

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 Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by riors, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

B. M. FITZGERALD & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, APRIL 18, 1873.

ECCLESIASTICAL CALENDAR.

APRIL—1873.

Friday, 18—Of the Octave.
Saturday, 19—Of the Octave.
Sunday, 20—First after Easter.
Monday, 21—St. Anselm, B. C. D.
Tuesday, 22—SS. Soter and Caius, PP. MM.
Wednesday, 23—St. George, M.
Thursday, 24—St. Fidelis of Sigmaringa, M.

NEWS OF THE WEEK.

Much anxiety has been caused by rumors transmitted by telegraph, during the course of the past week, of the failing health of the Sovereign Pontiff. It was known that for some time His Holiness had been suffering from cold, complicated with rheumatism, and on the 13th inst. his condition was reported as almost desperate. The 14th, however, brought better news, to the effect that his health was so far improved that he had been able to give audiences to several visitors. There has evidently been much exaggeration in the first reports; and though the Holy Father has no doubt been indisposed, we have every reason still to hope, that, in spite of his advanced age, the many cares and troubles that weigh upon him, the daily renewed insults and outrages of which he is the victim, and the weary imprisonment to which since the Piedmontese invasion of his capital City he has been subjected—the health of one so dear to the Catholic world will be fully restored, and that he may yet live to see the overthrow and humiliation of his enemies, and the enemies of God's Holy Holy Church. That this may be so, all the Catholics of the world earnestly pray.

The other news from Europe is not of much interest. Prince Napoleon—Pon-Pon—has addressed a letter to his Corsican constituents protesting against his expulsion from France.

The Carlists, it would appear, have made an unsuccessful attack upon the town and garrison of Puyarda; but upon the arrival of strong reinforcements for the garrison, the royalist troops had to withdraw. It is expected, however, that they will shortly resume the offensive. The revolutionary *canaille* of Salamanca had risen, it is reported, up against the Jesuits, and driven them out. Fighting against unarmed priests is a more congenial occupation to Liberals than that of fighting against brave loyal men like the Carlists, standing up for their rightful sovereign, and their liberties, or *sueros*.

The continued investigation into the circumstances connected with the loss of the *Atlantic*, has brought nothing new to light. From the first it was self evident that the running on shore of the steamer was the direct result of gross culpable negligence on the part of the Captain. Of course a current is invoked, as always in such cases there must be a current on which, as on a scape-goat, the blame is placed. Somehow or another a ship never gets on shore, but it is attributed to this mysterious current.

"It was not negligence, or ignorance of the true position of the ship, but the current that caused the accident," we are invariably told. So with Mr. Winkle and his friends on a certain memorable occasion, when their peculiar condition and extraordinary actions were attributed to the wine. "Twant the wine," murmured Mr. Winkle, "twant the wine; it was the salmon." "Somewhat or another," remarks the biographer of Mr. Pickwick "it never is the wine in these cases."

Our Canadian Parliament has been taking a recess during the Easter Holidays. On Monday, such of the members as had visited Montreal, returned to Ottawa to resume their labors.

The ice on the river in front of the city is quietly giving way. We hope that the anticipated flood may be averted.

Bidwell, one of the fellows implicated in the Bank of England forgeries, who was arrested at the Havannah, managed, by the connivance of some other scoundrels, to effect his escape from the prison in which he was confined. He has, we are happy to see, been again arrested; and it is to be hoped that the authorities will not allow him to slip through their fingers another time.

There has been a terrible earthquake at San Salvador by which a great part of the city has been overthrown. Eight hundred persons are said to have been crushed by the falling houses, and property to the amount of twelve millions of dollars, has been destroyed.

An esteemed correspondent, whose opinion is entitled to the highest respect, dissents from the views by us expressed, as to the capacity in which the Governor General acts when he gives to, or withholds his sanction from, Acts passed by the several Provincial legislatures. We gave it as an opinion that, under such circumstances, the Governor-General acted as representing the Queen in her legislative capacity, and therefore as a co-ordinate branch of the Provincial legislatures. "We are"—we said, "subjects of the Queen."

