

The True Witness.

AND
CATHOLIC CHRONICLE,
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J. GILLIES.
G. E. OLIER, Editor.

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MONTREAL, FRIDAY, OCT. 26.

ECCLIASTICAL CALENDAR.

OCTOBER—1866.

Friday, 26—St. Evaristus, P. M.
Saturday, 27—Vigil of SS. Simon and Jude.
Sunday, 28—Twenty-third after Pentecost. SS. Simon and Jude, Ap.
Monday, 29—Of the Feria.
Tuesday, 30—Of the Feria.
Wednesday, 31—Fast. Vigil of All Saints.

NOVEMBER—1866.

Thursday, 1—All Saints Day.

NEWS OF THE WEEK.

Rumors, some not without consistency, are again rife as to the critical state of the French Emperor's health. He is said to be menaced with diabetes, and his physicians have, it is added, enjoined upon him rest from mental exertion.

The Eastern Question is again coming up, and in a very serious form. The "sick man" it is thought, cannot hold out much longer, and it is in vain for the Powers of Western Europe to try and prolong his days. Indeed, why nations calling themselves Christian should so long have given their aid to the maintenance of Mahometan despotism over the Christians of a great portion of Europe and of Asia, will be to our descendants an almost inexplicable enigma; they will scarce be able to understand the mutual jealousies of European Powers to which the foul presence of the Crescent in the City of Constantine is owing. But the end is approaching; and once again we may hope that the glorious Church built by Justinian, repaired, and decorated by so many other Emperors, shall be restored to the worship of the true God, and that again the Holy Sacrifice shall be offered up on the high altar of St. Sophia.

There is a lull in the affairs of Italy. Venice has been finally ceded to the Piedmontese, and for a short time they may forget, or feign to forget, the disasters and humiliations of the late war. But the bitterness remains, and the revolutionary spirit gains ground daily, amongst the masses, so that the most horrible atrocities, atrocities rivaling if not surpassing those of the Septembrizers may at any moment be looked for. This spirit is as much religious as political; and as in France in '93, it is against the Catholic Church, and the clergy that its hostility is chiefly directed. Protestant principles of the extreme type have made much progress in parts of Italy, and the Reformation naturally thrusts for the blood of the priests and nuns, whom it has robbed, whom it has outraged, and upon whom therefore it naturally looks as its enemies. The reports of the Catholic press upon these matters, as the reports of an interested party, will of course be treated as worthy of but little credit by Protestants; but when facts fully confirming the truth of these reports are published by the extreme Protestant organs—their accuracy and truthfulness cannot be called in question.

We invite therefore the reader's attention to some extracts from an article on Italian affairs which we find in the *Montreal Witness*, of Saturday last. Almost were we tempted to suspect that the writer had made a mistake in place and dates, so perfectly do the facts therein narrated coincide with those recorded in French history, of that dreadful evening in September 1792, when the French priests—then as now accused of complicity with the enemies of the Revolution—were dragged by an infuriated rabble from the carriages in which they were being conveyed to prison, and backed to death in honor of civil and religious liberty. History we say, is but repeating itself.

The writer of the description of the following scenes is the correspondent—start not Christian reader!—of an evangelical paper styling itself the *Christian World*, and which gives them to the public with intense glee, as conclusive evidence of the triumphant progress of the "Reformation" in Italy:—

"Arrests of priests and bishops for thus acting in opposition to the government have not been uncommon in years past, but since the commencement of the present war, in every part of Italy an innumerable quantity of priests have been arrested and imprisoned on account of their sympathy with Austria. When hostilities were imminent in Milan and

many other cities, committees were appointed to watch the reactionary priests, and expose their nefarious schemes, and the consequence has been that arrests of priests are now matters of daily occurrence. A short time since all the priests belonging to one of the most aristocratic churches in this city were taken into custody by the officers of government, and conducted to a secure place; the church was closed, and not again opened till converted into a hospital. The large Catholic Theological Seminary of Milan, the largest perhaps of Northern Italy, was recently, early one morning, surrounded by the police, and eight of the reverends were disturbed in their repose, and constrained to leave hastily for the prison. This Seminary is also now converted into a hospital.

