

The True Witness

AND
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MONTREAL, FRIDAY, JULY 25, 1873.

ECCLIASTICAL CALENDAR.

JULY—1873.

Friday, 25—St. James, Ap.
Saturday, 26—St. Anne, W.
Sunday, 27—Eighth after Pentecost.
Monday, 28—St. Nazarius, Celsius, and Victor, MM.
Tuesday, 29—St. Martha, V.
Wednesday, 30—Of the Octave.
Thursday, 31—St. Ignatius of Loyola, C.

NEWS OF THE WEEK.

The Italian Revolutionary press teems with the grossest insults to the Pope on the subject of Rattazzi's funeral. The Holy Father's indignant words as to the part taken by the clergy of Alexandria were merely the official and authoritative confirmation of the feeling entertained by all true Catholics on the monstrous scandal given by certain members of the Piedmontese priesthood. The Catholic organs of Turin and Milan denounced it before the Papal Allocution was made, and common sense would alone suffice to brand the interment of a professed infidel, dying under the censure of the Church, with ecclesiastical honours, as an absurdity as well as a sacrilege. As a man lives so he dies; and one who wages ceaseless war on the Church during a long career, can scarcely expect, or his friends for him, to receive the benediction of God-speed of a mother he has systematically disowned. The scandal of civil interment is at least consistent, but to prostitute the requiems of the Liturgy over the unhallowed grave of a public sinner is far more revolting to the Christian mind. "Why does he persist in living?" were Rattazzi's words on the Pope but a few weeks ago, and he even went to the indecent length of telling his servants he would give 500 lire to the first who brought him the good news of Pius IX's death! The *Presse*, an Alexandrian paper, has the following atrocious sentence, which will give "Liberal Catholics" the measure of the value of the guarantees, the paper being publicly sold all over Rome with perfect impunity. "Before such acts as these," says the *Presse*, speaking of the Papal Allocution of last week, "the Vicar of Jesus Christ disappears and exists no more, and our lips willingly recur to the words which Giocen Carducci (a Jew writer) dictated after Mentana, 'Oh, infamous old Priest.'" When such language as this can be sold in the kiosks and streets round the Vatican, there is no occasion to ask why the Pope is a prisoner. Victor Emmanuel has signed the Suppression Bill. M. Lanza has assured his Majesty two million lire for his private pleasures as the price of his iniquitous compliance, and has returned to Rome triumphant in order to put the law into execution. This will probably be done in great measure this autumn, unless the protest of the Catholic world or some wonderful chastisement on the spoliators should intervene to avert it, as we may well hope after the terrible examples which have already taken place.

BROWNSON'S QUARTERLY REVIEW—July, 1873.—Our old acquaintance continues with pristine vigor to combat the errors of the day, and to assert the great truths of religion and Christian civilisation. The first article is on the School Question, and has for its title—"Whose Is The Child?" Does it belong first, after God of course, to the parent, or to the State? In the answer to this question lies the answer to the long agitated School Question. Such a question could never have arisen in a truly Christian society. It is only because under the malign influence of Protestantism modern society has, in a great measure, ceased to be Christian, and has to the same extent lapsed into Paganism, that such a question obtrudes itself upon our notice, and clamors for an answer; and insisting upon the rights of the Family as against the State in the matter of education, in asserting the paramount claims of the parent over the child, the Catholic is rendering true service to the cause of personal liberty, as well as of religion. Liberty indeed your liberals are ever prating about; it is a word ever on their lips. But what regard can he have for liberty, who denies to the parent the absolute right of the parent—absolute of course as

against the State—to determine how, and by whom his children shall be educated? State-Schoolism is a system fitted only for slaves.

There is much in the article under notice that deserves the serious consideration of Catholics, of those especially who believe, or who, from interested motives, profess to believe, that amongst Protestants the so-called Liberals are as a body their "natural allies." The Reviewer well observes that in the United States, "they"—the Liberals—"are now with individual exceptions, here, as elsewhere, our bitterest enemies." And again—"The liberal is a worse, a more dangerous enemy to the Church to-day, however it may have been fifty years ago, than the most bigoted Protestant, for he seeks to betray us with a kiss."