Our correspondent from a perusal of the B. N. America Act inclines to the opinion that the Provinces are subjects of the Dominion; and that it is in his capacity of head of the Dominion Government, not as representative of the Queen, that the Governor General acts, when he gives his assent to, or puts his *veto* upon Bills sent up to him from the Provincial legislatures. "As I read the Act," says our correspondent—"we are subjects of the Dominion."

This question—"Are we subjects of the Queen, or subjects of the Dominion?"—is a very important question; and our correspondent does us the honor of asking us to give our reasons for holding the opinion that we are subjects of the Queen?

Our answer is very much as was that of Our Lord, in reply to certain queries put to Him by the Herodians, as to the lawfulness of Jews paying tribute to Caesar, and thereby acknowledging him as their sovereign—themselves as subjects of Caesar. The question in short was in their case, as in ours. "Whose subjects are we?"

To this question Our Lord gave a practical and conclusive answer. "Shew me the tribute money. Whose image and inscription is this?" The image and inscription of the legal currency amongst the Jews being that of Caesar, shewed that, in fact, Caesar was sovereign, and the Jews in civil matters, were subjects of Caesar.

Precisely in the same manner do we reply. Shew us, we say, the Statute Books of the Provinces—we care not of which—and let us look at the Acts or Laws therein contained. "Whose image or inscription do they bear? that of the Queen or of the Dominion?" If of the first, then not the Dominion, but the Queen is our Sovereign, a co-ordinate branch of our legislature, and we are subjects not of the Dominion, but of the Queen. Open the Provincial Statute Book and let us read. What volume we read from it matters not, for in substance they are all alike. That which we have before our eyes as we write, happens to be "Statutes of Quebec, 35 Victoria, 1871."

"HER MAJESTY"—not the Dominion, but, "Her Majesty, by and with the advice and consent of the Legislature of Quebec enacts as follows."

No allusion to the "advice and consent" of the Dominion Legislature, do we find; a strange omission indeed, if we be "subjects of the Dominion" as our correspondent opines; and if the Dominion therefore be our Sovereign and, as such, a branch co-ordinate of our Legislature; but an omission perfectly intelligible if, as we contend, "we are subjects not of the Dominion, but of the Queen," whose image and inscription all our Provincial Acts of Legislation bear. The person in whose name laws are enacted, and justice executed, is Sovereign; and there cannot be two sovereigns, in the civil order, for one set of subjects.

This is the argument that we have before used in vindication of State Rights amongst our neighbors to the south of us, and in asserting the "lost but righteous cause;" that of State Sovereignty except in so far as, explicitly, the several States had ceded a portion of their inherent sovereignty to their creature, the United States Federal government. "Shew us" we said "the records of your Courts of Judicature. Whose image and inscription do they bear? Is justice administered in the name of the particular States, or in that of the United States or Federal Government? If in the name of the first, then the first are sovereign." The very highest attribute in short of sovereignty, is that of enacting laws, and of administering justice; and the body in whose name laws are enacted, whose image and inscription their Statutes and Judicial Records bear, is alone sovereign.

The contrary of our position—to wit, that we are subjects, not of the Dominion, but of the Queen, can only be made good upon the hypothesis hold by some, we believe, that the position in which the several Provinces of which the Dominion of Canada is composed, stand, as towards the Federal Government, is the same as that in which the Dominion itself stands as towards the Imperial Government. But this hypothesis is absurd because it is based upon a false assumption of facts. There

is in fact, no analogy, however remote, betwixt the position in which our several Provincial governments stand as towards the Federal or Dominion Government, and that in which the latter stands as towards the Imperial Government. Therefore the right of supervision which the Imperial Government rightfully exercises over the legislation of the Dominion Parliament, cannot be pleaded as a reason or precedent for the right of the latter to exercise an analogous right of supervision, over the legislation of the Provincial Governments. Let us come to facts.

The relation in which the Dominion stands as towards the Imperial Government, is as that of creature to creator, or of child to parent; therefore we properly term the Dominion a British Dependency, and in familiar language allude to Great Britain as the mother country.