A sight of this character, truly novel to me, I witnessed last week in the city of Genoa. Eleven priests and one Dominican Friar having been arrested for intriguing against the government, were conducted in an open omnibus through all the principal streets of the city, in the midst of a crowd raging with madness and threats of vengeance. The yells and howlings of the excited populace was something fearful, and had not these spiritual leaders of the people been strongly protected by the police, they would certainly have been beaten, stoned, and probably torn in pieces by the infuriated crowd. As it was, the police had great difficulty in lodging them safely in prison, and the people dispersing, swore they would yet have vengeance. In another town, when it was reported that the Italian army, in the battle of the 24th of June, with the Austrians, was betrayed by false information given by priests, a crowd of some thirty or forty persons, raising their clenched fists and shaking them, said: 'Let but the government give us the space of two hours and we will finish the work with these priests.' An Italian of this city, at the beginning of the war, said to me, 'We have two wars before us; one to drive the Austrians, and the other to cut off the legs of all these priests.' In the army, also, priests have been arrested as spies, and in Padua and some other places where the Italian army has entered Venetia, many of them have been compelled to flee. Should the war continue long, and this animosity increase, there will doubtless be instances of the people rising and massacring their priests. Some of the timid already almost fear to expose themselves to public view, and for a few weeks past there is a marked diminution of their number seen in the streets. The misery and ignorance of Italy for all the past, are now charged upon the priest; and the people people seem resolved now to emancipate themselves from his power, and in many cases to execute vengeance by annihilating him."

Evidently the "open bible" and the revolutionary propaganda, are carrying on the work of the Reformation in Italy bravely.

The insurrection in Sicily has been quenched in torrents of blood. Its exciting cause is to be found, not so much in any lingering attachment amongst the people for the Neapolitan Bourbons, as in the general and intense hatred of the Sicilians to Piedmontese rule, and the cruelties of their alien and sub-Alpine tyrants. At Palermo the cries of the insurgents were for a republic, not for a restoration of the ancient regime, and it is this perhaps which gives its chief significance to the insurrection, which was not suppressed without difficulty by the by the foreign mercenaries of Piedmont, and the bombardment of the unfortunate City. The title of "Bomba" should henceforward be applied to King Victor Emmanuel.

From Rome we learn that the health of the Holy Father continues good, and that full of confidence in that divine protection which for eighteen hundred years has never failed his predecessors, he will await at Rome whatever it may please God to send him, or his enemies to inflict. The days of martyrdom are not over yet; and from the extract from an evangelical paper given above, it seems by no means impossible that the present generation may witness the altar of St. Peter's stained with the blood of Christ's Vicar upon earth.

The annexed Circular, addressed to all the Parochial Clergy of his Diocese, by His Lordship the Bishop of Montreal, was read on Sunday last from the several pulpits of this city.

"MONTREAL, 20th Oct., 1866.

"Sir,—The terrible fire at Quebec is known to you, and already you have taken steps to pour into that City, laid waste as it has been by a calamity so deplorable, the stream of your charity. You only wait for the appeal usually made in these great misfortunes, to all compassionate hearts, to open your purses to aid, and to lend your help according to your means, to the alleviation of so horrible distress. I hasten to make that appeal; and that it may be the more effectual, I will let you hear the voice of the Pastor of the people who have just been visited by so great a calamity.

"This voice, no doubt, will, more effectually than can mine, excite your sympathies, for it is the voice of a father, who has before his eyes the most touching spectacle: who sees nothing but immense ruins, who hears but the groanings of upwards of 15,000 of his children reduced to the most bitter distress. Cheerfully then do I make myself the echo of this pitiful voice which calls for our compassion, and whose accents of grief will, I doubt not, penetrate to the inmost recesses of your souls.

"In consequence, I forward to you a copy of the letter that I have just received from Mgr. de Tloa, Administrator of the Archdiocese of Quebec, under date 18th instant. You will communicate its contents to your parishioners, together with those of the present Circular.

"ARCHBISHOPRIC OF QUEBEC,

"October 18th, 1866.

"Monseigneur,—Your Lordship will have already heard, by means of the press, of the fearful disaster that has fallen on our poor City of Quebec. More than 15,000 persons, reduced to the lowest state of distress by the most terrible of fires, are left without food, without shelter, without clothing, with the winter at hand.

"Of those citizens whom the fire has spared, all, it is true, display the greatest zeal for the poor sufferers. I have made in their behalf a warm appeal to the charity of all the faithful of the Diocese, and I reckon upon their generous assistance. But it is impossible for us to supply, single-handed, the most pressing wants of so many sufferers.

