The True Mitness.

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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thue "John Jones, August '63,' shows that he has paid up to August '63, and owes his Sub-Scription FROM THAT DATE.

MONTREAL, FRIDAY, DEC. 14.

ECOLESIASTICAL CALENDAR. DECEMBER - 1866.

Friday, 14 - Fast. Of the Octave. Saturday, 15-Octave of the Conception. Sunday, 16 - Third of Advent. Monday, 17 - St. Eusebius, B. M. Tuesday, 18-Expectation of the Blessed Virgin Mary. Wednesday, 19 Fast. Ember Day. Thursday, 20-Vigil of St. Thomas.

ROMAN LOAN.

THE PONTIFICAL LOAN BONDS are now being delivered to holders of receipts; and Subscriptions will be again received, and Bonds for \$25 may be taken at \$16,50. ALFRED LAROUQUE.

Montreal, Nov. 12, 1866.

NEWS OF THE WEEK.

For the last fortnight two unfortunate regiments have been kept by the New York forwarders of telegraphic news, under constant orders for Ireland: and day by day the same old story has been served up to us, till we are sick of it. The report of an outbreak in Ireland turns out to be a mere canard, hatched in some Yankee brain, and then adopted by the United States There had been, up to the time of writing no insurrection, no fighting, no bloodshed. There is, it is true, a general feeling of uneasiness, and a sense of the necessity of adopting every precaution against an outbreak-for there is no saying what disappointed ambition, and self love may not prompt Mr. Stephens to urge upon his dupes in Ireland. These he knows to be brave even to fool hardiness; and he may perhaps induce them to redeem his pledge that there shall be fighting on Irish soil before the opening of another year. The Government has offered a reward of £1,000 for the apprehension of Stephens, thus showing that it believes him to be in Ireland.

The Wexford election has resulted, we are Hennessey. Don Miguel, the legitimate and once de facto King of Portugal, but deposed and driven into exile by the arms of England cooperating with the revolutionary party, has just died of apoplexy in the 65th year of his age. He less susceptible of a political solution. Stated was second son of King John; but his elder brother Don Pedro having accepted the Imperial Crown of the Brazils, thereby, according to the fundamental law of Portugal, forfeited for himself and issue all claims on the Crown of Portugal, which reverted to his brother Don Miguel, next heir in legal succession. The deceased was in his youth harshly spoken of, as addicted to many vices, but a large discount must be allowed for the mendacity of Liberalism. Some sixteen years ago he married a German Princess by whom he had six children.

of war. France is busy remodelling her army with these terms, or to refuse it so burdened, and so as, when the time shall have arrived, to be able to compete with Prussia. In Italy the financial question is becoming every day more urgent, for there is no disguising the fact that the Government of Victor Emmanuel is hopelessly finite theory has been concocted, or set forth, it bankrupt. Nor is this all. The truth can no longer be concealed that the Southern part of the Peninsula detests its present rulers, and is ripe for in this; the impossibility of reconciling British insurrection. Our readers will remember the ideas of property in land, with the ideas of those late outbreak in Sicily, and how, by the Piedmontese press, servilely re-echoed by the London Times and English journals, it was represented as a mere local disturbance, organised by priests mine." and monks, and of no national significance whatsoever. Fresh facts have, however, come to light which show that the insurrection at Palermo was in no sense, as the Victor Emmanuel government mendaciously asserted, a clerical affair: and which now make it clear that it was part of the excessive, and too often arbitrarily exercised a universal plan to throw off the Piedmontese yoke, which is intolerable to all classes, and to with asking for a Tenant Right Bill, or law to men of all shades of political opinion. Amongst secure to the out-going tenant pecuniary cumits chiefs it numbered the most distinguished of pensation for all improvements by him made on

made by the Piedmontese authorities, be says " In Sicily these arrests wery anaturally create a greater sensation than on the continent, for several of the noblemen enjoyed a high consideration throughout the island, were under the evil eye of the Bourbons, and in 1860 if I mistake not, the Princes Pipratelli, and Niscerni, and the Baron Riso were condemned to death by the lete rulers of this anhappy country. The worst feature in the affair is that if guilt is really brought home to the accused the insurrection of Palermo must be regarded not merely as a plot of frars and ragamuffins, but as a dangerous political conspiracy. Indeed the discovery of the papers which led to the arrest of Prince Monteleone point to ramifications of the plot in Naples. • • The authorities however, have, . The authorities however, have, either through ignorance or a desire to conceal the truth, invariably represented the movement as being got up by the monks and canaglia.'

