

CATHOLIC CHRONICLE
EDITED AND PUBLISHED EVERY FRIDAY
No. 696, Craig Street, by
J. GILLIES.
G. B. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the
subscription is not renewed at the expiration of
the year then, a case the paper be continued, the
terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by
carriers, Two Dollars and a-half, in advance; and
if not renewed at the end of the year, then, if we
continue sending the paper, the subscription shall
be Three Dollars.
The True Witness can be had at the News Depots.
Single copy, 5c.
We beg to remind our Correspondents that no
letters will be taken out of the Post-Office, unless
prepaid.
The figures after each Subscriber's Address
every week shows the date to which he has paid
up. Thus "June Jones, August '63," shows that
he has paid up to August '63, and owes his Sub-
scription from that date.

MONTREAL, FRIDAY, JULY 20

ECCLIASTICAL CALENDAR.
JULY - 1866.
Friday 20 - St. Jerome, Emilian, C.
Saturday 21 - St. Henry, Emp.
Sunday 22 - Ninth after Pentecost - St. Mary Mag-
dalen.
Monday 23 - St. Apollinaris, B. M.
Tuesday 24 - Vigil of St. James.
Wednesday 25 - St. James Ap.
Thursday 26 - St. Anne, V.

NEWS OF THE WEEK.

Our latest news from Europe are by the Nova
Scotian, which left Liverpool on the 5th inst.,
and Loozardery on the 6th. Our exchanges
give long accounts of a most sanguinary conflict
which took place on the 3rd between the Aus-
trians and Prussians, in which the former appear
to have been completely defeated, losing, it is said,
about 14,000 unrounded prisoners, 116 cannon
and several flags. The Prussians were com-
manded, we are told, by the King in person, and
met the Austrians, under Benedek at Pardubitz, in
Bohemia. The battle which lasted twelve hours,
was, until 10 A.M., favorable to the Austrians,
but after that hour the advantages lay with the
Prussians, and at 2 P.M. After six hours' continued
obstinate fighting, the Prussians carried by storm
a strong position of the Austrians, who were
shortly afterwards driven from all their positions;
and by 7 P.M. Benedek and his army were in
full retreat, pursued by the Prussian Cavalry.
This great defeat, which perhaps is somewhat
exaggerated, appears to have had its effect on
the Emperor of Austria, as will be seen from the
following announcement made by the Paris
Monitor of the 5th instant:—"An important
event has just taken place. After having main-
tained the honor of his arms in Italy, the Em-
peror of Austria, concurring in the ideas ex-
pressed in the Emperor Napoleon's letter of the
11th June to his Minister for Foreign Affairs,
cedes Venetia to the French Emperor and ac-
cepts as mediation for the conclusion of a peace
between the belligerents. The Emperor Napo-
leon hastened to respond to the summons, and
immediately communicated with the Kings of
Prussia and Italy in order to obtain an armistice."
Austrian Field Marshal Von Goblentz arrived
at the headquarters, Horitz, near Gitzchen, on
the evening of the 4th with a flag of truce. By
the next steamer from Europe, we will probably
be informed of the result of this new movement.
As to the war in the South, we are informed that
Garibaldi attacked the Austrians on the 3rd at
Monte Soello but was, of course, completely de-
feated, the arch-brigade himself receiving, we are
told, a slight wound on the thigh. Our Evan-
gelical contemporaries add, by way of dealing
out a crumb of comfort to Revolutionists in
general, that Garibaldi's volunteers "finally fell
back in good order!"

By the arrival of the steamship America we
learn that Lord Derby has had an interview with
the Queen, and has submitted to Her Majesty
the following names to form a part of the new
Ministry:—Lord Derby, Premier and Leader in
the House of Lords; Mr. D'Israeli, Chancellor
of the Exchequer and Leader in the House of
Commons; Lord Stanley, Secretary for Foreign
Affairs; Mr. Walpole, Home Secretary; Gen.
Peel, Secretary of War.

