

The True Witness
AND
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MONTREAL, FRIDAY, JANUARY 17, 1873

ECCLIASTICAL CALENDAR.
JANUARY.—1873.
Friday, 17.—St. Anthony, Ab.
Saturday, 18.—Chair of St. Peter at Rome.
Sunday, 19.—Second after Epiphany.
Monday, 20.—SS. Fabian and Sebastian, MM.
Tuesday, 21.—St. Agnes, V. M.
Wednesday, 22.—SS. Vincent and Anastasius, MM.
Thursday, 23.—Espousals of the B. V. M.

NEWS OF THE WEEK.

The world would have been shaken to its foundations but a few years ago, had it then been suddenly announced that Louis Napoleon was dead. To-day the same tidings are received with almost perfect indifference; and society is no more moved by the event than it would be by the announcement of the death of any one of its humblest members. Amongst all the misfortunes that befall the deceased in his last years, this perhaps was the greatest: that it was given to him to outlive his reputation.

Charles Louis Napoleon, son of Hortense, daughter of Josephine, and wife of Louis Bonaparte, brother of the great Napoleon, was born in the Tuilleries on the 20th April, 1808, and was therefore in the 65th year of his age at the time of his death, 9th January, 1873. His life was full of strange vicissitudes. The first part he played was that of a political adventurer, in the course of which he distinguished himself by his ludicrous exploits at Strasbourg and Boulogne, in which he was greatly abetted by a tame eagle; tried, condemned to imprisonment at Ham, the adventurer passed several years in that fortress, but succeeded at last in making his escape to England, where he remained till the breaking out of the revolution of 1848. Allowed to return to France, he took his seat in the Legislative Assembly, to which he had been elected; and then presenting himself as a candidate for the Presidency, the nation by an overwhelming majority, and captivated by the charm of his name, selected him for its ruler. How he discharged the functions entrusted to him; how after a bloody massacre he overthrew the Constitution, and managed at last to don the Imperial purple—are matters of history yet to be written, but on which it is difficult to form a correct opinion. By some the act, the *coup d'etat*, was denounced as vilest treachery; by others, the newly proclaimed Emperor was hailed as the saviour of society. The truth perhaps lies betwixt the two. France needed strong and stable government, and that she could only then have on condition of accepting Louis Napoleon as her Emperor; the latter could only retain his seat on the throne by making himself feared, and that he did most effectually by the wholesale slaughter in the streets of Paris, in the month of December, 1852.

However questionable the means by which he attained power, it cannot be denied that in many respects Louis Napoleon made at first a good use of it. He repressed disorder, he gave security to property, he put down, and kept down with a firm hand the anarchists, and he maintained peace in Europe. His conduct as Britain's ally in the war with Russia was loyal; and, but for one thing, but for one fatal step in his early career, he might have lived honored, and have even transmitted his title to the issue of his union with Eugenie, the beautiful and amiable daughter of the Spanish Countess de Montijo. The sins of his youth, however, found him out, and rose up against him.

For, unfortunately, Louis Napoleon, the political adventurer, had, when a young man, allied himself with the rascally revolutionists of Italy banded together in an accursed secret society, the *Carbonari*, to overthrow the Papacy, and every throne standing in the Peninsula. No doubt the Emperor would gladly have forgotten young Charles Louis Napoleon's engagements towards his ancient allies, the *Carbonari*—but this the latter would not allow. Hints, strong hints, in the shape of bombs,

poignards and other revolutionary modes of conveying intelligence, were given to the Emperor that he must keep terms with the devil to whom he had sold himself. The said Emperor held out at first; but at last the arguments of Orsini were too strong for him; and in an evil hour he was compelled to adopt that policy towards Austria, of which Magenta and Solferino were indeed the first fruits; but of which Sedan, and the humiliations of France, and all the calamities that have befallen the Catholic Church, were the later but inevitable results, which any one not blinded by the judgment of God must have perceived from the first; and yet for the moment the war with Austria was popular with a blinded and infatuated France:—
"— si mens non levis fuisse,
Trojaque, nunc staret; Priamique arx alta maneres."
But these were doomed. In an evil hour for himself, for the hopes of his dynasty, and for France, he undertook the Italian campaign. In an evil hour for himself, for France, and the Catholic Church, he conquered at Magenta and Solferino. Austria was humbled, and Prussia was by so much exalted; for in truth, it was the cause of Prussia and of the Revolution, not at all that of France, that was victorious on the plains of Lombardy in 1859. As a natural consequence Sadowa followed fast upon these French victories; and after Sadowa, the war with Prussia was inevitable. We all know the result of that war; and how in consequence, driven with ignominy from his place of power, disgraced as a soldier, and a ruler of men, the victor of Magenta died an exile in a foreign land on the 9th of January, 1873.