"I come then to-day to implore in their name the help of Your Lordship, and that of all charitable souls in your Diocese.

"Full of confidence in your pity and your tender care for all the afflicted, I remain most cordially yours,

"Your devoted servant,

"† C. F., Bishop of Tloa."

"In order to respond to an appeal from so high a quarter, and which springs from a heart so naturally afflicted, you will not fail to join your generous efforts to those of your Municipalities, so that means, the promptest and most effectual, may be taken; and so that you add all your Parishioners, without exception, may tax themselves for the powerful assistance of our afflicted brethren. Moreover we will not fail to address fervent prayers to heaven, that the Father of Mercies may vouchsafe to send to this multitude of sufferers His consoling Angels, who may dry their tears, and protect them in their most urgent wants.

"I am, Sir, most cordially your very humble and obedient servant,

"† G., Bishop of Montreal.

THE FIRE IN QUEBEC.—All minds are occupied with the terrible disaster of Sunday, 14th inst., with the best means of mitigating the effects of the calamity, and of preventing its recurrence.

The story of the fire may be told in a few words. It originated in one of those low black-guard groggeries or drinking houses which unfortunately abound in all our large cities. In this foul den, early on Sunday morning, a lot of rowdies were drinking and gambling; from debauchery, to fighting with one another, the stage was easy and natural; in the scuffle a lamp was upset, and the interior of the building was soon in flames. This was the first stage.

Next, as usual, there was no water to be had, owing, it appears either to the very defective condition of the Quebec Water Works, or to the neglect of the authorities. For nearly an hour the fire was master of the field; whilst a stiff north east gale then blowing, carried the flames from one wooden house to another, with the rapidity of lightning.

And so when at last water was obtained, the fire was too far advanced for the noble efforts of the firemen, aided by the troops in garrison and crews of the men of war in port, but alas! all in vain. The mischief was done; that fatal hour! Want of water at the first outbreak of the fire could not be compensated for by all the zeal and pluck so lavishly displayed by men of all origins, and of all grades, whom the sad alarm of "Fire" had collected on the spot. Fire was master, and resigned not its authority until it had swept clear a space of one mile in length, by one and a-half in breadth, destroying some 2,500 houses, and leaving nigh 15,000 persons, men, women and children, homeless, and desolate.

In the presence of this great disaster, we must bow down and acknowledge the chastening hand of God indeed, but we must be up and doing for the relief of the poor sufferers, whose wants are many and pressing. First and foremost they want food, and clothing, and shelter against the inclemency of a Canadian winter now at hand; and this relief will, we are certain, be promptly, cheerfully, and efficaciously extended to the sufferers, without consideration of race or creed.

Already meetings have been held in Quebec and Montreal to raise funds for the purpose, and similar steps will, we expect, be taken in the other large centres of population throughout the Province. Government, too, in view of such an awful calamity, may well be invoked to the rescue. We need scarcely add that on this, as on so many other occasions, the Catholic clergy, and the Catholic Religious Orders have rendered incalculable services to the sufferers, and to the entire community. Indefatigable in their labors, and in their ministrations, they have spared neither their persons, nor their purses; and if one or two voices have been raised tending to throw doubts upon their charity, and readiness to impose sacrifices on themselves, we are happy to say that our Protestant fellow-citizens have shown no readiness to give echo to the sectarian censures. In short, the only rivalry which at the present juncture should be permitted to display itself, as betwixt Catholics and Protestants, must be a rivalry in good works. We can, in this matter, all work in common; and it was consoling to see that at the Montreal Meeting of Thursday last, the platform was occupied by clergy and laity of all denominations, prominent amongst the former of whom were the clergy of the Seminary of Montreal was represented by their learned and venerated Superior. At Quebec, as usual in all emergencies, the chief dignitaries of the Church, and the Religious Corporations stand at the head of the list of subscribers by the amount of their several donations.

