

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country Subscribers, Two Dollars. If the
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The True Witness can be had at the News Depots.
Single copies, 5 cts.

To all Subscribers whose papers are delivered by
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MONTREAL, FRIDAY, JULY 4, 1873.

ECCLESIASTICAL CALENDAR.

JULY—1873.

Friday, 4—St. Juliana, V. (June 10.)
Saturday, 5—Of the Octave.
Sunday, 6—Fifth after Pentecost. Precious Blood.
Monday, 7—Of the Feria.
Tuesday, 8—St. Elizabeth, W.
Wednesday, 9—SS. Zenon and Comp., MM.
Thursday, 10—The Seven Brothers, MM.

NEWS OF THE WEEK.

The Piedmontese invaders of Rome and de-
spoilers of the Holy See seem to be in a very
unpleasant position. Government is impossible
with them; no sooner is one Ministry formed
than it is compelled to resign, and the political
crisis of to-day is surmounted, only to be suc-
ceeded by the crisis of to-morrow. Upon M.
Minghetti has now devolved the task of form-
ing a Cabinet for the robber-king, but that any
permanent success will be attained is by means
likely.

The Carlists are very enthusiastic over their
late victories, whose importance even the radi-
cal press is compelled to admit. The Cortez,
or meeting of revolutionists at Madrid are in
labor of a Constitution, but have as yet brought
forth nothing. Whether its miserable abortion
will ever make any appearance is doubtful.
The lies of the Liberal press against the Carlist
troops are effectually disposed of by a letter in
the London Times, under the signature of *The
Editor of the Westminster Gazette*, in which
the writer gives, fortified by official documents,
the true account of the reported massacre at
Irun by Carlist soldiers under the orders of a
priest. The following are the real facts of the
case:—

"The simple facts of the case, which I am
enabled on good authority to state, are as follows:—
The Carlists occupied the heights commanding the
fortified toll-house at Enderlaza Bridge, in the
neighborhood of Irun, and, by skilful manœuvring
and the position of their guns, effectually prevented
the garrison of Irun, numbering upwards of 200 men,
from coming to the relief of the Republicans sta-
tioned at the bridge.

"Under such threatening circumstances, the gar-
rison, in token of surrender, hoisted the white flag.
The Carlists on this signal, instead of destroying
the toll-house with their artillery, descended from
the heights to take possession of the bridge. No
sooner, however, had the Carlists come within shot-
reach, than in defiance of the laws of war, a volley
was fired upon them from the shelter of the fortified
toll-house by the Republican Carbineers. Such an
act of base and cold-blooded treachery met with
condign punishment; the detachment, consisting of
an officer and 24 men, were put to the sword, or
perished in their attempt at escape."

The same writer also sends to the *Times*
copies of letters from Don Carlos to General
Dorregaray, forbidding the exercise of re-
prisals upon prisoners made of the revolution-
ary soldiers; and ordering the release of the
officers upon parole. This too in spite of the
cruelty which the revolutionary troops invari-
ably display towards the Carlist wounded who
fall into their hands. What manner of men
these soldiers of the Liberal party are, may be
gathered from the account given of them by
the correspondent of the *London Times* under
date 7th ult., he is giving an account of the
skirmish at San Marcial:—

"It was to this venerated spot that the 150 or 200
Volunteers of Liberty came to exterminate the en-
emy, who only occupied it long enough to prevent
any aid from being sent to Enderlaza. The Volun-
teers were enraged that the Carlists had left the
place, their object being attained. Why the Volun-
teers did not pursue and avenge those who were
killed is not clearly explained. There is no doubt,
however, about what they did when they reached
the plateau. They broke in the door of the little
sanctuary, rang the bell to announce their victory
the people on both banks of the river, considerably
damaged the interior of the chapel, and, with the
utmost courage, attacked the wooden image of the
patron Saint, dragged him down from his little
pedestal, and burnt him in front of the chapel. He
made no resistance, and, this gallant deed done,
they retired."