The Great Eastern has just commenced an-
other attempt to lay the Atlantic Cable.

From Washington we learn that on the 16th
the President's Secretary appeared at the Bar
of the House and delivered a message, being the
President's veto of the Freedmen's Bureau. The
Bill was passed over the President's veto by a
vote of 134 yeas against 33 nays. The Bill has
also passed in the Senate or-r the President's
veto by a large majority.

We regret to learn that the Convent in Ayl-
mer, which had been nearly completed, was
burned down on Monday last. The cause of the
fire is as yet unknown, but is believed to have
been the accidental ignition of some shavings.

The Rev. M. Lecours, a Roman Catholic Priest of
the Diocese of Quebec, died on Monday last at that
city. He had acted for several years as Assistant
Secretary at the Archbishop's Palace, was born at
L'Assommoir in 1836, studied at the Seminary of Quebec, and
was one of the first who took the degree of bachelor
of Arts at Laval University. He was ordained priest
in 1862.

A SIMPLE QUESTION.—Certainly if of any
men it may reasonably be expected that they
should clearly understand and be both able and
willing, at request, to clearly define their own
words, it may be expected of those who assume
to be "teachers," or "doctors," in Israel, of
men whose special mission it is to instruct others.
We trust therefore that we may not be deemed
unreasonable or importunate if we address our-
selves for information and explanation to certain
gentlemen whose signatures appear appended to
a document addressed "To the Council of Pub-
lic Instruction for Lower Canada." The names of
the signers are, T. H. Graham, C. P. Mal-
lory, A. G. Martin, and W. E. Jordan, and we
respectfully prefer our request to all, or to any
one, of them.

These gentlemen recommend that, "in books
for use in public schools, no sectarian doctrines
should be inculcated hurtful to the religious
convictions of any son or daughter of a British
subject." What we would ask of the gentlemen
who signed the above recommendation is this:—
That they would be so good as to give a clear
and exhaustive definition of their meaning, if
clear and definite meaning they have any—in the
words which we have ventured to mark in Italics,
"sectarian doctrines?" Surely men so learned,
so fitted to teach others, as are the "members
of a committee, appointed by the Teacher's As-
sociation of St. Francis District, would not so
far forget themselves as to make use of words of
which they cannot when called upon give a clear
definition.

"Sectarian doctrines!" Who, if the signers
of the address keep silent, shall solve the riddle
contained in these words? We have tried the
task, but found it beyond our strength. Betink-
ing ourselves of how the erudite correspondent
of the Montreal Gazette got up his famous
articles on the subject of "Chinese Metaphy-
sics," by reading for China under the letter C,
and for Metaphysics under the letter M, and
combining his information—so have we endeav-
ored, but ineffectually, to fathom the depths of
the great mystery, "sectarian doctrines." We
have had recourse to the dictionary, Worcester's;
reading for "sectarian" under the letter S; for
"doctrines" under the letter D; and have then
endeavored to combine, or put together the in-
formation thence derived. But all in vain: it
would not cohere or stick together; and so
abandoning the task in despair, we determined to
throw ourselves upon the generosity of Messrs.
Graham & Co.; and confessing our ignorance, to
implore of them to enlighten us, and to favor us
with a full and exhaustive definition of their mys-
terious words. Do tell!

"Sectarian doctrines?" Horrid things no
doubt, much to be deprecated, carefully to be
eschewed in "books for use in public schools."
But how shall they be avoided, unless we know
what they are? and as some men have enter-
tained angels unawares, so it may well happen
that, in spite of the best intentions on their part,
and in spite of the extreme vigilance of School
authorities, the accused thing shall creep into
books, unless they be warned beforehand what
doctrines are "non sectarian" and to be excluded,
what doctrines are "sectarian" and therefore
to be admitted, and retained.

Not therefore merely for the satisfaction of
our curiosity, but in duty towards those on whom
the duty of selecting or compiling the books used
in our public schools devolves, are the signers of
the Address "to the Council of Public Instruc-
tion" bound to define their meaning; bound to
tell us what doctrines are "sectarian," what
doctrines "non sectarian." If they cannot, or
will not, do this, we shall be obliged to look upon
them as humbugs, as morally and intellectually
incompetent for the discharge of their duties as
teachers. In the mean time we will make a des-
perate grasp at the meaning of the word. The
petitioners tell us that "no sectarian doctrines
should be inculcated hurtful to the religious
convictions of any son or daughter of a British
subject," in any books intended for use in public
schools. We will therefore, for the nonce, as-
sume, open to correction if in error, that "a sec-
tarian doctrine" is any proposition relating to
Christ, or Christianity, or hurtful or repugnant
to the religious conviction of some son or daughter
of a "British subject;" and if our assumption
be correct, the words "sectarian doctrines"
have indeed a most extensive signification, and
comprise every proposition concerning Christ and
the Christian religion that ever has been made,
or that ever can be made; since no such proposi-
tion can be conceived which would not be
offensive to, or rejected as false by, some son or
daughter of some British subject. We will
exclude the case of Mahometan British sub-
jects, and of Jewish British subjects, and of
heathen or idolatrous British subjects—confi-
ning ourselves for the present exclusively to the
consideration of the case of baptised British sub-
jects; such as form the majority of British sub-
jects in Canada.

Now even amongst the sons and daughters of
British subjects thus limited, there is no one propo-
sition concerning God, Christ, His work and office
—that will find universal acceptance; there is not
one that ever has been asserted—or that ever can

be asserted—that has not found, or that will not
find the son or daughter of some British subject
to deny it. One will deny the Trinity; another
the eternity of future punishments; another the
inspiration of the Bible; another the credibility
of its miraculous stories. The Apostles' Creed
is essentially a "sectarian" document. There
are many British subjects who abjure the idea of
a God, Creator; others repudiate, as an old wife's
fable, the doctrine of the Incarnation; others,
the doctrine of the Resurrection; others again,
that of the Ascension; others, that of the coming
of the Holy Ghost; others that of the Holy
Catholic Church; others that of one baptism
for the remission of sins: there are numbers of
British subjects who do not look forward to a
general resurrection of the dead: and as for the
life everlasting, there are hundreds and thousands,
who do not believe therein. Even the "Amen"
at the end of the Credo might well find some to ob-
ject to it, though it were to be left standing alone,
without antecedents of any kind, without so much
as a shred or patch of Christian doctrine—or
doctrine of any kind still adhering to it.

We repeat it. Every proposition, every con-
ceivable proposition concerning God, and
Christ; His work, and Person; man and his
future destiny; heaven and hell—is a "sectarian
doctrine," if every "doctrine" that does not find
universal acceptance amongst baptized sons and
daughters of British subjects be "sectarian."
At the present day to a large and rapidly in-
creasing body of the intellectual British middle
and working classes, God is simply the "Un-
known" and the "Unknowable;" and any pos-
sitive proposition concerning Him that can be
made is to them most offensive, and therefore
"sectarian." What then follows? That, if the
recommendations of the learned doctors of the
St. Francis Teachers' Association are to be car-
ried out with reference to the elimination of all
"sectarian doctrines," or doctrines repugnant to
the convictions of any son or daughter of a
British subject, from our school books, they
must henceforward be purged of all illusions
direct or remote, not to Christianity only, but to
natural religion: they must be so compiled as to
contain nothing which shall offend or clash with,
the religious conviction either of the Christian
or of the Deist; of the Atheist; or of the Pan-
theist: of him who believes that God has revealed
Himself to man through His only begotten Son,
or of him to whom God is the Unknown and
the "Unknowable." This is the logical deduc-
tion from the language of our petitioners to the
Council of Public Instruction.

And if this be not their meaning, as haply it
may not be, then what do they mean? Can
it be that, under the term "sectarian doctrines,"
they intend to denote only those doctrines which
are rejected by their own paltry clique or sect?
and that by the grandiloquent words, "any son or
daughter of a British subject," they mean only
"British subjects of their own way of thinking
upon religious matters?" Preposterous as at
first sight this explanation may appear, it is not
to be discarded lightly: for so mordant is the
venom, so crass is the ignorance of our peti-
tioners; and so little accustomed are they to ad-
vanced reasoning and accuracy of expression: so ad-
dicted are they to a loose slipshod kind of Eng-
lish such as Mrs. Malaprop, a Mrs. Partington,
or a Sairey Gamp are wont to indulge in—that
it is by no means impossible that, after all, they
attach to the words "sectarian doctrines," and
"any son or daughter of a British subject," only
as limited significations as did the three tailors of
Tooley Street in grandiloquent phrase ad-
dressed the public as "We, The People Of
England!" No doubt the three tailors aforesaid
had just as much right so to designate themselves
as have our friends Graham, Mallory & Co., to
assume that their religious opinions are non-
sectarian, or to speak in the name of the univer-
sal British public. If however in this hypothesis
we have wronged the petitioners, we shall be
happy to do them justice whenever they shall
have put it in our power to do so, by furnishing
us with a clear, precise, full and exhaustive de-
finition of the words "Sectarian doctrines."
We pause for a reply.

REFORMATION AND REVOLUTION.—To all
who have ever given one moment's serious at-
tention to the subject, it must be evident that
the Protestant Reformation, inaugurated by
Luther, and the Revolution, are but one and
the same thing. The Reformation was the Revolu-
tion expressed in theological formula: the Re-
volution is the Reformation expressed in humani-
tarian or socialistic formula. At bottom the one
is identical with the other; or rather the Revolu-
tion of the eighteenth and nineteenth centuries,
is but the Reformation of the sixteenth produced,
or developed, and expressed in terms better
suited to the aspirations and intelligence of the
age.
As in France, the movement which we call
the Revolution has, in spite of the temporary
checks that it has received, been carried out
more logically and consistently than in any other
European country, so also is it with the kindred
movement known as the Protestant Reformation.
The compromise between the principle of "au-

thority"—that is to say of Catholicity—and the
principle of "private judgment,"—the formal
principle of Protestantism, in which the English
mind has been content to repose, are ill-suited to
the more ardent, and more strictly logical genius
of the Frenchman. The latter believes that two
and two make four; and with him a principle
when once adopted, is fully and fairly carried out
to its ultimate consequences. This is why in
France the Revolution assumed the aspect of
the Terror; this also is the reason why Protestan-
tism in France is avowedly and thoroughly ra-
tionalistic or infidel. Commencing with a nega-
tion, that is to say, a Protest, it has developed
into the "most extreme negation." These are
the words of an evangelical writer who gives in
the N. Y. Observer a sketch of the progress
and actual condition of French Protestantism
which the Montreal Witness, of the 23rd June,
copies:—

"The French Protestants"—our authority tells us
—"who are called liberals, or rather radicals, have,
for some time past, adopted the most extreme nega-
tions. They acknowledge no longer divine inspira-
tion, nor consequently the authority of the Scriptures,
and treat this book as a merely human work, which
contains, together with some truths, many errors and
fables. They regard Jesus as a mere man, with only
this concession, that thus far he has been the best of
men. They reject all that is supernatural or miracu-
lous in his birth and acts. They do not admit his
resurrection, or at least see no significance in it.—
That is to say that every one may admit or deny
what he pleases without loss of piety, and so with
all the rest."

And the writer continues—fancifully querulous
—that these French Protestants,—
"Have transformed Christianity into a religious
philosophy, a work of human reason, and human
conscience, having no certainty, or stability, and
susceptible of change from generation to genera-
tion."