The other articles are all excellent. The second treats of "Science, Philosophy, and Religion;" the third is a review of a sermon by the Rt. Rev. M. Domenee, Bishop of Pittsburgh, on "Papal Infallibility." Mgr. Domenee voted with the minority in the Vatican Council; not because, as he himself tells us, and as his published works show, he ever doubted of the truth of the doctrine for he had always taught it in his diocese, but because he had doubts of the expediency of defining it. This was the position of almost all of those who in the Council opposed the definition.—They did so not at all because they did not themselves believe the Pope, in his official capacity, as successor of St. Peter to whom by Our Lord had been assigned the singular prerogative of "confirming his brethren," to be infallible, but solely because they questioned the opportuneness, or expediency of defining that, which, though undefined, actually was, and always had been, the doctrine of the Catholic Church from the first day of her existence, just as though undefined before the Council of Nice, the doctrine of the consubstantiality of the Son to the Father always had been the faith of the same Church. The article of Dr. Brownson is for the most part devoted to showing the expediency of the definition which the Council of the Vatican adopted; its necessity as the means of refuting those who pretended that Gallicanism, as set forth in the famous Four Articles of 1682, was compatible with genuine Catholicity, and of purging the Church of her most dangerous enemies, that is to say of those who like the *Old Catholics*, with their lips made profession of the faith, but in their hearts were Protestants. The definition has compelled these men to declare themselves, and to show themselves to the world in their true colors—that is to say as upholders of the principle of private judgment, against the authority of the Church. Now every man who asserts the first as against the second, is, no matter what in other respects he may, or may not believe, a Protestant; a Protestant being simply any baptized person who does not believe all that the Catholic Church believes and teaches because she so teaches and believes. This is the correct definition of the term Protestant.

In the fourth article the Reviewer deals with Darwin's *Descent of Man*, or theory that man, instead of having in the beginning been made in the image of God, is but an ape improved upon a more fully developed monkey. This is indeed a "Descent" with a vengeance. The fifth article is a vindication of the great principle, "The Church Above the State," a principle which Catholics are bolder in asserting now-a-days than they were a short time back, and to the neglect of which are due the revolutions political and social, with which civilisation is menaced. To deny it is simply to assert political atheism, and to deny all right, leaving the world to be ruled by might. *True and False Science*, and *Sisters of Mercy* form the subject of the sixth and seventh articles in the current number of the Review, which concludes with the usual *Literary Notices and Criticisms*.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.
No. XXXIX.

"THOU SHALT NOT COMMIT ADULTERY."

If the evil of reading obscene books is very great and very general, there is another class of reading which, if less absolutely shameful, is yet even more extensively destroying the morals of society, and, I hesitate not to say it, injuring the physique of the nations. I mean the reading of novels. Hour after hour, by day and by night, young boys and young girls, at the very time of life when their tender minds, their easily excited susceptibilities and lax habit of body will least allow of it, pour over these exaggerated and exciting narratives until intellect, nerves and body give way under the strain, can continue no longer, and are obliged to desist under a prostration of intellectual nervous and physical force only equalled by that produced by a long debauch, or a continued use of stimulants. Tell me not that I exaggerate.—You yourselves shall be your judges. Study well, if only for once, the effect of this reading upon your body. Consider your feelings after having read one of these books for one or two

hours. Is your intellect as clear? are your nerves as elastic? is your whole tone of body—(I say nothing here of your heart)—as buoyant as it was when you began? If you have ever taken an opiate at night to make you sleep—if you have ever indulged over night too freely in the use of intoxicating liquors, or of tobacco, you have doubtless found yourself next morning under an overwhelming depression, a lassitude and weariness of mind and limb, painful to both mind and body. And after a long reading of one of these novels, have you never experienced some such similar sensations? Have you not found your intellect clouded? your nerves unstrung? your whole vital force diminished? I know well that you have. But why do I speak to you thus? Why do I urge to a Christian soul such arguments as these? It is not my province to lead you to virtue through sordid or interested motives, or through motives of health. The political economist and the physician may do this. As God's minister, my duty is to lead you to God, in God, and for God; to lead you to virtue through holy and supernatural motives.