THE MONTREAL "GAZETTE" ON THE
SCHOOL QUESTION.—The *Gazette* of Friday,
the 13th June, in reply to a communication
from a Rev. Mr. Cramp of New Brunswick,
has an article on the vexed question of State-
Schoolism, the substance of which we have
much pleasure in laying before our readers.
The principles laid down, and contended for
by our Protestant contemporary are the same
as those which have, both in Canada and in
the United States, long been insisted upon by

the Catholic clergy and the Catholic press, as
the only true principles to be applied in dealing
with the much vexed question of State Educa-
tion in a community non-homogeneous in the
matter of religion.

Above all do we congratulate ourselves that
the *Gazette* recognises the great and important
fact upon which we have for many years insisted,
that, primarily, the School question is a ques-
tion betwixt, not the "State and the Church,"
but betwixt the "State and the Family." The
School question is, as we have put it; and as
alone the State can deal with it, a Parent's ques-
tion not a Priest's question. In it is involved
the question—"To whom does the child in the
first instance belong? To the State or to the
Family? to the Civil Magistrate, or to its fa-
ther and mother?"—supposing always of course
that the last named have not by their miscon-
duct, or negligence forfeited any of their nat-
ural rights over the children by them begotten
and brought into the world. This *au fond* is
the School question; a domestic not an eccle-
siastical question.

The Communists insist, and this with them
is a fundamental principle, that neither the
Family nor the Individual has, or can have,
rights of any kind as against the State: that
private property is theft; that children belong
not to Family or father or mother, but to the
Community. They therefore insist and consid-
ering their principle, insist logically, that the
State has the right to determine, how, and by
whom all its children shall be educated.

A certain section of the Protestant world
also though Individualists and Communists in
all else, from their hatred to Catholics which
disguise it, and deny it as they will, underlies
and prompts all their proceedings in respect to
Education, adopt Communistic conclusions,
though repudiating Communistic principles,
and insist that the child belongs, not to the
Family, but to the State, and that the authority
of the latter in matters of Education is there-
fore paramount. Upon this they illogically be-
cause Individualists base their advocacy of the
Communistic conclusion to "State-Schoolism"
which conclusion is logical only when deduced
from Communistic principles.

Thus to any one not a dunce it is evident
that in the School Question are involved all the
issues betwixt "Communism" and "Indivi-
dualism," the two great contending forces in
Society. The Catholic of course sides with
the Family as against the State, and he insists
that as it is his duty as towards God to edu-
cate the children God has given him, so it is
right as against the State to educate them as
he, the Catholic father who begot them, sees
fit and not as a *sub-prefect* of a department, or
petty Superintendent of Education may please
to direct. So reasonable are the Catholic pa-
rent's demands, so unanswerable upon Chris-
tian principles are his arguments that there
would never have been any dispute upon the
matter, but for the proselytising zeal of a cer-
tain section of the Protestant world, and the
hatred of Catholicity so prevalent amongst Li-
berals. Carry out in short the Liberal prin-
ciple that the child belongs to the Community
rather than to the Family, and we see not how
the conclusion to community in women can be
logically avoided. If the Child belongs to the
State assuredly so does the Mother of that child.

The *Gazette* first of all our Protestant con-
temporaries, seems to have attained a glimpse
of this plain truth, that *Common Schools* can
only logically be defended upon Communistic
principles, principles which if logically carried
out would lead not only to the Common sys-
tem in Education, but Communism in Prop-
erty, Women, and every thing else. The
Gazette, we say, sees that State-Schoolism is an
outrage upon parental rights, and that it is in
the name of the Family, not in that of the
Church, that we Catholics oppose it, as the
most insidious, and at the same time danger-
ous attack upon liberty that the Devil—the first
Liberal upon record, and therefore the oldest
of despots—has as yet invented for oppressing
and degrading the human soul. We make
some extracts from our contemporary's arti-
cle:—

"The whole question of public education is,
after all, an interference with the rights of parents."

True undoubtedly, in so far as New Brun-
swick and the United States are concerned, and
every where else, if by "public education" is
to be understood a Common School system.
The *Gazette* adds, but here we differ with him,
that this interference is justified by the inter-
ests of the State; but even here our contem-
porary adds that it "must be exercised in such
a way as not to do violence to religious convic-
tions. The *Gazette* also puts very strongly the
argument we have often used, that the Volun-
tary Principle if good for religion must be
good for education, that if the Church may
safely be entrusted to its operation—so may
the School. The *Gazette's* rejoinder to Mr.
Cramp is unanswerable:—

"Mr. Cramp, we believe, is a voluntary of the ex-
treme school. He would denounce in unmeasured
terms any attempt to sustain any form of religion
by general contributions from the State."

And the *Gazette* thus applies his argument:

"And it is because of that that he objects to all
legislative grants for separate schools, because it is
the employment of the public money for the sup-
port of religious institutions. What he and a great
many who think with him fail to see, is, that the
absence of religious instruction in the common
school may be as much a violation of religious con-
viction as the presence of any form of religious in-
struction. There are those who hold, and it is a
strong article amongst our Roman Catholic fellow-
citizens, that religion and education must go abso-
lutely hand in hand; that all school books must be
permeated by dogmatic religious instruction, and
that books which are not so permeated are injurious
to the religious welfare of the young who are in-
structed by them. They hold that the tendency of
the common school system is to withdraw the youth
of the country from the Roman Catholic Church and
from their stand point they have a right to com-
plain that public money is used for such a system.
The late Archbishop Hughes of New York, in one
of his pastorals, stated that there were at that time
in the United States two millions less Roman Cath-
olics than there should be by the ordinary increase
of population, and he declared that that steady with-
drawal from the church was due to the common
school system. As Protestants we may regard this
as one of its best features. It may be to us a mat-
ter for rejoicing that the tendency of our common
schools is to make Protestants of the youth who are
instructed in them; but we have no right to take
Catholic money, and for that matter public money
either, to accomplish such an object, without offer-
ing to those who differ from us the opportunity to
establish schools of their own with their own
money. Our common schools are emphatically
Protestant schools, both in Ontario and New Brun-
swick, that is, Protestant in the opinion of those who
hold as a matter of religious conviction that dog-
matical religious instruction must be a part of com-
mon school education. It is quite true that chil-
dren may be taught arithmetic and ordinary read-
ing and writing without in any way trenching on
their religious views, but the moment the domain
of history is touched, such teaching becomes practically
impossible. Let any man read Cobbett's 'History
of the Reformation' and D'Aubigne's 'History of the
Reformation,' the one a Catholic and the other a
Protestant account of it, and he will find it ex-
ceedingly difficult to imagine that they were the
same events that were being discussed by the two
authors. Dr. Cheever in his 'Right of the Bible in
the Common Schools' has established beyond dis-
pute that nearly all our common school books have
a strong religious bent in them, and he urges that
the bible might be read as a class book by all
the children with less danger to their particular reli-
gious faith than these school books themselves. It
is this broad distinction that must be considered in
any common school law, and it is the failure to con-
sider it which is the grievance of which the Catho-
lics of New Brunswick to-day complain. We are
glad to find that men like the Rev. Mr. Cramp can
realise the justice of this complaint to the extent to
which he seems to realise it by the admissions of
his former letter; and we sincerely hope that fur-
ther consideration will induce him, as well as others
who think with him, to go one step further and
adopt a plan by which the Roman Catholics may
not only be relieved from local taxation for the
common schools, but have their share, based upon
the educational work they are doing, of any Govern-
ment grant that may be made for school purposes
as well.