After this compliment to the intelligence and good faith of the Victor Emmanuel governments the Times' correspondent proceeds to comprae the latter's mode of procedure towards political prisoners, with that which obtained under the tyrannical regime of the Bourbons:-

"No advocates are admitted : the judges are said to be generally ignorant of the dialect and customs of the people; while a captain in the army equally ignorant is appointed by the Court to defend the prisoners. 'Not so was it,' say some journals in the interval between 1821-1837 and 1850-1856, when advocates were never excluded from the military tribunais.' It is unfortunate that such contrasts should be drawn." - Times Cor.

Most unfortunate no doubt is it-that in spite of the long mendacity of the Liberal government and the Liberal press, the truth should leak out, and that thus the real workings of modern Libe. ralism should be exposed to the gaze of the en-

The Fenian convicts under sentence of death at Toronto have been respited for three months. This of course is conclusive that in their case the sentence of death will not be carried out. Lord Monck has left for England; it is in some quarters hinted that he will not return to Canada, his conduct in the Lamirande business not having been acceptable to the Imperial authorities.

THE IRISH DIFFICULTY .- That to the Britsh Government it is disticult, perhaps impossible to so govern and legislate for Ireland as to allay the existing disaffection, is a fact which men of all shades of politics are beginning to perceive and reluctantly to admit. The fact is there, and no one disputes about it; the causes of this fact are not so generally agreed upon.

We believe that the chief causes of the Irish Difficulty at the present day are neither religious nor political; in other words, they are not to be found either in religious persecution, or in politi cal disabilities imposed by law upon the professors of an obnoxious creed. The causes of the Irish Difficulty are, we believe, National and Social, and are, therefore, the more difficult to be dealt with, the further removed from all legisla-

The Irish Difficulty in one respect, therefore, is what the Italian Difficulty was, and the Hungarian Difficulty is, to Austria. It is the difficulty of governing one race by another, when amongst the former the sentiment of nationality is strong .-This may be called a "sentimental" difficulty, very sorry to say, in the defeat of Mr. Pope but for that it is none the less a difficulty; but for that very reason is it a difficulty with which the mere legislator can hardly grapple.

In another respect the Irish Difficulty is Social, and therefore more dangerous, more intricate, briefly it amounts to this: That the land of Ireland is held as "absolute property" by a small number of proprietors; that the people of Ireland, from the want of other industries, from the absence of great manufactures, which again is greatly owing to the want of coal in Ireland, are driven, or forced upon the land for subsistence: that in consequence of the great competition for farms, and of the demand for land being in excess of the supply, the holders of the article have it in their power to dictate their own terms-often very barsh and oppressive terms-to the offering tenant, From all parts of the Continent come rumors as he has no choice but either to take the farm starve or emigrate. This has generated amongst a large section of the people a spirit of opposition to landlordism in general, or to absolute proprietorship in land; and though as yet no demay, we think, be asserted that, in so far as Fenranism is concerned, the Irish Difficulty lies who hold that no man should own land as an absolute proprietor; that no man should be able to say of any piece of land in particular-" this is

Not that all who complain of the actual land system in Ireland entertain these extreme or "Communistic" views. Far from it. There are numbers of honest and moderate men, who demand only protection for the tenant against power of the landlord; who content themselves the Liberal members of the aristocracy, men who the land, unexhausted when he quits it, and acwere the open opponents of the Bourbons, and tually increasing the selling or leasing value of who to day are equally hostile to the alien yoke his landlord's property. Than such a demand which conquest has imposed upon their unhappy nothing can be more equitable, more in accordcountry. This the Times' correspondent now ance with natural justice, and we may add with

tenant. Yet even under this demand there lies a great, a very great difficulty.