A great work has to be done. It will be a great work to feed and clothe those whose entire property has been destroyed; but a still greater, and far more difficult work will it be, to find shelter for them during the winter, and until the burnt district can be rebuilt. Already, during the winter months, the lodgings of the poor both in Montreal and Quebec, are greatly overcrowded, to the serious detriment of the health of the inmates; amongst whom, because of their close packing, deficient ventilation, and the absence of an effective system of draining, loathsome diseases, small-pox, typhoid fever, and all the other necessary concomitants of overcrowding, foul air, and dirt, are always rife.—How then shall we find shelter for the 15,000 homeless sufferers by the late fire? Where shall we put them, or how bestow them, so as not to aggravate the already existing evil of overcrowding; so as not to sow, during the winter months, the seeds of certain pestilence in the spring?—This is the great question, in which all are interested; and if therefore motives of Christian charity suffice not to stimulate to prompt and liberal assistance to the sufferers, motives of prudence and self-interest will supply their place.—Here is the plain state of the case. The dwellings and lodging houses of the poorer classes, both in Montreal and Quebec, are already so fearfully crowded, that it is impossible to cram more into them without generating pestilence, which will spread from the humble abodes of the poor, to the more sumptuous homes of the rich. This is the physical side of the question. We need not do more than suggest the hideous moral consequences of over-crowded dwellings.

All these things will, we are sure, be seriously considered by those on whom the duty devolves of taking the lead in such measures as may ultimately be adopted to meet the emergency. For us, and others in our place, it will suffice to follow that lead: and each according to his means will do his best to ward off the hunger, the cold, and disease with which our brethren at Quebec, the suffering members of Our Lord Jesus Christ, are menaced. Schemes savoring of political economy, plans for the reform of the Quebec Corporation, the better organization of its Water Works, and all kindred topics, we for the present; abandon to others. The great want, the pressing want, the work most immediately before us, is that alone which we can attend to at present, and that want, that work is, to find, immediately sufficient food, clothing, and decent shelter during the winter for the victims of the great calamity which has fallen, we do not say on Quebec, but on the Province of Canada—for it is as a Provincial, not a mere local, calamity that it should be dealt with.

scribers by the amount of their several donations.

On the occasion of the great Quebec fire in 1845, the several religious Corporations of that City contributed the following sums in aid of the sufferers:—

Seminary of Quebec, . . .	\$2,000
Hôtel Dieu, . . .	2,000
Ursulines, . . .	1,200
Archbishop of Quebec, . . .	1,000
General Hospital, . . .	800

To this we may add the subscription of \$1,000 from the Seminary of Montreal, making in all the sum of Eight thousand dollars from six of our Catholic institutions. But even this represents but a portion of the material aid furnished on the occasion alluded to, and which, as we write, the said institutions are again furnishing in the shape of personal attendance on the sick and wounded, in the shape of food and clothing given at the doors of the Convents to the naked and hungry, and in the shelter afforded to the homeless in the Asylums and Hospitals of our good Sisters.—Again we say, we mention those things not to boast, but as the best answer to the insinuations of some malignant censors of our Catholic institutions.

In the list of subscribers to the Quebec Fund in aid of the sufferers by the late fire, we find the following names and sums appended to them. We publish them merely to show how false are the insinuations that have been thrown out in some quarters.

The Archbishop of Quebec, . . .	\$1000
The Seminary of Quebec, . . .	2000
The Rector of Quebec, . . .	160
The Rector of St. Roch, . . .	100

It would appear from the human remains found in the ruins—that, at least 15 persons must have been burnt to death by the great fire of the 14th instant.

The Seminary of Sulpice has subscribed the sum of \$1,600 in aid of the sufferers by the Quebec fire.

Mr. John F. Maguire, the well-known and respected representative of Cork, arrived in Halifax by the steamer "Asia." The gentleman intends making a tour through the British North American Provinces, and part of the United States, and may be expected in Montreal about the beginning of next month, where, we are sure, he will meet with a "hundred thousand welcomes" from his many friends and countrymen.

LOGICAL ANYHOW, THOUGH NASTY.—The following paragraph going the rounds of the Canadian press, and which we clip from the *Montreal Herald*, affords an excellent illustration of the "mere civil contract" theory of marriage. The two couples, whose tradings and counter-tradings are therein recorded, did but carry out this theory logically and honestly: and if marriage be but a "civil contract," we defy any one to convict them of immorality, or impropriety. Men have, morally, as good a right to swap wives as to swap horses, if marriage be not something more than a civil contract; and therefore, in virtue of that "something more" altogether beyond and above the sphere of jurisdiction of the civil magistrate, and civil legislature. Here however, is the story as it is given in our Protestant exchanges:—