This is very well put by the *Gazette*, and
were the School Question a question that could
be settled by argument, would be conclusive.
It is in short from men of Mr. Cramp's stand-
ing that we take our arguments against State-
Schoolism—making no change in those argu-
ments but that of the word "School" for
"Church," and that of "Education" for "Re-
ligion." We do not insist upon the application
of the Voluntary Principle to either School or
Church; but if we have no choice except bet-
wixt Common Schools or Voluntaryism in
Education, then never will we cease to contend
for the total, absolute separation of School and
State. All that we ask is "Freedom of Edu-
cation;" Freedom of Education for ourselves,
that is to say absolute liberty to educate our
children as we please, without being called
upon directly or indirectly to pay for the edu-
cation of any other person's children. It is
the duty, we contend, of the father who begets
the child and not of any one else to feed it, to
clothe it, and to educate it; and if it be argued
that there are fathers so poor as to be unable
to do this, we reply that this affords at best a
premise whereon to base an argument *not* for
Common Schools, but for *Pauper Schools*.

DISTRIBUTION OF PRIZES AT VILLA MARIA.
—The annual distribution of prizes, crowns,
and gold medals, came off with the usual *clat*
at the convent of Villa Maria, Monklands, on
Thursday, the 26th ult. Not only was a large
portion of the *elite* of Montreal society there,
but there were also many distinguished visitors
from different parts of the Union, who had
come to claim daughters or sisters, residents for
a time in Villa Maria's peaceful shades. The
coup d'œil presented by the interior of the
"Grand Hall"—festooned with wreaths of
leaves and flowers, and other decorations—was
charming in the extreme. Tier upon tier were
ranged rows of fair young girls robed in white,
embracing all ages, from the tiny prattler—
who must but a short while previous have been
learning to lisp her prayers at a mother's knee
—to the young girl just entering on woman-
hood. The graduates distinguished from their
fellow-pupils by their broad, rose-colored scarfs,
sat in a semi-circle in front of the stage; and
won many an admiring glance by their graceful
modesty of look and demeanor. The opening
piece, *Ouverture to Les Diamants de la Couronne*
brilliantly arranged for piano, harp and
guitar, was ably performed by the following
young ladies: *Pianos*:—the Misses Grant
Scott, M. Quin, E. Murphy, J. Murphy, C.
Pouliot, K. Keegan, T. Papineau. *Harp*s:
—the Misses Malin, Mullarky, Jodein. *Guitars*:
—the Misses Holton, Lamontagne and
Hudon. The Last Rose of Summer, sung
with great sweetness by Miss Moore, followed.
Miss Grant, ex-Graduate, was then presented
with a *golden Lyre*, prize of musical excellence.

A gold medal was also awarded to Miss Beau-
dry for proficiency in the science of house-
keeping. Next came the distribution of nobly
won medals and honors among the graduates.
The names of these latter were as follows:—
The Misses de Salaberry, Beaudry, May Riley,
E. Murphy, J. Murphy, V. Prudhomme, M.
O'Brien, M. Egan, *Montreal*; Scott, *Ottawa*;
Pouliot, *L'Islet*; Peltier, *Quebec*; Moore
Watertown; J. Keegan, K. Keegan, A. Riley,
New York; Dyer, *Massoletti, San Francisco*;
Malin, *New Orleans*. The pupils of Madame
Petitpas now sang with great spirit *Les
Lanternes*. The accompaniments were played
on three harps by the Misses Massoletti, Mo-
Cormick and Bellemare. The award of honors
and prizes to the Superior Course, was followed
by a grand Fantasia on three harps and one
piano by the Misses Massoletti, Grant, Scott
and Mullarky. Distribution of honors and
prizes among the pupils of the First Course:
then a brilliant *morceau* for harp and piano by
the Misses Grant, Scott, M. Quin, K. Keegan,
E. Murphy, McLean, Riley, Massoletti, Mc-
Cormick, and Bellemare. To this succeeded
the distribution of honors and prizes to the 2nd
3rd and 4th classes, &c., &c. The closing piece
of Vocal music entitled *Les Adieux*, with harp
accompaniment, was greatly admired. An ad-
dress in French was spoken by Miss de Sala-
berry, the English valedictory—partly in verse
—by Miss May Riley. The magnificent dis-
play of fancy and plain needle work in an
adjoining apartment also attracted much atten-
tion. Indeed the whole audience left most
favorably impressed with the admirable system
of education pursued at Villa Maria.