For, if we consider it, and as embodied in words, it is a demand, not for the repeal of any particular law or laws on the Statute Book, but for the enactment of annew law. Now it is always easier to repeal a law than to enact a law to pull down than to build up; to remove artificial or man-constructed obstacles to the free course of a stream, than to build an effective dam to the torrent. In the one case where there is the will there is the way; in the other there may be the will, whilst the modus operandi is still far to seek.

So it was an easy matter, comparatively speak. ing, to grapple with the old Irish Difficulties, or difficulties which had their roots in the domain of religion. All that the legislator had to do was to repeal the Penal Laws, to pull down what he bad himself put up, to remove the artificial obstacles which he had himself erected; and to allow the stream once more to run in its natural and beaven appointed channel. The difficulty in this case was to influence the will of the legislator; but this done, all was done, and in so far as that will was worked upon, so far all the religious causes of the Irish Difficulty were removed; and fremnants of the old Penal Laws are still to be found on the Statute Book, it is so, not because British legislators cannot, but because they will not, remove them. They are not asked to enact anything, but merely to repeal something which their predecessors enacted, and which would not

But it is not so when we come to the Irish land question, or great Social Difficulty. The loudest declaimers against the Irish Land Laws, never attempt to put their fingers on any particular law, or laws in the Statute Book, the mere repeal of which would remove the difficulty. No! They ask, not that a bad law or laws be repealed, but that some new law be enacted; and this it is which gives its peculiar feature to the Irish land question, and constitutes the great difficulty with which the legislator, no matter how excellent his will, has to contend. It is not from the existence of any bad laws, but from the alleged want of a positive good law, that the hardships of the Irish tenant proceed; and therefore, or in other words, these hardships are not the creatures of law, since were they the creatures of law, by a mere repeal of the law or laws creating them, they would at once cease

in substance there is no important difference becwest the land laws of the United States, and those of Ireland. In both the right of proprietorship in land is recognised, and protected; by both, the relations betwixt landlord and tenant, betwixt buyer and seller, are left to the determination of the contracting parties; and if in the former country no inconvenience is felt, it is simply because in the United States, land is so plentiful that the supply is always greatly in excess of the demand. This is not the result of law, but of physical conditions for which the Government of the said United States deserves as little to be praised, as does the Government of Great Britain deserve to be blamed, for the opposite physical conditions of Ireland, where the demand for land is in excess of the supply.

The chief sin of actual British legislation on the Irish land question then consists in its recognition of what the great Apostle of Socialisms Louis Blanc, terms and denounces as the principle of "laissez faire:" in that it does not interfere—as the Socialists maintain that Government should interfere—betwixt contracting parties, but leaves both legally free to determine the conditions of their contracts. But, as the Socialists contend, in such contracts the non-capitalist is at the mercy of the capitalist, the poor at the mercy of of the rich; and there can be no equity, because no equality, in such an arrangement. Granted: but how is this grievance to be remedied by law? This is the problem to be solved; and in its solution lies what is called the Irish Difficulty.

THE FENIAN RAIDERS AT SWEETSBURG .-The prisoners taken in June last have been removed from safe custody in Montreal to the more exposed prison at Sweetsburg, there to stand their trial for the offences with which they are charged. But one rational motive can be assigned for this extraordinary change-and that is, that the Executive are anxious to facilitate by every means in their power, the escape of the prisoners.

Should, contrary to general expectation, the trials be allowed to proceed, should the prisoners neither escape, nor be rescued, they will be defended by B. Devlin, Esq., whose eminent legal talents have been secured in their behalf.

THE ST. PATRICK'S SOCIETY .- The members of this Society have resolved to hold their annual concert on the 9th January next. On this occasion one of the richest programmes ever yet offered in this city we are told will be produced. As usual the ladies of the different Irish congregations will give their powerful assistance and co-operation .- Transcript.

LAMIRANDE CASE.-Lamirande has been sentenced, by the Court in France in which he admits. Speaking of the numerous arrests just the material interests both of landlord and of was tried for forgery to ten years imprisonment. in, are not only contrary to the rubrics, but are of a correspondent of a low eyangelical journal

THE CHURCH OF OLD ENGLAND - November 1866 .- This periodical-an organisof the better section of the Anglican community, has now attained to the dignity of a second volume, of which the second number is before us. It stands in pleasant contrast with the ordinary run of Protestant periodicals: and indeed we more than suspect that, by the more evangelical or foul-mouthed amongst them, the soundness of its Protestantism would be called in question; for it is calm and quite decent in its language, and is evidently the product of a gentleman and a scholar. This can be predicated of only two narties in the Protestant world-the High Church, Tractarian, or Romanizing party on the one hand; and of the extreme neological party, which also spake by Essays and Reviews -on the other.