But to this—the relation which any one of the Provincial Governments bears as towards the Dominion Government, has no resemblance however remote. That relationship is not that of creature to creator, but of creature, to fellow-creature, of equal therefore to equal; not of child to parent, but of brother to brother—of twin-brothers, in fact, conceived in the same womb, at the same instant, by one and the same Act or operation, and both brought to light at the same moment. If this be the fact, the true history of the genesis of our existing political system—and who can deny that it is historically and chronically true—then the Provinces do not owe to the Dominion even the modified respect and submission which younger brother owes to elder brother; far less that respect, submission and allegiance which child owes to parent, which the creature Dominion owes to its creator, the Imperial Government.

With that pardonable vanity which prompts every one, more or less, to believe that his particular parish can raise the biggest potatoes, and heaviest crops of oats, so did we believe that in the matter of no-Popery lying, we of Lower Canada could whip all creation, thanks to our *Witness*, and the French Canadian Missionary Society. We must be more moderate for the future in our pretensions. If not surpassed—for to surpass him in the art of evil-speaking, lying and slandering would be impossible—the editor of the *Witness* is fairly rivalled by the *redacteur* of a powerful no-Popery journal published in Belgium, under the title of *L'Organe de Namur*, and an extract from which we find given in the *Cork Examiner*—

"A MIRACLE SPOILED; OR, THE DEATH OF THE DEVIL."

"We know how the Catholic clergy behave in Ireland, where they pronounce anathema against all who do not follow them. There are to be met in certain localities in that part of Great Britain people who are not at all fanatical, and whom, therefore, the clerical organs call atheists. It is principally at Dublin and Cork that these execrated persons may be met with."

"At Cork a freethinker (*libre-penseur*) having fallen dangerously ill, the clergy resolved to organize a miracle, and a parish priest undertook to play the principle role in the pious comedy. While on the one hand a series of sermons were organized against the dying, in which it was said if this perverse man did not allow himself to be converted, the devil [here the narrator interpolates the word "sic," so as to give the story an air of greater *véraisemblance*] would carry off the body, which would be deprived of sepulture, while the soul, damned and wandering would become not only the bad genius of Cork, but would be for ever the object of continual maledictions for the locality; in the meantime, I say, the parish priest who was to accomplish the miracle, endeavoured to convert the sick young man, but was very badly received. Not only would the patient listen to nothing, but one of his friends, who did not quit his pillow, forbade the priest to present himself again in the apartment, declaring that if he did he would use the right the law gave him in the case of 'violation of domicile.' The priest left, pronouncing maledictions upon the two young men. Two days afterwards the patient died of the malady which had been long known as incurable."

"The friend of the deceased, who had never quitted his companion's bed of pain, resolved to watch the body until the funeral, and to dispute the matter with the Devil, if he should appear. The night came, and while George slumbered in and easy-chair a clatter of chairs and a heavy measured step was heard. George, at first believing it to be a dream, saw the door open. He did not stir. An individual habited in black entered with stealthy steps, and advanced towards the bed with the intention of carrying off the corpse. At the moment when the demon stretched out his arm, George seized his revolver and fired two shots at the infernal being, who cried out and fell, never to rise again."

"At the double report people ran in. They examined the devil lying at the side of the bed, loaded with heavy chains. The mask was raised from the visage, and the priest was recognized who had undertaken to play the part of Mephistopheles that had proved so fatal to him."

"This adventure took place at Cork not a fortnight since, and the police are occupied with it yet. I am assured that the coroner has pronounced the young man not guilty, but that a singular trial will arise out of the affair. The costume of the parish priest of Cork consisted of a black suit of mail, and comprised the traditional tail of the devil. There were chains on the arms and legs."

"In England, above all in Ireland, the Catholic priests urge revolutions in order to obtain a Republic. It is the same in every country where there is no Chambord or other child of miracle to place on the throne."

"P.S."—All the persons supposed to have been accomplices of the parish priest of Cork, have been brought before the tribunal. The young man who killed the Devil has received a number of congratulations. He will appear as the principal witness."

The above is worthy of the *Witness* itself, and reads like a report from one of those wonderful Reports of the French Canadian Missionary Society. Our evangelical brother, editor of the only daily religious paper in the world, must look to it, or he will be in a fair way of losing his well-earned reputation of being the biggest liar in the world as yet un-

whipt of justice. Is it not possible that *Humanitas* is the Irish correspondent of *L'Organe de Namur*? There is much to suggest this view.