As Catholics we have no pity for him, not one tear to shed over his grave. To him do we attribute all the calamities that have befallen the Church; the attack upon Rome, the dethronement of the Sovereign Pontiff by the King of Sardinia, the imprisonment of the Holy Father. These were the work of Louis Napoleon; but as he has now had to render his account for them to the Great Judge, we need no more insist on them; only would we say that the deceased ex-Emperor affords in his fate another instance of the punishment that sooner or later attends all those who, directly or indirectly, make war on the Holy See. We have seen the sad end of one enemy; let us wait in patience to see the end of another; of him who like a thief has entered in, and taken possession of the Holy City. He too, as was the unhappy Louis Napoleon, is a mere tool in the hands of the revolutionary devil, and would fain no doubt, if he could, break the bargain; but it is too late: for the devil seldom lets go his grip of those who have once sold themselves to him. Still charity bids us pray for the soul of the departed, great and many as were the evils which in his life time he inflicted on our Holy Mother the Church.

In spite of the death of the man who but a short time ago was deemed to hold the destinies of Europe in his hands, the world, and the French world especially, goes on much in its old way, and scarce seems to miss him. That his death can be of any benefit to the cause of Henry the Fifth, the only cause in France for which we care one straw, we do not believe; but it will, no doubt, damp the hopes of the Imperialists, and of those who still cast back loving glances on the flesh pots of Egypt—the material wealth, the corruption, the luxury, and the unmentionable women of the Empire. M. Thiers will, we suppose, still keep his place since there is none other at the moment able to fill it. As to the young lad, son of Louis Napoleon, 16 years of age, now making his studies at Woolwich, no one seems to take any account of him; and it is to be hoped that we may have seen the last of the Napoleonic race, for, judged from a Catholic stand point, it has ever approved itself, emphatically, "a bad lot," from Napoleon I. down to Plon-Plon.

The details of the death of the ex-Emperor who had twice been subjected to a dangerous operation for stone in the bladder, he found on our sixth page.
In the mean time in the French Assembly the legislators and regenerators of France are fighting as bitterly as ever. The question of Education has been the field of battle, and so bitter was the contest that duels are spoken of as likely to occur betwixt some of the members. In Spain the annihilated Carlists are again at work, and are of course again being annihilated; they are wonderfully tenacious of life.

The remains of the deceased ex-Emperor were exposed, lying in state, to the morning of Wednesday. Where they will finally be deposited is not certain; no objection will be made by the French government to their transfer to France, provided that there be no political demonstration. The ex-Empress Eugenie has received letters of condolence from Rome, and from Queen Victoria; the death of her husband is by some attributed to the chloroform administered to him by his surgeons; by others it is set down to the account of organic disease. There may be truth in both reports; the mode

of treatment may only have accelerated death. The Carlist rising in Spain is now reported as very serious. We are not of those who think it has at present much chance of success, for in these days the odds are very heavy against right winning; but we heartily rejoice in anything that can cause trouble and humiliation to the robber king of Sardinia, and any member of his family. May their troubles never be less, until they be brought low, and compelled to give up their dishonest gains.

Our attention has been directed by a correspondent to the very improper attitude assumed by the Rev. Dr. Ryerson, Chief Superintendent of Education—and therefore a public servant, owing in that capacity respect to all those who furnish him with his salary, and who pay for the very coat that he wears on his back—in assisting and taking a prominent part at a public lecture very insulting to, and abusive of Catholics lately delivered at Toronto by Mr. Goldwin Smith, and reported at length in the *Globe* of the 27th ult. The Rev. Mr. Ryerson, the Methodist minister, has a right to do as he pleases in such matters; but the Chief Superintendent of Education in consideration of his position, and his wages which Catholics are forced by law to pay, is under obligation—from which the private individual is free—to abstain from taking part in any sectarian demonstration. The same reasons that make it highly indecorous for a Judge to assist at in any political party demonstrations, or to appear on the hustings at an election, are conclusive against the decency of the conduct of the Chief Superintendent of Public Education for a mixed community, in taking a prominent part in an offensive demonstration against the religion of any one class of that community that pays, clothes and feeds him.

That this is so we prove by clipping some specimens of Mr. Goldwin Smith's No-Popery harangue, as reported in the Toronto *Globe*; these will suffice to show the character of the lecture; a vote of thanks for which was seconded by the Chief Superintendent of Education, who of course thereby adopted as his own all its offensive matter.

"Since the Reformation the Papacy has been and still is in direct conflict with science."—*Globe*.

Mr. Darwin with equal truth would say the same of Christianity, since it is in direct conflict with what that gentleman calls "science;" but to proceed with our extracts.

"Roman Catholicism is essentially ascetic which necessarily renders it unfavorable to the growth of civilization, or the spread of intelligence or exertion of any kind."—*ib.*

Christianity is open to the same charge, for it is essentially "ascetic," and its first rules are, self-denial, self-mortification, dying to the world, and the taking up the cross daily to follow Christ. Christianity is not merely "ascetic" it is *par excellence* "asceticism." Its life consists in the crucifixion of the flesh, with all the lusts thereof; in endorsing therefore Mr. Goldwin Smith's attack on asceticism, the Rev. Mr. Ryerson signed against the religion of which he calls himself a minister. Again we copy from the *Globe*:—

"Rome had sent forth the order authorizing all the suffering and cruelty which had been inflicted on Protestants by Catholics, such as the massacre of St. Bartholomew."

This every student of history knows to be a lie, and yet we find it endorsed by "the Chief Superintendent of Education for U. Canada. The lecturer having thus denounced the Roman Catholic religion in general, went on to denounce the Jesuits in particular:—

"Jesuitism has always been a conspiracy."

He taxed them, the Jesuits, with being conspirators against society; their labors he denounced as conspiracies.

"They were conspiracies, and against conspiracies society had a right to guard itself."

So argued the Roman Emperors. Christianity was a conspiracy against the Pagan State and Pagan society and therefore to be put down. This, and much more, of a similar purport, formed the pith of Mr. Goldwin Smith's Lecture, for which publicly, the Chief Superintendent of Education returned thanks. Now the Methodist minister had an undoubted right to do so; but the public servant, but the Chief Superintendent of Education had no right thus to act, no right thus to take a prominent part in a public anti-Catholic demonstration. Were the Catholic Chief Superintendent of Education in Lower Canada to assume the same hostile and insulting attitude towards the Protestants of that Province, that Dr. Ryerson, Chief Superintendent of Education for U. Canada, has thought fit to adopt towards Her Majesty's Catholic subjects in that part of the Dominion, one loud, universal outcry of indignation from a Protestant press, would assuredly ratify the censure we have pronounced on the indecent conduct of the Protestant official.

For this is our position, which no man of honesty and intelligence will dare impugn. We are all, whether Protestants or Catholics, interested in enforcing upon the Government Officers charged with the important duty of administering our School System, as before the public, and during their tenure of office, a strict neutrality, or impartiality on all those

religious questions upon which Protestants and Catholics differ, no matter what may be their private opinions upon the matter. Were the Hon. the Chief Superintendent of Education for the Province of Quebec to act as Dr. Ryerson has acted in U. Canada, we should certainly be compelled to admit that he was unfitted for his post, since he had approved himself a bitter partisan, and therefore incompetent to administer a law which after all is but a compromise betwixt Catholic and Protestant principles on the question of education.