The Church of Old England reveals to the outsider, that what are called Tractarian or Romish principles have made great progress, here in Canada, amongst the Anglican clergy, though it is doubtful how far these principles are accepted by the lay members of the said church. The editor of the Magazine may be, indeed seems to be; unconscious of the extent to which he is himself tainted with these principles, and whither, if followed out, boldly and logically they would lead him. By implication, he asserts all the characteristic, and to Protestants the most oftensive doctrines of the Romish Church, more especially with regard to the one great or central act of all Christian worship-to wit, the Eucharistic Sacrifice, which the Calvinistic 39 articles, and the Low Church unanimously repudiate as the distinguishing "Mark of the Beast." The doctrinal views of the " Church of Old England" may for a season, and because of the present want of legislative machinery to expel their holders, be tolerated within the pale of the Establishment: but they are incompatible with its symbols, and are so offensive to the majority of its members, that they will probably soon be put down by Act of Parliament.

The Church of Old England, we say, claims for its ministers that they are priests, using the word priest as the counterpart of " sacerdos."-Thus in a eulogistic obituary notice of a late eminent Anglican minister, the Rev. Mr. Neale -11 quotes with strong unqualified approbation the epitaph which the deceased himself composed, and had engraved on his coffia :-

" Miser et indigaus " Sacerdos requiescit " Sub signo Thau."

And in another place, it expressly gives the title Altar to that piece of furniture is Anglican places of worship, which the Book of Common Prayer styles Communion Table, and the early day. Reformers or Fathers of the Anglican Church more irreverently spoke of as an "oyster board."

Here then we have Priest (sacerdos) and Altar, explicitly asserted: by implication, therefore we have asserted. Sacrifice and a sensible Sacrifice, since a mere spiritual sacrifice of praver and thanksgiving requires neither a Priest, in the sacerdotal sense of the word, nor a material Altar. What then is that Sacrifice of the New Las? Something surely higher and holier by far than the lambs, and bullocks of the Jews: something as far transcending in dignity the burnt offerings of the Levitical Law, as the New transcends the Old dispensation, as Calvary overtops Sinai. What then can this Sacrifice be, what its victim, if not the " Lamb of God that taketh away the sins of the world?" But if this be so, then have we the doctrine of the Real Presence, and the Mass, which is, according to the 39 Articles, idolatry.

And this Sacrifice is, in the Church of Old England, offered, or in its own word "celebrated" not for the living only, but also for the dead. For in its notice of the burnal of the gentleman us how there were two " celebrations of the Holy Communion," one early in the forenoon corresponding to Low Mass in the Catholic Church: the other later in the day, and answering to a Catholic High Mass.

of the Anglican Eucharistic celebration. The compilers of the Anglican liturgy meant that it should be a "Communion Service" (hence its name) and nothing more. They repudiated altogether the idea of a sacrifice or celebration at which the congregation, or persons present did not communicate; and hence the custom, generally prevalent amongst all Anglican congregation, of clearing out of church immediately after the sermon in the forenoon service—those only remaining behind who intend actually to communicate. The celebrations without communion, which the Ritualists or High Church men indulge

subversive of the entire Protestant theory, or principle on which the "Communion Service" is. based. A Some of State State of the state of

One writer of the many who have written to the Times bitterly complaining of the progress of Catholic doctrine respecting the Eucharist in the Protestant Church of England, strikes at the root of the matter at once, by showing that, at St. Albans, Holborn, where the Romanising tendencies of the Ritualists have, for the present, reached their highest stage of development, the congregation are " by printed notices, distributed. requested not to communicate at the High Celebration:" since the latter takes place, about noon, and since all the communicants should be fasting, which would scarcely be the case with Anglican communicants at so late an hour of the day. This "High Celebration," as our High Church friends call it, is not a "Communion Service" at all: and might be a Sacrifice or Mass, if there were no impediments in the way of Consecration -if the minister were really and truly what he styles himself, a Priest or Sacerdos.