EUTHANASIA.—What a pretty thing man is when he goes on the strength of his private judgment, and leaves off the trammels of authority. So accoutred, so stripped, there is no antiquated absurdity, that he is not ready to take up with; no moral extravagance that he is not prepared to adopt.

The latest, though not the last, of those vagaries into which Protestantism, or the going about in the garment of private judgment; and the discarding of Catholic vestments, i.e., the authority of the Church—has fallen—is *Euthanasia*; and in due course of time we may expect to hear of *Euthanasias* as another of the sects of which the Protestant world is made up. But here our readers may perhaps feel inclined to ask, "What is *Euthanasia*? what the peculiar tenets of the *Euthanasia* sect?"

The distinguishing doctrine of this new sect—which to speak correctly is but a revivification of old Paganism—is the right, and indeed under certain circumstances, the duty of *suicide*—or as it is euphoniously termed in Japan, "*Happy Despatch*." Its advocates are logical, and their logic is unanswerable except upon Catholic premises; for reason, natural reason, which if we reject the authority of the Catholic Church, is our sole rule of action, never has succeeded in convincing men that they had not the right to put an end to their existence, when that existence had become burdensome to them. With the best men of pro-Christian times, suicide was held not only to be a right, but under many circumstances a duty, failure in the performance of which was accepted as the sign of a craven and sordid spirit. Any cause, the *odium vite* or what the French call *ennui*, was held to be good and sufficient cause why a man should seek release in the poisoned cup, or in a stab from the poignard of his freedman. Any one who has read his Tacitus, or made himself acquainted with the social history of the first century of our era, will easily recall to mind hundreds of instances illustrative of the esteem in which amongst the heathen, the doctrine of *Euthanasia* was held.

Euthanasia, or the sublime moral duty of suicide, which the Church had discountenanced, and which had fallen into great disesteem during the Ages of Faith, was, as we all know revived in great force in France towards the end of the last century; for then for a short time the formal principle of Protestantism, that is to say the right of private judgment as against the Church in the moral and religious order was in the ascendant. To be killed by the hands of the public executioner, or to kill oneself, seemed, for a time to be the destined lot of all men. There was a perfect rage for suicide, under the wild excitement of the day; the death of Cato, not that of Christ or of the martyr was proposed as the example to be followed; and if at the last supper of the Girondins in the Conciergerie, Vergniaud throws away his poison, it is because he finds that there is enough only for himself, and none to spare for his friends.

Like causes produce like results. In England the Christian religion under the blighting influence of Protestant principle, has lost its hold of the educated classes of Protestants, and exercises but feeble influence over the vulgar. As men recede from the Church they approximate to Paganism; and just in proportion as they discard the old Catholic morality, do they take up with the morality of heathendom. So it is that without much surprise we see the heathen doctrine as to the right and duty of suicide advocated in some of the periodicals of the day, and extolled as under certain circumstances, almost a virtue. The "dread of something after death," of judgment and of hell has passed away, and with it the sole reason why men should their fardels bear, groaning and sweating under a weary life.

Nor is it merely the dread of those dreams that the sleep of death may bring with it after we have shuffled off this mortal coil, that the progress of Protestant principles, has abolished; it has destroyed hope, and robbed the sufferer on earth of the only support he had in his trials. If the promises of Christianity be, as are its threats, but vain words, why should men continue to suffer. If Protestantism be true, non-Being is better than Being—and the question over which Hamlet vexed his brain is solved at last, and in favor of the new doctrine of *Euthanasia*.

It is said that a large number of bogus American—we suppose United States is meant—bills are in circulation in Upper Canada. Our people should be very careful how they accept any United States money.

It seems that the Young Men's Christian Association of Toronto have imported a Yankee lecturer from over the lines—a Rev. Mr. Tiffany, Protestant minister, though not named; and that the reverend lecturer has given much offence by his display of annexation politics.

His Grace the Archbishop of Quebec arrived in his city on Thursday the 10th inst., accompanied by the Rev. Rector of the Laval University. The Archbishop is the bearer of the Bulls from Rome raising the Rev. Mr. Fabre to the episcopal dignity as coadjutor to the Bishop of Montreal. A large body of the citizens, clergy and laity, of Quebec went out to Levis to meet and greet their Archbishop, and to congratulate him on his safe return.