But there is still a party in the French Pro-
testant Church which adheres to the old Calvin-
istic formula: and by the law of France, these
two parties, the Liberal and the Calvinistic, consti-
tute but one and the same church as before the
State; so that, to the intense disgust of the lat-
ter, who find it an easier task to anathematize,
than to refute upon Protestant principles, their
more thoroughly Protestant opponents, they are
compelled to sit together in the same Consistories;
and thus it happens that the votes and opinions on
Church matters, of the Liberals, are, legally, as of
much weight as are those of the party which styles
itself orthodox. This is what shocks the latter
who confess themselves unable to convince the
other party of their error; and, such is the state of
the law in France, that the two parties cannot
separate, or break off into two independent reli-
gious communities. The State recognizes and
subsidizes one Protestant or Reformed Church,
and one only; nor is it likely that it will change
its law in this respect, for it sees plainly that if it
once permit the work of separation to commence
the disintegrating process will spread, until there
will be as many Protestant Reformed Churches
in France as there are Protestants, all of whom
the State would have to subsidize, if it continued
to subsidize any.

We qualify the tone of the correspondent of
the New York Observer describing, and com-
plaining of, this state of things, as fancifully querulous,
and as such it must strike every Catholic. That
of which the writer complains is the inherent, in-
eradicable vice of Protestantism, its formal or
essential principle in fact. It is no doubt incom-
patible with Christianity, or with the existence of
a Christian Church under any form or system of
organization; but nevertheless without it Pro-
testantism would cease to be Protestant:—

"Is it possible"—asks the evangelical writer in the
N. Y. Observer—"is it possible to establish a church
or a spiritual society if every one is free to believe
and teach what he likes?"

No! certainly it is not possible. But, would
we ask, how is it possible for any Protestant
without standing self-convicted of inconsistency
and hypocrisy, to deny that every one is free to
believe and teach what he likes? Why, the
boast *par excellence* of Protestantism is, that it
emancipated the human intelligence, that it gave
birth to freedom of inquiry and the right of
private judgment; whilst the reproach which it
most constantly throws in the teeth of Popery is
this:—That it keeps the human intelligence in
leading strings; that it assigns limits to specula-
tion, and the exercise of private judgment; that
it does not admit that "every one is free to be-
lieve and teach what he likes?"

And so, by the showing of its warmest friends
and champions, Protestantism in France has come
to this: That either it must abandon as helpless at-
tempts to organize itself into a church or spiri-
tual society; or else it must make formal and
public abjuration of the fundamental principle of
Protestantism—to wit, the right of every man to
believe and teach what he likes. This indeed is
the *reductio ad absurdum*.

SEMINARY OF QUEBEC.—We learn that the
Rev. M. E. Menhot was yesterday elected
Superior of the Seminary of Quebec. He be-
comes hereby Rector of Laval University, which
title is by right attached to that of Superior of
the Seminary. This election has produced other
changes in the administration: Rev. E. A. Pas-
chereau has been elected Director of the Grand
Seminary; Rev. Adolphe Legare, Procurator;
Rev. Cyrille Legare, Prefect of Studies and
Director of the Little Seminary, with Rev.
Victor Legasse as Assistant. The *personaria*
of the University will be under the direction of
Rev. O. Audet. The College of Lewis will
continue to have Rev. P. Roussel for Director.
—Journal de Quebec, 11th inst.

A GOOD CONCEPT OF HIMSELF.—If Mr.
Stephens lack anything, or be deficient in any par-
ticular moral quality, it is not a good concept of
himself that he lacks, it is not in an exalted esti-
mate of his own endowments, and illustrious feats
that he is deficient. There is no danger that he
will ever fall in aught that he undertakes from
excess of modesty.