For their lights on the altar, for their flowers, incense, vestments and man millinery in general, the Ritualists may have the letter of the law on their side: these may have been in use by authority of Parliament in the second year of King Edward the Sixth, and are therefore legal now. But on the other question, that of a Communion Service, as distinguished from a Catholic Mass or Sacrifice, there can be no doubt but what both the spirit and the letter of the law are dead against them. Here is the weak point of the Ritualists; and upon this point we expect, that the issue betwixt High and Low, betwixt the crypto-Catholic, and the ultra-Protestant parties in the Establishment, which cannot much longer be deferred, will be joined.

ORDINATIONS .- On Sunday, the 2nd instant, His.:Lordship the Bishop of Montreal conferred the following Orders :-

Deacons :- Rev. M.M. Quinlan, of Boston, and Seguin, of Montreal.

Sub-Deacons: -M. J. B. Bedard, of Saint

THE CHRISTIAN BROTHERS .- The anniversary of good St. Nicholas, 6th December, the worthy patron of all good little boys, was celebrated with unusual eclat by the scholars in attendance on the numerous schools of the Order of Christian Brothers. They assembled early in the morning at their respective classes, and shortly afterwards proceeded with bands and banners under the leadership of their teachers to the Parish Church, where High Mass was celebrated. A procession through the principal streets of the city concluded the exercises of the

A PAINFUL AND MOST EXTRAORDINARY SIGHT .- Weak-nerved Protestants of evangelical principles, are exposed to severe and painful trials when by any chance their steps are directed to the places where their brother Protestants of High Church principles do meet to worship .-Here is the terrible, and in a Protestant Church most unusual and indecorous spectacle which presented itself to the eyes of a horrified evangelical, and which he describes, in the columns of a London journal. Such a sight he certainly never expected to see amongst Protestants :-

" Not long since the writer was in the neighborhood of St. Margarets church near Oxford Street, which for a number of years has been the chief fountain of Tractarian teaching and practices. Entering the Church, what a spectacle presented itself! We saw a large congregation of men and women - most of them of the middle and upper classes—kneeling on the floor, with heads bowed down in the attitude of adoration!"

Never surely did a spectacle more incongruous, considering that the place wherein it occurred was professedly a Protestant church, present itself; no wonder that the Protestant witness of such a spectacle was astonished, horrified, disfor whom it claims the title of " sacerdos" it tells gusted. Had be seen the congregation lolling comfortably in their well-cushioned pews, some of them honestly eleeping, others less honestly pretending to be wide-awake, and a few perhaps still bravely resisting the soporous tendencies of the dreary bumming overhead,-he would have Equally striking and significant is the fact that no doubt been gratified with the usual and at the latter, contrary to the plain intent, and thoroughly orthodox attitude of the worshippers. long established custom of the Anglican Church, But to catch them kneeling, kneeling on the very few of the persons present received, or com- | floor, rich and poor indiscriminately together, and municated: thus implying that, in the celebration with heads bowed down in adoration, as it were, itself, or act performed by the Priest, or Sacerdos of a present God-this was too much for the at the Altar, and altogether independent of the nervous system of our staunch Protestant friend. acts of the congregation, there exists a special Kneeling, and bowing down, and humble adoraspiritual power, efficacy, or virtue. This is of tion, are undeniable Catholic or Romish pracmore importance than, perhaps at first sight it tices, and not to be endured amongst the profesmay appear to be: yet if rightly considered, it sors of a pure and Reformed faith. Who will be evident that it changes radically the nature in a Presbyterian Meeting-house for instance ever saw the congregation guilty of such vile anti-Protestant conduct as "kneeling" or "bowing" down the head, in attitude of adoration?-- and why should not members of the Anglican church, who also call themselves Protestants, refrain from practices which would not for one moment be tolerated in the dissenting meeting house?

There is music, too, very good music; none of your villainous nasal psalmody in which elect vessels delight, but good music, and good singing in these Tractarian churches—and this too raises the bile of the godly; as witness the complaint