The Conviction of Stokes, the murderer of Fisk, and the sentence of death pronounced on the convict, to be carried into effect on Friday, the 28th of next month, give some grounds for hoping that the reign of law is once more about to be established in the U. States. The verdict of the jury, the sentence of the Court have taken every one by surprise. Not that there ever was, or ever could have been any the slightest doubt as to the guilt of Stokes; for a more barefaced, open, palpable, and deliberate murder never was perpetrated. But the public has been so long accustomed to see the vilest of murderers escape scot-free in the U. States; has been so long inured to the spectacle of the acquittal of the worst criminals when the morbid sympathies of a jury could be aroused in their behalf—as for instance in the case of an unchaste woman murdering her paramour; or when as in the case of Stokes the accused belonged to the aristocracy, that is to say to the monied classes of society in the U. States—a class which takes the place of what we call aristocracy in the Old World, but is invested with far more extensive privileges than are any where claimed for European aristocracy—that the most sanguine could scarce venture to hope that a man occupying such a position as did Stokes, would ever meet with the punishment due to his crimes, even though his victim, Fisk, was another illustrious member of the genuine New York aristocracy. And even now that a verdict of guilty of murder in the "first degree" has been found, and though sentence of death has been passed, we must not be too sanguine that that most righteous sentence will be carried out. As in the case of Laura Fair, some absurd pretext for a new trial may be admitted; and already the convict's lawyers are preparing a bill of exceptions. A morbid sympathy for the criminal will be aroused; then pecuniary influences may be brought to bear upon the judicial and executive authorities, which in democratic communities are always amenable to such influences, and to which—unless they are greatly belied—these authorities are especially amenable in the U. States. And so what with legal quibbles, and one thing and another, we should not be at all astonished yet, and in spite of trial, verdict, and sentence of death, to see Stokes walking in freedom the streets of New York, and pointed out to strangers as "one of our most remarkable citizens." We await the result with interest, as thereby will be determined the question whether "hanging be played out" in the United States?

In the October number of the *London Quarterly*, and in a review of a work by a French Diplomatist in Italy, we find some valuable pen and ink portraits of Victor Emmanuel, who is presented to us as a swaggering debauchee, an unscrupulous liar, a gross animal, the slave of his lusts, whose one redeeming trait is his physical courage. At p. 273 we read,—

"In a studied, and by no means flattering sketch of the King M. d'Ideville says that, like all mediocre men, he is jealous and irritable.

"It may be laid down, without fear of contradiction that his Sardinian Majesty is boastful, is a braggadocio, with no great regard for truth, and very indiscreet. He takes all occasions for speaking of his twenty wounds, and volunteering the fabulous recital of the dangers he has run in the battle or the chase. Every one however, knows that although courageous, and even rash, he has rarely been hit. As to his *bonnes fortunes*, he dilates upon them with a frankness and an absence of ceremony which have nothing of the *galantomo*. What is more singular, he sometimes confounds the successes he has had with those he fain would have had."

But Victor Emmanuel is the delight of the Protestant and Liberal world, who in Pius IX. can see only the "Man of Sin." We need not insist upon the light which this preference of the gross libertine whose picture is given above, to the Pontiff, whose life in every respect stands in such marked contrast with that of the persecutor of the Church, and the usurper of the Pontifical Throne—throws upon the moral tendencies of Protestantism. Victor Emmanuel, and Pius IX. are both representative men; one fairly represents the Liberal party, the other the Catholic party. As one man the Protestant world ranges itself on the side of Victor Emmanuel! So was it of old, when the choice of two men was offered to the Jews, and they with one accord cried out "not this man, but Barabbas. Now Barabbas was a robber—*Erat autem Barabbas latro.*"—St. John, 18, 40.—What the Jews did then has been repeated in our days by the Protestant community. In the words of St. Peter—they have denied the holy one and the just, whom they

call the "man of sin," and they have desired for their ruler, such a one as we find Victor Emmanuel described to be in the *London Quarterly Review*—a braggadocio, a liar, and an unclean libertine. Their choice does them honor, and shows how infallible are their instincts.