It is true that he has not liberated Ireland as
yet; that the only tangible result of his labors
is to be seen in the incarceration of his friends,
whilst he lives at large and at ease like a gentle-
man of fortune. But if he has not redeemed Ire-
land politically, he flatters himself that he has re-
deemed her religiously and socially, by delivering
her from the incubus of Popery; if as yet he has
failed to dismember the British Empire, he has,
so he flatters himself and boasts, broken up the
Catholic Church. This is the one great achieve-
ment of his public life, this his sole claim to the
confidence and respect of that land which for
centuries has always been spoken of as Catholic
Ireland. What neither Henry, nor Elizabeth,
neither Cromwell nor William of Orange, neither
famine nor persecution, neither threats nor
bribes, neither evictions nor soup, could accom-
plish, has been brought to pass by Mr. Stephens.
So at least that gentleman boasts, as appears
from the following paragraph which we find in
our exchanges:—

"I had Centre Stephens openly avows that he has
entered a wedge into the Church of Rome, which
must do more,—which has done more, towards split-
ting up that institution than had ever been done
before."

Though we hope that the Church will survive
the hostility of Mr. Stephens and the Fenians, as
it has survived that of the Donatists and Epi-
scopals, of Lutherans and Calvinists, and heretics
innumerable who, in turn, have shouted prema-
ture *peans* over her downfall, we will admit that
there is this much of truth in Mr. Stephens'
boast that he has done a good deal to lead the
people of Ireland into apostasy and secession
from the Church; more than all the persecutors
of Ireland have done during three hundred years.
But, after all, Ireland is not commensurate with
the Catholic Church; and even were her people,
which God in His mercy forbid, through their
perversion to Fenianism and Fenian principles,
to fall away entirely, and become apostate, Ire-
land, not the Church, would be the sufferer; and
the losses of the latter would soon be made good.
The Church can do without Ireland, but Ireland
cannot do without the Church.

There is then, we fear, a certain amount of
truth in Mr. Stephens' boast. Of course
wherever, and in so far as Fenianism and Fenian
principles have obtained a footing in Ireland, and
amongst the Irish race, there, and so far, has
apostasy triumphed, for every Fenian is an
enemy to, and rebel against, the Catholic Church;
and were the plague to spread, and to establish
itself permanently, Ireland would of course cease
to be a Catholic country, and her severance
from Rome would be complete. But we be-
lieve that in Ireland at all events, the majority
even of those who are implicated in Fenianism
see more through ignorance than malice; we be-
lieve that they are not aware of the hostile rela-
tion in which they have put themselves as to-
wards Rome, that they are not cognizant of the
fact that every Fenian is, *ipso facto*, excom-
municated, and as such an outcast from her pale,
as if he were an avowed Calvinist, or "Jumper"
by profession. When this their position is pre-
sented to them in its true light, when they shall
learn, as shortly they must learn, that they must
choose between Catholicity and Fenianism, the
Pope and Mr. Stephens, we believe that Ireland
will still be found Catholic at heart, and still
worthy of her proud and well-won motto, "*Semper Fidelis*."

ST. MARY'S COLLEGE
MUSICAL AND LITERARY ENTERTAINMENT.—DISTRIBUTION
OF PRIZES.

Last week we had the pleasure of assisting
at two most interesting entertainments at St.
Mary's College, which is conducted by the Rev.
Fathers of the Society of Jesus. On Tuesday,
the 10th inst., at 8 o'clock P.M., a select as-
sembly filled the splendid and tastefully decorated
Hall of the College destined for such exercises,
where a rare treat was given them in music and
eloquence. The programme opened with an in-
teresting and well sustained discussion on
"Slavery," by the following young gentlemen,
students of the class of Philosophy:—Messrs.
Arthur Deschambault, Solomon Breault, Adolphe
Pinsonneault, Alexis Gaud, and Joseph Pare.—
This discussion was preceded by a lively air
played by the Orchestra, which was formed
mainly from the splendid Band of the 25th Regi-
ment. This excellent Orchestra, probably one
of the finest ever heard in this city, did not fail
to charm the audience with their delightful music
at intervals during the discussion alluded to, and
accompanied the College Choir composed of
about fifty students, in several gems of music, and
amongst others, in Auber's celebrated piece—
"Chœur des Marches." After this the National An-
them was played, when the audience dispersed.—
At 9 o'clock, on the following morning, the same
Hall, which is, we can say with certainty, one of
the finest in Montreal, for the purpose was