But, you say, although these books may have these physical effects; morally they can have no bad effects since they only recount strange and startling adventures, and if they speak of love it is only in a delicate and guarded manner. Ah, alas! such are the artifices by which the devil seeks to ruin souls. He knows well, this subtle tempter! that there are numberless young people of tender and delicate consciences who would shrink immediately from anything gross and manifestly carnal, and whose natural modesty would rebel against anything openly immodest and obscene. What then does he do? He places in their way these enticing novels, all the more dangerous because written with such art as to introduce the poison without the puncture of the wound being felt. St. Teresa confesses that in her early youth she was addicted to the pernicious habit of reading these books, which in her day took the guise of Books of Chivalry. Writing in after years, when a mature judgment and an ardent love of God enabled her to see clearly the evil effects of this habit, she acknowledges that the reading of these books cooled her first fervor, and her ardent desire to dedicate herself to God; that they roused in her an ambition to be the object of the esteem of men; that they kindled in her the flame of worldly vanity, and that had not God turned her aside speedily she would infallibly have lost her innocence and purity. Yes, alas! Christian soul, how many thousands are there who undoubtedly owe their first loss of purity to the reading of these books? and how many more are there who, if they have not indeed been led by them into absolute open sin, have at least felt their fervor in God's service diminished; their exercises of piety becoming irksome; their love and reverence for the truths of religion cooled? Yes, Christian soul, if you doubt what I say, you have only to study for a short time the effects of these books upon your own soul, and you will speedily discover that they are instilling into your mind exaggerated and abnormal ideas of life; that they are filling it with worldly thoughts and desires; that they are teaching you only the unsound maxims of the world, and what more immediately belongs to our subject, that they are arousing within you your animal passions, and leading in the end to the wreck of your chastity and innocence.

"What!" you exclaim, "must we never read novels? What then shall we do with them?" What must you do with them, do you say? To those who prefer spiritual fervor to a worldly spirit—to those who prize heaven before earth—to those who love purity above all things—to these I answer, "Burn, destroy, let not a single leaf escape." To those who wish to make a compromise between the world and virtue, I know not what to answer.

But what will become of us in society if we have not read the last novel? What will the world think of our ignorance. Ah, child! what a false idea you have even of this wicked world. "What will the world think of you?" Why! if it finds that you are above the world and its foolish ways, it will love you and adore you as an angel. If it finds that you are so fresh and and innocent as never to have been contaminated by its bad maxims, it will worship you as a Saint. If it finds that you are really pure from all carnal impurity, falling down it will adore you. You do this wicked world an injustice, I assure you. Of all the bright virtues in a Christian's soul, there is none it worships more fervently, none it admires more ardently than purity. Why does the Christian world honor the Blessed Virgin above all the saints? Because she was the Mother God?—Not only for that, but because, being His Mother, she was yet a virgin. It is her virginal purity which it adores. And who is it that adores purity the most? Is it the pure? No! themselves pure and bathed in purity, the pure cannot see the full splendor of purity. It is the courtizan, the impure that adores purity the most. Enveloped in the darkness of their own impurity, they know how to value to its fullest

value the resplendent brightness of that purity to which, alas! they can never more attain.—Behold, here was the whole love of the Magdalene. Fear not then, foolish child, that the world will despise you for your ignorance of its ways. It may despise you as a worldling; but it will adore you as a saint.

But we grant that reading novels is effeminating to the mind; that it is relaxing to the nerves; that it is lowering to the general tone of the body; and what is more, that it is injurious to the general tone of morality. But you have not proved that it is injurious to purity.

I prove it thus. The animal passions, the concupiscence of the flesh is the source of all impurity. Now whatever tends to excite this concupiscence must tend to excite impurity.—But undoubtedly one of the most powerful means of exciting concupiscence is carnal love, for concupiscence is nothing else but carnal love in action. Now, almost all novels have for their chief end and aim the recital of some phase of carnal love. Answer me, novel readers: how many novels are there which do not treat almost exclusively of carnal love? I know there are some that do not; but they are few, very few. There are some—(historical novels for instance)—in which the loves of the hero and heroine are so slightly touched upon as to be, on the score of purity, but slightly objectionable. They may be objectionable, it is true, on other accounts; on account of the false ideas of life which they give; on account of the false maxims of morality they inculcate, and on a thousand other counts, but on the score of impurity they perhaps are not objectionable. But how many of this kind of books are there? Few you admit; very few. Granted then that almost all novels treat of carnal love, you now see at a glance the evil of them as far as purity is concerned. Young people at a time when the animal passions are running rampant, and when neither age nor experience nor right reason nor religion have yet been able to restrain the exuberance of youth; young people—hot youth sets itself down alone and uninterrupted for one, two or perhaps three hours to throw itself into the mesmeric sleep of carnal love; to make the hero's and the heroine's hopes and fears and realizations of carnal love, its hopes and fears and realizations; to weep over lost hopes of carnal love when the hero weeps; to rejoice over rising hopes of carnal love when the hero rejoices and to feel the full pleasure of the realised hopes when the hero succeeds to it. Thus this hot youth lives an ideal life of burning carnal love, and that, for one two or perhaps three hours consecutively, and what is worse perhaps uninterruptedly. And this not for one day only but for weeks, nay! months, nay! years. And is there no harm, no danger, do you tell me, in all this to purity? Can you light a fire, that will not give heat? Can you throw a spark upon the parched prairie without causing a conflagration? If you can, then hot youth may read of carnal love without injury to purity. Oh! no, Christian soul, so surely as the burning fire will give out heat; so surely as the lighted coal will cause the prairie fire; so surely will tales of carnal love raise up impurity within the soul. Depend upon it; those who take pleasure in reading of carnal love are either already carnal-minded or are fast becoming so; and the measure of their love for tales of carnal love will always be the measure of their carnal mindedness. But how do you prove that the reading of novels is injuring the physique of the nations? Christian soul, that is a matter for the physicist, and as such a subject for the lecture room, not for the house of God. But you shall be your own answerers. Do not all excessive carnal emotions weaken the physical force of the body? do they not render it thin and wan and emaciated? But is not this eventually to injure the physique of a nation. And have we not already proved that books of carnal love must and do lead to carnal emotions. Behold then your answer.

THE SECULAR PRESS AND TOLERATION.—The secular papers are kicking up a noisy fuss over the late dastardly outrage on pure-souled, evangelical Chiniquy, at Antigonish, N. S.—They say that Canada is a land of liberty, of equality, of tolerance; and who is rash enough to deny this? Our's being a free soil, every individual inclined to make a fool of himself should be allowed to gratify his inclination with impunity. So, when Mr. Chiniquy, or any other kerosene orator, persists in ranting before the public, he should not be noticed, even though addicted to abusive language. It is a most censurable habit to shy eggs of doubtful reputation and other dangerous missiles at mere human heads, subject as they are to painful sensations when invaded thus belliciously. And these assaults do more good than harm to the parties attacked. Many a prostitute, many a hardened case with a brick in his hat, has been elevated to the rank of a martyr by a few stones, potatoes, or eggs, hurled at her or him during the heat of a "religious" row. Catholics have been advised again and again to ab-

stain from all offensive conduct when provoked in any form by fanatical preachers, and if certain hot-heads betimes forget these salutary admonitions, they should be punished severely by the proper authorities. Far from sympathizing with the Antigonish rioters we hope that they will be treated as they richly deserve.