ROWDYISM RAMPANT.—Montreal has long
enjoyed the well earned reputation of being the
most unhealthy city in the world, because the
dirtiest, and because of its gross neglect of all
hygienic rules. It promises soon to become en-
titled to the reputation of being, in proportion
to its population, one of the most disorderly
cities on this Continent, and worthy to rank
in this respect even with New York.

For instance, on Monday of last week a lot
of boys were playing Lacrosse in a field known
as *Fletcher's Field*, at the head of Durocher
Street. A lot of blackguards came across to
them from St. Jean Baptiste Village; one of
this lot, by the name of Gagnon, coming up to
the boys insisted on their giving him a Lacrosse
stick. This the lad refused, whereupon their
cowardly assailants turned upon, and assaulted
them. The boys ran to the house of a Mr.
Miller for help; he came to their aid, and
pursuing the rascals who had stolen the La-
crosse he came across some of the associates of
the latter who assailed Miller, and dealt him a
blow, which ultimately proved fatal, on the
head with a stone. A lot of the scoundrels
were arrested, and after a prolonged Inquest a
verdict of Willful Murder was brought in
against Alex. Cote, T. Gagnon, Guillaume God-
maire, and Leandre Frigon.

We are not blood thirsty, but we do hope
that the services of the gallows may soon be in
requisition to avenge the brutal murder of poor
Miller, upon who all directly or indirectly had
any part therein; or who formed portion of the
rascally lot that murdered him. It matters
little whose hand actually struck the fatal
blow; all who were engaged in the assault upon
him are, as before God's law and man's law
Murderers, and the sooner they are hung the
better for the good of society, and for the re-
putation of Montreal.

Cholera is at work in the United States and
there is every reason to expect that it will soon
honor us with a visit. When it comes it will
find us prepared to give it a good reception in
so far as foul drains, and stinks are concerned
—as may be seen from the annexed paragraphs
by us clipped from the *Witness* and which show
how it is that in proportion to population,
Montreal can boast of the highest death rate in
the civilised world:—

PREPARATIONS FOR CHOLERA.

DEFECTIVE DRAINS.—On Commissioners' street,
opposite the Custom House, and in lower St. Francois
Xavier street, the stench from the drains is so of-
fensive as to render passage in these parts positively
disagreeable. The same remark applies to drains
and excavations in several parts of the city.

A CESSPOOL.—The portion of Languecheterre street
between Sydenham and Seaton, is an immense pud-
dle which rots in the sun, owing to the want of
drains and gutters. It receives, besides, the offal
of a soap factory on Panet street, and the patrid waters
of a tannery near Papineau road. The stench in
that neighborhood is poisonous, especially in the
evening. We learn that Dr. Crevier has analysed
this water and found therein the identical micro-
scopic animalcules which he has discovered in the
excreta of cholera, typhoid and patients of other
contagious diseases.

It will thus be seen that should Cholera
come our way it will find itself in most com-
fortable quarters, and will in all likelihood
make a long stay with us. Strangers should
take warning, and keep away from Montreal
during the summer season. Already the City
mortality is up to 112 a week, what will it be
in August!

We beg to call the attention of the Reverend
Clergy and those interested, to the advertise-
ment in another column, of Messrs. J. Hudon
& Co.

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SING'ERE SOULS.
No. XXXVII.