AN EXTRAORDINARY CASE.—Probably one of the most extraordinary and singular cases ever tried before a Canadian court will be tried in this town next week. A couple of men residing near Smithville, G. and M., agreed to exchange wives, Mrs. G. and Mrs. M. being also eager that the "swap" should take place. When Mr. G., who keeps a small country store, obtained possession of Mrs. M., he told her that all the goods he had were hers. The parties stuck to their "trade" for about a week, when Mr. M. discovered that Mrs. G. was not his affinity, Mrs. G. agreeing with him. Mr. G. also discovered that he and Mrs. M. could not travel harmoniously together. In such a state of affairs, of course it was the most natural thing in the world, with people possessing such peculiar ideas of the nuptial tie, to "trade back" and trade back they did, each man receiving his lawful wife. But Mrs. M., on leaving Mr. G. thought she had a right to take a portion of the goods which he had endowed her. Mr. G. thought this was wrong, especially as his spouse had brought nothing, and therefore he had Mr. and Mrs. M. arrested for larceny, examined before a magistrate and committed to jail for trial. When a person expressed some surprise to Mrs. M., at such a singular transaction and asked her what she thought the judge would say in reference to it, she replied, "Well, I dunno what he'll say, but he can't say nuthin'; because people trade horses, cows, pigs, and such like, and why shouldn't they trade themselves off—swap wives and husbands? What's the harm in it, if all 's greenable? I can't see it, and don't keer what they say!"—*St. Catharines Journal*.

Mrs. M.'s logic is unanswerable: and if such trading as that recorded above is rare amongst our Protestant fellow-citizens, it is because they are always, and even at their worst, infinitely better, thank God, than are their principles. It is the inconsistency of Protestants that saves them; and it is fortunate for civilisation that they shrink from carrying out to their full extent and legitimate logical consequences, their own theories.

What the Judge will say when this curious case comes before him we know not—and are anxious to hear: but this we know, that he cannot condemn the morality of the proceedings on which he will have to sit in judgment, without either condemning the "mere civil contract" theory of marriage, or else making a laughing stock of himself by his inconsistency.

The Protestant will see nothing very extraordinary in the following paragraph which we clip from the correspondence of the *London Times*. In the Catholic's breast, it will however stir up a curious train of thought, as to what manner of thing the Protestant faith must be, and of what manner of stuff must be made the consciences of those who can see in the change of religion a mere political act:—

"On the 29th ult. Princess Dagmar of Denmark, the affianced bride of the Czarovitch, made her festive entry into St. Petersburg. The cortege, which included the whole Imperial Family, proceeded from the railway station to the Kasan Cathedral, whence it repaired to the Palace. The day before the Princess had embraced the Greek faith in the Palace Chapel of Zarsko Selo—a sacrifice rigorously demanded of the foreign Consorts of Russian Emperors and Grand Dukes. The Princess, having been long intended for a Russian Prince, she was never confirmed in the Lutheran faith, although she had attained her 19th year."

When we remember that, on all those points which Protestants denounce as "idolatrous" in the Romish Church—such for instance as belief in the Real Presence, and worship of the consecrated host—the Greek and Russian sectaries are at one, in every respect, with Roman Catholics; and that consequently, if the Lutheran faith as it is grotesquely styled—be a return to pure Christianity, the embracing of the Greek faith by a Lutheran is a relapse into idolatry, and that for mere worldly motives—we cannot but marvel at the stolidity of the Protestant conscience, which can behold unmoved such acts of cold blooded apostasy as that above described; but which the said Protestant conscience accepts as the most natural thing in the world. It is only amongst Protestants that such acts of apostasy, or change of faith from secular motives are possible or conceivable: and whilst amongst them, so low is their standard, they excite no indignant exclamations of horror and disgust at such blasphemous tampering with and mockery of the holy name of God, on the Catholic their effect is to convince him that persons who can thus change their faith at pleasure, as they would their shirts, can have no faith at all, no idea of what faith means.

Catholics also will not fail to note that, whilst sham conversions from Protestantism to a religion which is certainly idolatrous, if there be aught of idolatry in the Roman Catholic religion—seeing that with the exception of the "Papal Supremacy" and the "Double Procession of the Third Person of the Trinity" there is no doctrinal difference betwixt the Latin and the Greek Churches—excite no indignant comments from Protestants, provoke no lamentations over the *pervert's* falling away, no groans over the parlous state