

The True Witness.

CATHOLIC CHRONICLE,

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At No. 696, Craig Street, by  
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

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MONTREAL, FRIDAY, JAN. 11.

ECCLIASTICAL CALENDAR.

JANUARY—1867.

Friday, 11—Of Octave of the Epiphany.  
Saturday, 12—Of Sunday of Octave.  
Sunday, 13—First Sunday after the Epiphany.  
Monday, 14—St. Hilary, B. D.  
Tuesday, 15—St. Paul, Hermit.  
Wednesday, 16—St. Marcellus, P. M.  
Thursday, 17—St. Anthony, Abbot.

NEWS OF THE WEEK.

It is scarce worth while to record the ever varying reports flashed across the Atlantic, by telegraph, for the well ascertained facts of today, are sure to be met with a formal contradiction to-morrow. Much of the matter is purely sensational, made up probably, as in the case of the reported Fenian out-break in Ireland, in New York, by the Yankee manipulators of the telegraph. We attach, therefore, no great importance to a telegram dated 3rd inst., announcing that the revolutionary committee at Rome—the Italian Fenians in short—had issued a proclamation for an early rebellion. The tale in itself is likely enough, but the channel through which it reaches us is suspicious.

Nothing new from Ireland. There are still reports of arrests, and seizures of arms. A number of New York "roughs," who for some time have been noticed loafing round, are now hastening to get out of a country which they find too warm for them. As to Stephens there is no positive news. The proffered reward has elicited no discoveries; and whilst by some it is asserted that he is still hiding at New York, others maintain that he has cleared off with his plunder to the Brazils. We suppose, however, that the man must needs turn up some day, somewhere. The most serious item of news from Great Britain is that which announces the re-appearance of the cattle pest, which it was hoped had been stamped out. A great political demonstration is announced as to come off in London, on the first Monday after the meeting of Parliament. Its object is, we suppose, to terrify the Legislature; but London, thank God, does not yet stand to the rest of Great Britain in the same position as that in which Paris stood in '92 to France.

Louis Napoleon's New Year's Address to the Corps Diplomatique expressed hopes of peace, stability of thrones, and prosperity of nations.—Victor Emmanuel, whilst fostering rebellion in Rome, also addressed the Foreign Minister at Florence in terms somewhat similar. The Eastern Question, it is thought, will soon be opened up again, in connection with the uprising in Crete, which has not yet been crushed by the Turks.

It is not the intention of the Derby Ministry—so the latest telegraphic despatches inform us—to bring forward a Reform Bill this session; neither will they resign, but in case it be necessary they will appeal to the country. From Rome we learn that negotiations are proceeding between the Sovereign Pontiff and Victor Emmanuel, through the representative of the latter, Signor Tonelli.

A meeting of Fenian centres was held at New York on the 7th inst. Stephens was voted "an exploded humbug," and a man named Gleason was chosen to reign in his stead. It is still positively asserted that Stephens is still hiding in New York. In the Northern Congress assembled at Washington a Mr. