

The True Witness.

AND
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MONTREAL, FRIDAY, DEC. 4, 1868.

ECCLIASTICAL CALENDAR.
DECEMBER—1868.
Friday, 4—Fast. St. Peter Chrysologus, B. O.
Saturday, 5—Of the Blessed Virgin.
Sunday, 6—Second of Advent.
Monday, 7—St. Ambrose, B. O.
Tuesday, 8—IMMACULATE CONCEPTION, Obl.
Wednesday, 9—Fast. St. Nicholas, B. O.
Thursday, 10—Of the Octave.

NEWS OF THE WEEK.

The French Emperor seems to have done a very foolish thing, and one that may yet have very serious effects on his position, in ordering the prosecution of the editors who have lately opened a subscription list for the purpose of erecting a monument to the memory of M. Charles Baudin, a deputy killed on a barricade on the 3rd of December 1851. As many of our readers may have forgotten the circumstances which occurred some 17 years ago, we will lay before them the account as given by Kinglake in his history of the Coup d'Etat.

On the morning of the 3rd December 1851, succeeding the appearance of the several decrees by which the Prince President dissolved the French Legislative Assembly, and overthrew the Constitution, several deputies attempted to arouse in the people of the faubourgs a spirit of resistance to the illegal acts of the President. For this purpose, M. C. Baudin, with several of his colleagues, visited the faubourg St. Antoine, where a barricade was thrown up:—

Against this there marched a battalion of the 19th regiment; and then there occurred a scene which may make one smile for a moment, and may then almost force one to admire the touching pedantry of brave men, who imagined that without policy or warlike means, they could be strong with the mere strength of the law. Laying aside their fire-arms, and throwing across their shoulders scarfs which marked them as representatives of the people, the Deputies ranged themselves in front of the barricade, and one of them, Charles Baudin, held ready in his hand the book of the Constitution. When the head of the column was within a few yards of the barricade it was halted. For some moments there was silence. Law and Force had met. On the one side was the Ode democratic, which France had declared to be perpetual, on the other a battalion of the line. Charles Baudin, pointing to his book, began to show what he held to be the clear duty of the battalion, but the whole basis of his argument was, that the law ought to be obeyed; and it seems that the officer in command, refused to concede what logicians call the 'major premises,' for instead of accepting its necessary consequences, he gave an impatient sign. Suddenly the muskets of the front rank men came down, came up, came level, and in another instant their fire pelleted straight into the groups of the scarfed Deputies. Baudin fell dead, his head being shattered by more than one ball. One other was killed by the volley, several more were wounded. The book of the Constitution had fallen to the ground, and the defenders of the law returned to their fire-arms. They shot the officer who had caused the death of their comrade, and questioned their 'major premises.' There was a fight of the Homeric sort for the body of Charles Baudin; the battalion won it. Four soldiers carried it off.—Kinglake's Invasion of the Crimea, c. xiv.

For years M. C. Baudin and his tragic fate had been well nigh forgotten by the Parisians. But on the second of November last, when, as is their custom, they were visiting the Cemeteries, a party stumbled upon the grave of the slaughtered Deputy. Then arose cries of 'Vive la Republique,' and Orleanists and Republicans eagerly availed themselves of the circumstance to arouse odium against the man of December 1851. Several Parisian journals immediately issued proposals for a subscription for the erection of a monument to the brave Deputy who was shot down, whilst vindicating the supremacy of the law, and resisting the illegal acts of the Prince President.

It would have been better if Louis Napoleon had allowed this momentary ebullition of Parisian feeling to pass unnoticed, or if indeed he had had his name enrolled in the subscription list. Instead of this, however, he has caused legal proceedings to be instituted against the obnoxious editors, in virtue of Article 2. of the Law of General Security passed in 1858, and which condemns to fine and imprisonment any person practising manoeuvres with the view of exciting to hatred, or contempt of the Government. Even if the Government obtain a verdict it will but intensify its unpopularity; and should it fail in its prosecution, it will be exposed, not only to the hatred of the Parisians, but to the contempt and the poisoned arrows of their sarcasms. The trial will therefore mark another epoch in the career of the extraordinary man who still rules over France; for indeed it is very probable that in

this instance, if he push matters to extremities, he may meet with a dangerous rebuff. Baudin, to whom it is proposed now to erect a monument, had the law on his side, and indeed was shot for asserting the supremacy of law. A proposal therefore to do him public honor, can hardly be construed into an illegal act, or one tending to bring law into contempt. It is no doubt intended as a protest against the Coup d'Etat; it is evidently a challenge thrown out to the Emperor; but it would certainly have been more dignified, and more prudent on his part had he allowed it to pass unnoticed. As it is he has dangerously, perhaps fatally, committed himself to a course of action which threatens to bring up again for the judgment of the people the almost forgotten events of December 1851. Should this be the case, the defendant in the action to be tried before the French people, will be, not the prosecuted proposer to do honour to the memory of Baudin, but the man by whose undoubted illegal orders Baudin was shot.

The Spanish revolution still sticks fast in the mud. Progress towards evoking order from confusion, and government from anarchy, it seems incapable of making; and whether that government, when it does at last emerge, shall be called republican or monarchical, does not yet appear. One thing only is sure, that by whatsoever name called, it will be a despotism. In the meantime the rabble of the large cities are asserting their newly won liberties, by the destruction of Catholic churches.

The people of the Italian Peninsula seem at last to be growing impatient of the burdens imposed on them by their new rulers, and are refusing to pay taxes. At Bologna serious outbreaks have occurred, and further troubles are anticipated.

The elections in Great Britain and Ireland are now nearly concluded, and by all appearances the Liberal party will command a majority of about a hundred. In view, we suppose, of approaching changes, Mr. D'Israeli has been offered a peerage, which he declined, but his wife has been created Viscountess of Beaconsfield in her own right.

His Excellency Sir John Young, the new Governor General for these Colonies, arrived in Ottawa on Friday, the 27th ult., and was received with the honors due to Her Majesty's representative.

In consequence of the absence of the Chief Justice, judgment in the Whelan case will not be given before Friday, the 4th of present month. There are rumors to the effect that an attempt to rescue him is in contemplation, but it does not appear that for these there are any valid foundations.

Great apprehensions of another water famine during the course of the present winter, are expressed by some of our city papers. It is said that the works will not be finished before February, and even then will not suffice to meet the wants of the city.

Alarming rumors as to the health of the French Emperor are in circulation; he is said to be suffering from an attack of diabetes, which so prostrates him mentally, and bodily, that he is not able either to attend to business, or to take his accustomed exercise. The press prosecutions are, however, being carried on with unabated vigor, and several of the obnoxious journalists have been mulcted in large sums for their advocacy of a monument to the memory of the political martyr, Charles Baudin.

The latest tidings that reach us from Spain are to the effect that the apprehensions of bloodshed are on the increase, owing to the growing antagonism betwixt the advocates of monarchical and republican forms of Government. The revolutionary fever is approaching a crisis, and the services of the political Sangrado will have to be put in requisition.

Reports of indisposition of the Sovereign Pontiff are reiterated by the anti-Catholic press; but little reliance need as yet be placed on them, as they are for the most part got up for political purposes.

The Provincial Legislature of the Province of Quebec is prorogued to the 15th of next month, not then to meet for the despatch of business. Many of the leading journals give it as their opinion that the motion in the Whelan case will have to be decided in favor of the prisoner, in which case the matter will be carried before the Privy Council.

In his address at Birmingham, Mr. Bright made the following statement with respect to conversions from Anglicanism to Catholicity:—
"I constantly meet with men who, having been brought up in the bosom of the Established Church of England, are now within the fold of the Church of Rome; and you all know—you all read the papers, and you all know—that there is scarcely a week, and never a month, for years past, that you have not heard of some persons of eminence, of wealth, or of family, or of culture, or of standing in some way or other, who have not left the Church of England, and gone over to Rome. Even the families of the households of the hierarchy are not free from the invasion of the power of Rome."

And these defections are but poorly compensated by the "brands snatched from the burning," the Bill Murphys, the Chiniquys, Achillis and such like who go over from Rome to the ranks of Protestantism.

THE LAND OF THE "OPEN BIBLE."—In an English paper quoted by the Montreal Witness, we find the following estimate of what the Protestant poor-laws have effected for the people, morally and materially:—

"It is worth while inquiring" says this authority—"whether the effect of the poor laws has not been to convert paupers into something less than human beings."
And again:—
"A few years since the paupers employed in crushing the bones of horses in the Andover Union, were found in the habit of devoting the putrid marrow which these bones contained. The grim fact stands on record in a parliamentary blue book"—English Paper, quoted by Montreal Witness, 29th November.

An "open bible" may be a very good thing in its way; but if after all it does not, or cannot prevent the brutalization of the poor, to whom in an especial manner the Gospel was to be preached, it seems that we should be just as well off without it, as with it. For let us consider. Of the two which is the more hideous, the more repugnant to the spirit of Christianity? The unfortunate street beggars or *lazzaroni* as in Naples? or the English paupers greedily devouring the putrid marrow from the horse bones which they are obliged to grind? If the *lazzaroni* are in any sense the product of Catholic civilization, with as much truth may it be said that the horse bone gnawing, putrid marrow devoting paupers of England, degraded to the level of the brutes, and as such actually robbing the dogs of their accustomed carrion, are the bright consummate flower of the convent destroying Reformation of the sixteenth century, and of modern Protestant civilization.

THE REFORMATION IN SPAIN.—The following passages, illustrative of the progress of the blessed reformation, and of the spread of protesting principles in Spain are also from the correspondence of the Times:—

"One of the Liberal journals has begun the publication of Renan's *Life of Jesus* in its feuilletons. I have mentioned in a former letter a priest converted to the views of what he calls 'Anglicanism who came to Madrid with a firm determination to set up as an 'Evangelical' preacher. There is another set of men who have signified their intention to open a place for 'free Christian worship,' and to denounce 'the errors and iniquities of the Church of Rome.' All these men have their eyes turned to England; they besiege the Chaplain at the British Legation; they address the various Bible and Missionary Societies; they apply for funds, or, as they call them, 'subsidies.' The phenomenon is by no means new. Experiments of Evangelical chapels, schools, and associations have been tried at Turin, at Florence, at Naples, and throughout Italy, and they have all turned out miserable failures, although the Government dealt with sufficient liberality towards them; and although they had the earnest and exemplary sect of the Waldenses to supply them with a base of operations. Most perfect freedom was allowed to every Italian to turn Protestant, or 'Evangelical' if he was so minded; yet I question if a single honest conversion has been achieved during the last ten or 20 years.—(The Italics are our own).

RELIGIOUS LIBERTY.—"There are" says the Madrid correspondent of the London Times—"15,000 workmen in the employment of the Madrid Municipality at the present moment, and few of them have any other task than levelling the old nests of monks and nuns with the ground."

"Protestantism is worldly prosperity. Catholicism worldly decay."—London Times.

You must excuse me, my brethren, if to-day contrary to Christian custom, I have taken for my text, words drawn from the World's Bible—The London Times. You will find them quoted under the attractive heading of "Pithy" in the Trenton Courier of last week:—

"PITHY.—The London Times, in an article on the Pope's letter, says: 'All the strength and prosperity of Europe are in the hands of Protestantism; all its weakness and decay in the possession of Roman Catholicism.'"

My Brethren I accept the terms. Protestantism is worldly prosperity, Catholicism, worldly decay. Eighteen and a-half centuries ago there appeared in the world a heavenly Messenger, whom all Christian nations have since learnt to call the Son of God. His body and his blood he received without human generation, from the pure body of the ever Blessed Virgin—flesh of her flesh—blood of her blood. His divinity with his soul, he received from the eternal throne of a Trine God. The Son of God came down from heaven to become Man. "And the Word was made flesh" the Scripture tells us, "and dwelt amongst us." In the plenitude of his Omnipotence he came down to inhabit our weakness and our lowliness—in the plenitude of his Omniscience, he came to enlighten our ignorance. And what was the greatest of all the great lessons which he has taught us? "That Protestantism is worldly prosperity—Catholicism worldly decay. My kingdom," he says "is not of this world."—Riches—worldly prosperity—honors—power—belong to the world;—but poverty—worldly decay—humility—weakness belong to heaven. "Ye cannot serve two Masters. Ye cannot serve both God and Mammon. My brethren I accept the terms, I glory in them—they are these, Protestantism—worldly prosperity—Mammon; against Catholicism—worldly decay—and God.

I know of no doctrine, my brethren, more continually and more emphatically inculcated in Holy Writ, than that of lowliness—poverty, or as the World's Bible—the London Times—terms it "human weakness and decay." Our Divine

Saviour (whose divine example even the World itself dares not gainsay) has ever, both by actions and teaching—by example and precept, most emphatically inculcated this great doctrine. It was not from the Queen of Saba—that most worldly wise of women—that the Messiah chose to be born—*at was of an humble virgin called Mary*:—it was not in the palaces of kings, that he chose to first behold the light—it was in the cold damp stable at Bethlehem—it was not surrounded by sages, and mighty conquerors, that he came into the world—it was between an ox and an ass—it was not in purple and fine linen, that he passed the days of his early life,—it was as the reputed son of a poor carpenter—with the garb of toil—amidst tools and shavings and at the work bench, that he passed his youth. Behold here then the reason, why Catholicism is "worldly weakness and decay;" because the servant is not better than the Master—because the disciple sets himself not up above his teacher. Catholicism—the Church of God—is "human weakness and decay" because Jesus Christ her divine founder ever practised and inculcated holy poverty. If she were aught else, she would have failed in her mission, and would have falsified (even to the making it a lie) that promise of her divine though craftsman founder. Behold I am with you all days even to the consummation of the world." Either that promise is a lie, or poverty will ever be the characteristic of Christ's Holy Church. You, my friends, may see in the Catholic Church only the marks of the beast. I behold in her as pointed out by the London Times, the marks of predestination—the marks of God's never failing presence—"worldly weakness and decay."

And when the time for his divine teaching had arrived—and it entered into His divine providence to found his Church—to call around him teachers who after his death should take the truths of his divine Gospel to the uttermost bounds of the earth; whom was it that he chose for Apostles and Evangelists? "Thou art Peter, and upon this rock, I will build my Church, and the gates of Hell shall not prevail against it," are Words of Holy Writ. Here is no great Conqueror chosen to carry the standard of Christian Faith with fire and sword against the nations of the earth. No Alexander—no Xerxes—no Saladin—no Napoleon. It is simply Peter; and in his simplicity he is indeed all powerful—in his poverty he is indeed a rock firm and impregnable against the gates of Hell whereon to found a Church. It is Peter with his fragile nets bursting with every lucky catch; it is the fisherman, that is chosen to be the great Apostle, the Boanerges—the Son of Thunder—who shall carry the great news to the whole pagan world to stifle it from its stupid ignorance and all sufficient self-conceit. My Brethren again I accept the terms, Catholicism is worldly weakness and decay. Peter the weak! Peter the lowly! Peter the Fisherman! with his fragile nets, meet emblems of the fragile joys of earthly grandeur—he it was who was the first Apostle and acknowledged first great Head of the Catholic Church; what wonder then if the Church of to-day has inherited the scant fortune of her first Apostle? what wonder, if worldly weakness and decay be the legacy left her by her great First Head? Do you blame her for this? do you reproach her with this poverty? Blame also then her Divine Founder—Christ Jesus—for that he chose for his greatest Apostle a mean and despicable fisherman, when he might have chosen a prince. Reproach also that great Apostle with his poverty—for that he was not born a King. Oh! no! my brethren I have not read the Sacred Scriptures aright, if riches and worldly greatness are to be the test of the divine Mission to teach:—if worldly strength and worldly prosperity are to be the Marks of the True Church—if worldly greatness is to be the sign of the predestined.

And when Our Divine Saviour, whom you and I my brethren call our God, chose to die in order to redeem Mankind, what was the nature of His death? Was it as a mighty conqueror, amidst the din of arms, and the glorious shouts of victory that he chose to yield up the ghost? No! it was as a common malefactor, and between two thieves, that he chose to die—it was amidst the howlings of a maddened crowd—made mad by his very poverty, that he yielded up the ghost. My brethren again I accept the terms: Protestantism is worldly prosperity. Catholicism worldly decay. Jesus Christ died the ignominious death of the cross to redeem and save me—he died as a common malefactor, to show me the lowly way to heaven; what right have I to wish to arrive there as a great Conqueror—as a mighty man slayer—as a rich merchant laden with all the wealth of Ormus and of Ind?

And when on the glorious day of His Resurrection—on that day whereon he was indeed a true Conqueror, because a conqueror over the wiles of King Herod and the powers of this world—to whom was it, that he vouchsafed the privilege to first behold his triumph? To the great ones of the world? to the pampered devotees of Mammon and worldly prosperity? No! no! it was to the lowly Mary and to the

lowliest of the Marys—the Magdalene—that he first manifested his glorified body. Again then I accept the terms. Protestantism is worldly prosperity, Catholicism worldly decay. To Protestantism—the Herod of to-day, it is not given to behold its God; but to Catholicism—the poor Magdalene of Churches it is vouchsafed.