"THOU SHALT NOT COMMIT ADULTERY."
When the Divine Legislator, Jesus Christ,
commanded us to pluck out an eye if it scan-
dalise us, he struck in his divine wisdom at the
very root of the evil. As a sick man does not
hesitate to give over to the surgeon's knife, an
arm or a leg however useful or necessary
it may be, if by amputation he feels that his life
can alone be saved, so Jesus Christ counsels us
to pluck out an eye rather than by the impure
images which it may give to the soul, we should
be led into sin. Better to be blind or lame
than to burn. Now if, Christian soul, you are
bound even to pluck out your eye lest it cause
you to offend against purity, how much more
must it be your duty to mortify it, to guard it,
to keep it ever in subjection. Do not tell me
that all this is very difficult, and very onerous.
Do not plead that life, under such restrictions,
will be a burden. Who has yet shewn you,
that you are here for aught else but a life of
burdens and of toil? Who yet has dared to
controversy that eternal truth that it will avail
nothing to gain the whole world, if we lose our
own soul. And what comparison, I ask you,
can there be between mortifying your eye,
between keeping it in subjection, and plucking
it out? No! Christian soul, since that great
Sermon on the Mount delivered by the Divine
Preacher himself, there can no longer be any
doubt, that lascivious looks are a grievous sin.
St. John Chrysostom tells you, that Jesus
Christ has condemned two things—impure de-
sires, and the sight of the objects which pro-
voke them (ii. 17 Mat).

I know, Christian soul, that there are many
innocent looks,—looks of pure politeness, looks
of benevolence, looks of necessity; but these
are always accompanied with modesty and
reserve and prayer. I know that there are also
looks that are unforeseen and where the eyes
have been turned aside immediately from the
impure object as from a hideous monster.
These are not the looks condemned by Christ,
though even these, sometimes, alas! lead to sin.
It is those voluntary and deliberate looks, those
looks of curiosity made to satisfy the eye, that
are undoubtedly criminal, because they expose
to the danger of sin. Tell me not that you
have often had these looks and have not sinned.
Your excuse, says St. John Chrysostom, is inad-
missible. You have exposed yourself to the
danger and therefore are culpable. What mat-
ter if in this particular case you have not sin-
ned? Because gun-shot wounds are not always
mortal, you would not, therefore, allow every
idle boy to make a target of you? In this
great affair of your salvation in which so much
depends, act rationally at least. When a child
seizes a razor, you do not wait until it has
wounded itself, to take it from it. You seize
the terrible instrument immediately; you pluck
it away; you forbid the child by menaces and
chastisements to touch it again. This at least
is the conduct of a loving parent. If then,
your eye scandalize you, pluck it out. Expe-
rience has embodied into a maxim the fact that
the burnt child fears the fire. Oh! would
that every Christian soul feared the terrible
fire of impurity with an equal fear! would that
knowing the danger, as everyone needs must
know it, they would keep from it with an equal
dread. The fiery furnace of the Babylonian King
lapped up not only all that was thrown to it,
but those also who only approached it. Such,
alas! is the fire of impurity.

And there is another reason why you should
fear even *unintentional* glances. As we have
seen before, every impure object imprints upon
the soul an impure image; that impure image
is engraved upon the memory, and remains
there, perhaps, for all time. It may so happen
that at the particular time of its being imprint-
ed upon the soul, it may as quickly pass away
and be forgotten. There are times when the
animal passions are at rest, for even the lion
slumbers. But what is to prevent him being
aroused? what is to prevent this impure image
from returning? Memory is a subtle magician.
She can conjure up instantly any phantom she
wishes. Actions done beyond the seas she can
make to be present as though reacted, by a
single wave of her wand. Sight's seen years
ago, she can reproduce with all the vividness
and accuracy of the most finished photograph.
What then is to prevent her from bringing back
this impure object inadvertently seen and for-
gotten at the time. Oh no! Christian soul,
an impure object once past the eyelids is not for-
gotten. It may slumber like the lion, but it is
only because its appetites have for the time
being been appeased. It will awake with the
first touch of hunger. And when it does
awake; when it shakes its mane; when it roars
for hunger, then indeed will come the battle.

But you will, perhaps, persist in saying: I
have often satisfied my curiosity without re-
ceiving any impure impression, without having
given way to any temptation. Ah, yes, Luke-
warm soul; perhaps, you have not given way
according to your way of thinking; perhaps
you have not fallen into sin according to your