But the loud sermons preached by secular writers on this subject should not be heeded. With them, "sauce for the goose is not sauce for the gander."

In Toronto the garb of a Catholic ecclesiastic is exposed to daily abuse, and yet the great organs of that city cannot find matters at home wherewith to fill a column or two on "Liberty" and "Toleration." The *Globe*, indeed, lays aside his Presbyterian snivel for the moment, and says that this state of affairs is really too bad, but he does not take trouble to compound such an elaborate lecture as that one on the Antigonish scrape to which he treated his patient readers a few days ago.

The Christian Brother, that black-robed one who has sacrificed family ties and social interests in order to train up the youth of this country, may be sneered at and scoffed at on the public street, and our thunderers, actively employed in passing the lie direct from one to another, will not find time or space to notice such innocent diversion. Change the case. Let some foul-mouthed loafer, rigged out in modern apostolic dress—on whose nose the bright light of charity and the red light of rum are contending for supremacy—let him be insulted by a foolish Papist, and lo! morning and evening sheets immediately measure out indignant eloquence by the bushel. We do not write from pure imagination; there are hundreds of precedents to convict our secular press of this shameful inconsistency. But what can we expect? According to their own testimony, they are one and all steeped in dishonesty and corruption, and out of corruption nothing sound or honest can come. MARK.

NOTRE DAME DE SACRE SEUR, OTTAWA, ONT.—This Institution, conducted by the Grey Nuns under the patronage of His Lordship Bishop Guigues, is situated on the borders of Ontario and Quebec, and is well calculated to afford the greatest facilities to French and English young ladies for acquiring a complete knowledge of the French and English languages. In addition to the means usually adopted for the development and cultivation of the intellect and imparting a taste for literary pursuits, the young ladies are afforded the opportunity of managing a Post Office and a monthly newspaper.

Every facility is given for the study of music, so that students in this department may rapidly attain the highest degree of success.—Musical instruments in use are the Piano, Harp, Guitar, Melodeon, Organ; etc. Ornamental work and Domestic Economy are also attended to.

No distinction of religion is made in the admission of pupils. Young ladies of different denominations are not required to assist at the religious exercises of the Institution.—Com.

THE CITY OF WASHINGTON.—The official inquiry into the loss of this steamship opened on the 14th. She struck on the 8th inst., at about 1.15 of the afternoon. The question *per excellence* to be asked is this—"Had the captain taken a cast of the lead at noon of the day on which the ship ran ashore, would the disaster have occurred? It must be remembered that the weather had been foggy for several days; that the ship's position was presumed from the dead reckoning, uncorrected by any observations of sun or stars, and that not a cast of the lead was taken during the entire voyage.

CRIME IN SCOTLAND.—The following paragraph which we find in the *Montreal Gazette* of the 17th inst., speaks well in favor of an "open bible":—

"The Judicial Assizes circuits in Scotland, which are just over, have been unusually heavy, both as regards the number and the kind of cases tried. At Glasgow one judge had set down for him no less than six cases of murder. The crime of murder is considerably on the increase in Scotland."

Father Stenson of Pembroke delivered a sermon on the "Attributes of Catholic Charity" in the new St. Patrick's Church, Ottawa, on Sunday evening, July 13th. The *Free Press* says that it was an eloquent discourse, terminating with a beautiful peroration.

LA REVUE CANADIENNE—June, 1873.—We find here some very interesting and ably written articles. We give a list of the contents:—1. La Veilleuse; 2. Sir George Etienne Cartier; 3. Les Canadiens de L'ouest; 4. Le Bateau de Sentiers; 5. Bibliographie.

AMERICAN NEWSPAPER DIRECTORY.—This American publication of Messrs. George P. Rowell & Co., is a handsome volume, well printed and admirably classified. It contains particulars respecting all the Newspapers and Periodicals published in the United States and Canada, and a sketch of the growth of Journalism in the adjoining Republic. To advertisers and publishers the work will prove exceedingly useful.