And when the glorious day of his Ascension had arrived—when he was about to take leave of that Church which he had founded on Peter the Rock—when in glory and majesty he was about to rise above this lowly world of ours, and to go to his Father—whom was it, that he made the witnesses of his Power? Did he summon the Pagan philosophers with their earthly wisdom? Did he summon the Roman Emperors with their earthly power? Did he call the Scribes and Pharisees, those pious devotees of a truly worldly creed? "Ye tithe mint and amise and cummin, and have left the weightier things of the law." Did he call together the merchants of Tyre and Sidon with their bales of silks and gold cloth? No! no! it was neither Pagan philosopher—nor Roman Emperor—neither proud Scribe or Pharisee—nor merchant-prince, that he summoned to His Ascension; it was the same poor fishermen, the same lowly men that he had already appointed the guardians of his infant Church—these it was, who were alone the witnesses of His Glory. Again then I accept your terms. Protestantism is worldly prosperity; because it is not the church of the infant Jesus:—because it is not the church of the carpenter's son—because it is not the church of the humble fisherman—because it is not the church of the crucified Jesus—the dying malefactor—because being prosperous with "worldly prosperity" it has not been called upon to witness either the Resurrection or the Ascension of its Lord. Catholicism is "worldly weakness" and decay, because its divine founder, Christ Jesus chose weakness and humility as the distinguishing mark of his divine Mission—because he chose the stable of Bethlehem rather than the palace of Herod—because she—God's Holy Church—has inherited from her Apostles, that holy poverty, which chose to have neither scrip nor staff, and that "gave up all to follow him."

Depend upon it, my brethren, that that is a false philosophy which makes riches, "worldly strength and prosperity" the test of true orthodoxy. The strong man may do for the war—the rich man may do for the store, but neither the one nor the other will do for heaven. It will not be until he has laid aside his strength that the strong man shall pass the portals of death; it will not be until he has totally laid aside his riches, or made friends to himself of the Mammon of iniquity, by using them in good works, that Dives shall be carried into Abraham's bosom. And so with the nations. It will not be by the length of their wharves—by their bales of merchandise—by their bursting granaries, and crowded store-houses, that the nations of the world shall see God; but by the fervour of their faith—by the firmness of their hope—by the ardour of their charity. The Great Judge at the last day will not ask them "How many bales of cotton didst thou export yearly?" and how many pottles of hops? but rather—How didst thou love thy neighbor? "When I was hungry didst thou give me to eat? when I was thirsty didst thou give me to drink? when I was a stranger didst thou take me in? when I was in prison didst thou visit me?" The London Times—that Boanergon Mighty Thunderer of a worldly world may seek to teach you from its worldly bible a different doctrine to this: it may teach you that "worldly strength and prosperity"—iron clads, and cupola towers, and needle guns, and bales of cotton, and rich merchandise, and busy workshops, and teeming harvests are alone given to the Sons of the Prophet. But this doctrine, though it may be indeed a pleasant one wherein to live, will depend upon it, be but a poor one wherein to die. Listen to the parable, "The land of a certain rich man brought forth plenty of fruits. And he thought within himself saying, What shall I do because I have no room wherein to bestow my fruits? And he said, This will I do: I will pull down my barns and will build greater, and in to them will I gather all things that are grown to me, and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him, Thou fool! this night do they require thy soul of thee; and whose shall those things be, which thou hast provided?" Yes! mighty Thunderer! blatant braggart of a purse proud world! "thou fool! this night will they require thy soul of thee." What though in thy impious answer to the Vicar of Christ thou hast answered in thy blasphemous boasting,—"All the strength and prosperity of Europe are in the hands of Protestantism; all its weakness and decay in the possession of Catholicism." "Thou fool! this night do they require thy soul of thee" and where then will be all thy strength? where all thy worldly prosperity? What though thy barns be bursting? what though thou art prepared to be merry? Thou fool! this night do they require thy soul of thee! Teach on thou mighty Thunderer—thou evangelist of a prosperous world! teach on thy blasphemous doc