded in 1847 by the Rev. A. Theberge, the Honble. Mad. Masson, Seigneurs of Terrebonne, and other benefactors of education, commenced its classes on Wednesday 1st September.

It is needless to say that Masson College has earned a well deserved reputation, in the number and ability of the students it sends forth every year, and the success that has attended the institution from its very commencement places it amongst the first Colleges of the country. In this College a great deal of attention is paid to the commercial education of the student, and those who desire to confine their studies to commercial matters alone will find that they can receive as thorough a business training in Masson College as in any commercial College in the Dominion.

The business class is provided with everything necessary to make students acquainted with all the routine of business life, before leaving the College. Miniature Banks, Post Offices, Telegraph Offices and all the other departments which a thorough commercial education suppose an acquaintance with are there for the instruction and improvement of the pupils.

The commercial students have free access to a well stocked news room, where they have an abundance of the best Commercial papers, both French and English, supplied by the College for their special use and advantage. This department is intended to familiarize students with the general routine of business matters in the commercial world and to give them a knowledge of politics, and leading questions of the day. The business or commercial class forms a distinct and complete course and can be gone through without attending any of the other classes—those who desire to go through a course of classics, or prepare themselves for any of the learned professions will find an able and efficient staff of professors in Masson College. The situation and surroundings of the College are picturesque and healthful. The scenery on all sides is pleasing and impressive, and a beautiful branch of the Ottawa flowing past the favored spot adds still more to the health and beauty of the locality. The College is well supplied at all seasons of the year with a never failing spring of the purest water. The water is conveyed through pipes through all the rooms and dormitories in the building. The whole establishment is heated by steam and the halls, study, lecture rooms, &c., are lighted on the principle of Aubin Lemoine, known under the name of "Ærophotos."

The College manufactures its own lighting material which has been pronounced far superior to coal oil or gas.

Terrebonne is about sixteen miles from Montreal, and in summer a steamboat runs daily between the two places. An excellent macadamized road makes the overland route everything that can be desired and a regular line of good stages, through all seasons, helps to make the trip by land, if not so pleasant, at least as convenient as the trip by water.

From what we have seen of Masson College, its healthful situation and beautiful scenery, its extensive well-wooded grounds, purchased for the express purpose of affording a cool retreat, during the heat of summer, a well appointed gymnasium for the physical training of the pupils, a matter not to be lost sight of, if we desire sound bodies and sound minds, a splendid library a complete cabinet, and knowing what we do of its intellectual calibre, we have no hesitation in recommending this institution, to all who aim at giving their children a sound classic or commercial education, as one of the best Colleges in the country.—*Com.*

A demonstration which reflected honor on the Catholics of Lachine took place on the 31st ult. The Rev. Mr. Piche, Parish Priest, who left last October, on account of his health, for a tour through Europe, returned by the SS. Nestorian, and his parishioners to the number of about 200 escorted him home from the Bishop's Palace. On arriving at Lachine, the reverend gentleman was visibly affected on seeing the preparations which were made to receive him. From the entrance of the village to the Church, arches were erected and tastily decorated, flags were displayed, and the street planted with evergreens. At the Church which he built, and which is one

of the most beautiful in the diocese, an immense concourse of people were assembled to receive him. Addresses were presented in French and English, the latter by Mr. John O'Neill who accompanied Mr. Piche in his carriage as representative of the ever faithful Irish. After the addresses to which appropriate answers were made, a Te Deum was sang to thank God for the safe return of His faithful minister, and followed by benediction of the Blessed Sacrament. At night the whole village was illuminated and a grand display of fireworks took place.

The following is the English  
ADDRESS:  
To the Rev. Mr. N. Piche, Parish Priest of Lachine.

Much beloved Pastor,—Nearly one year ago, with deep sorrow, we all assembled here to bid you "Adieu" on the eve of your departure for Rome and the Holy Lands. That farewell was undisturbed by any joyous demonstration, pain of mud was visible on each countenance, grief pervaded the assembly and hearts throbbled in communion with each other in their silent feelings of loneliness. During that long absence you were ever remembered by us; your welcome letters containing such graphic and beautiful descriptions of the Holy Lands, interspersed with sorrowful truths of the scenes of the sufferings of our Divine Saviour, were listened to with avidity; their contents formed edifying subjects of conversation, and consolation was derived from the anticipated delight of seeing you once more amongst us, that we might extend a hearty welcome; yes, a hundred thousand welcomes, which we now do to you, our much beloved pastor. My duty never again require you to absent yourself from amongst us, for as affectionate and obedient children, we mourned after you, our spiritual father. Through the assiduity of the good and pious priests who replaced you, your absence was not spiritually felt; nevertheless, our filial attachment to yourself could not be severed thereby; but, with devoted hearts breathed the words of poetic inspiration—

"Though lost to sight, to memory dear."  
There is no sorrow here to-day, joy is felt and expressed by every one of us, bliss reigns supreme over this parish, and in the exuberance of our joy, peace and happiness is wished unto all; but, particularly to you, our much beloved pastor, by the Irish parishioners of Lachine.

Signed on behalf of the Irish congregation,  
JOHN O'NEILL,  
JOHN O'FLAHERY,  
MICHAEL McDONNELL.  
Lachine, 4th September, 1869.

OFFA, 1st Sept., 1869.  
(To the Editor of the True Witness.)

Dear Sir,—Will you be so good as to insert the following notice in your next issue (taken from Memphis Ledger) of the reception of the Ladies mentioned, as I presume it will be interesting to many of your subscribers, particularly in the western part of Canada, where Miss Quarry and Keenan are from.

Yours very respectfully,  
J. G. Q.

INTERESTING CEREMONY.—Reception of the Black Veil by three Dominican Sisters at St. Agnes' Convent, Sunday morning, 15th August, 1869.

Through the kindness of Mother Mary Joseph, Lady Superior of the Convent of St. Agnes, Memphis, I was permitted yesterday morning to witness at that institution, the solemn ceremony of the reception of the Black Veil by three Sisters who had previously received, at St. Peter's Church, the Habit of the Order of St. Dominic. The services consisted of a Grand High Mass, chanted in touching and impressive tones by the Rev. Father Fortune, assisted by a choir of the Convent Sisters, who sang the "Kyrie Eleison, Gloria in Excelsis, Veni Sancte Spiritus," as well as psalms and hymns appropriate to the occasion, in such concord of sweet sounds as filled the hearts of all present with the purest feelings of devotion. It was a scene that the best gifted mind in the world might admire—a scene, in fact, that an angel might rejoice over—so simple, and yet so majestically grand; so quiet, and yet so full of moving melody—so formal, and yet so devoutly sincere—so seemingly sad, and yet so full of soul-joy, of illumined faith, of hope clinging to a thousand rocks, of charity lifting the humble and oppressed from the depth of darkness into the effulgence of light—a sublime grouping of pious souls and wholesome sentiments formed by the teachings and discipline of a Christian Church. After Mass, the three Sisters—formerly known among their relatives and acquaintances as Miss Marian Quarry of London, Canada, Miss Fanny Keenan of London, Canada, and Miss Agnes Leister of Ohio, but now separated from the world and its vanities, and known among the Sisterhood of the Order of St. Dominic as Sister Martha, Sister Mary, and Sister Mary Agnes; knelt before the Mother Superior, who was seated on a chair near the altar of the Convent chapel, and repeated in succession their last vows, and signed and sealed them in the presence of witnesses, according to the customs and usages of the Order from the