OTTAWA ORPHAN ASYLUM.—We find in the *Ottawa Free Press*, a full and interesting account of the Annual Meeting of the Directors and friends of the Orphan Asylum. His Lordship the Bishop of the Diocese took the Chair; and there were present besides the President D. O'Connor and the Rev. Dr. O'Connor, a large number of the most respected of the Catholic citizens of Ottawa. The annual address, delivered by the President revealed a most gratifying state of affairs. The Asylum has discharged all its debts, and has a handsome balance to its credit at the Bank. The Rev. Dr. O'Connor to whose exertions are due both the creation of the Asylum, and its actual prosperity, also delivered an effective discourse, setting forth the necessity for, and advantages of such an institution. His Lordship the Bishop also spoke in reply to the thanks tendered to him for his active encouragement; and a well deserved resolution of gratitude to the Rev. Sisters Fitzmaurice and Rodriges was carried by acclamation.

The Irish Catholics of Ottawa have done a good and noble deed in the establishing of their St. Patrick's Orphan Asylum; and their generosity in contributing towards its support will win for them, in this world the gratitude of the little outcasts, with the respect of their fellow-citizens—and in the world to come an exceedingly great reward.

Protestant Bibles as translated into the native dialects of Africa must convey to the minds of the readers strange ideas of the nature of the Kingdom of God, and of the glories of a future state. For instance, the Zulus, a South African race have a strange taste for *Uoomi*, i.e. carrion with a few worms in it; and the phrase "to eat Uoomi" with them denotes the highest enjoyment. In consequence, so we learn from the October number of the *London Quarterly Review*, the Protestant translators of the Bible have found it unavoidable "to employ it as alone suited to convey an adequate idea of the happiness of the Blessed in heaven"—p. 228. In a word the heaven of your Protestant converts in South Africa is a place where the Blessed incessantly eat carrion with worms in it. These Protestant Bible translations are something worse than a farce; they are disgustingly profane.

The Government ecclesiastical establishment in England is in a *parlous* state; it is in the situation of one "who has no friends" and is therefore according to the moral code of street gamins "to be hit hard." Its condition is thus given by the *London Times* in an editorial notice of a speech lately delivered by the Protestant Bishop of Manchester, Dr. Fraser:—
"The majority of the people of these isles, and a very decided majority of the British constituency, not only are not members of the National Church, but are decidedly adverse to it on one ground or another. They may tolerate it on political or charitable grounds, but they cannot credit it with the authority, or the beneficial influence described by Dr. Fraser."

The Toronto *Globe* gives the criminal statistics of Toronto for the year 1872. The total number of prisoners for the year was 2,047, of whom 1,468 were males, 579 females. Considered from a religious point of view, these statistics yield the following results. Of the 2,047 prisoners there were,—

Protestants.....	1,285
Catholics.....	762
	2,047

To CORRESPONDENTS.—Some communications left over, will appear next week.

DEATH OF FATHER BURKE'S FATHER.

By the last mail from Ireland we have received the sorrowful announcement of the death, on Thursday, Dec. 5th, of Mr. Walter Burke, of Galway, father of the very Rev. Thomas N. Burke, O. P. There are few words to be said on such an event. We send our deepest sympathy to Father Burke, on whose mind, already wearied with ceaseless labor, this affliction will fall heavily. He will receive comfort, however, in the reflection that that from his own old Galway to the shores of the Pacific, every Irish Catholic who reads these lines will say a fervent prayer for the repose of his father's soul.

OBITUARY.

We regret to notice that the light of Christmas happiness was darkened on the heart of our contemporary, James A. McMaster of the *Freeman's Journal*, by the dark shadow of death. His little son sang the Christmas hymn with the angels in Heaven, though the heart of the stricken one on earth was sorely grieved. We tender our brother our sympathies and we rejoice with him that he can exclaim in the midst of his sorrows, "God has taken him away from the evil that is to come; and Blessed be His Holy Name."—*Baltimore Catholic Register*.

A Catholic Young Men's Society has been started in Ottawa. We wish the new association every success.

THE OTTAWA CABINET.—It is reported in South Ontario that Mr. Gibbs has received the appointment of Financial Minister, vice Sir Francis Hincks resigned, and that he is preparing for his re-election before making the fact public.—*Globe 10th inst.*