The Rev. Canon Fabre, of the Cathedral, has been appointed by the Holy See as Coadjutor, with right of succession, to Monseigneur the Bishop of Montreal. The title of the new Prelate will be Bishop Gratianopolis, *in partibus infidelium*.

A correspondent of the *Montreal Gazette* of the 9th inst., writing over the signature *Christian*, very properly protests against the theatrical amusements announced for Holy Week, "and something extra on Good Friday," as an outrage on Christian decency.—We are glad to see that one of our Protestant contemporaries takes the matter up, but we fear that remonstrance will be of little use.—Amongst a very large number of Protestants, the observance of Good Friday as a day of fasting and mortification—though resting on the very same authority as that which enjoins the observance of Sunday as a day of abstinence from all servile works—has long been abandoned as a remnant of Popery, as indeed it is. Good Friday, if observed at all, is in short come to be looked upon as a holiday, or festival, on which the principal business is the eating of hot-cross buns, and general amusement.

FATHER STAFFORD OF LINDSAY.—We are glad to see that the labors of this worthy priest in the cause of Temperance, are appreciated and duly acknowledged by those who have the best means of judging of their results. In the *Canada Casket*, a Temperance journal, published in Napance, we find, under date of the 4th inst., a long article in which a just and well merited tribute is paid to the Rev. Father Stafford, and the good effects of the Temperance Society that he organized and directs are well insisted upon. Drunkenness has greatly abated, and the Catholics of Lindsay are in a flourishing condition, both as regards their temporal and their spiritual affairs. They have a fine Separate School; "finest of this kind we have seen in Canada," says the *Casket*; they are about to build an academy, and in other respects their prosperity is displaying itself. Other Temperance Societies are, according to the same authority, springing up and flourishing all around. One at Downeyville, under the charge of the Rev. Mr. Coyle, is especially noticed; and here again it is to be noticed that just in proportion as the grog shops are abandoned, and the tavern keepers slighted, so are the Catholic Schools attended, and zealously supported. The cause of Temperance is the cause of Education.

We clip the following paragraph from one of our exchanges. We never saw the name of this fellow Greene before, but we think it highly probable that, when his antecedents are brought to light, he will turn out to be "a converted priest." Anyhow the man bears about him strong marks of being "a brand snatched from the burning." The F. C. M. Society should engage the man; he is well suited for them, and their work.—

"A consummate rascal, whose name is said to be 'John Wesley Greene,' is supposed to have taken shelter in Canada to avoid being caught by the New York State law officers and punished for crimes committed in Illinois, his last place of criminal operations. He passes himself off sometimes as a Methodist and at other times as a Baptist clergyman. He succeeds in ingratiating himself into the good graces of religious people, and never stays in a place long before being guilty of stealing, forgery, seduction, or marrying a new wife, of whom he is supposed to have had nearly a dozen."

SWINDLING.—We regret that we have been a party, though unintentionally, of giving a place in our columns to two bogus advertisements, viz., Northcote Dunn & Co.'s Watch Lottery, and D. L. Staples & Co.'s cheap sale of Microscopes. We have been informed by our only advertising Agents in New York, Messrs. George P. Rowell & Co., 41 Broadway, who say in their *Reporter* of the 7th inst.: "D. L. Staples & Co. who have been distributing their favors abundantly of late, are reported by the commercial agencies as follows:—'Just as bogus as they make them.' And in reference to the parties who sent us the Watch Lottery advertisement they say—'Word is sent us that M. M. Waterman & Co., General Advertising Agents, 218 Broadway, New York, are sending out bogus lottery advertisements, to be inserted for one month.'"

We only hope that none of our friends have been victimized.

GALLOWS FESTIVITIES.—The friends of the convict Nixon actually under sentence of death for murder at New York, are getting up a dance or ball to raise funds for the family he is about to leave behind him.

It is announced that Sir George Cartier will take steamer for Canada on the 20th, so that he may take part in the present Session of Parliament. His health, it is added, has much improved.

A NEW APPOINTMENT.—Mr. J. A. Chicoine, Emigrant Agent at St. Hyacinthe, has been appointed *ad interim* Superintendent of the Emigrants Home, St. Antoine street, in place of Mr. Belle, who, it is said, has himself asked for the charge.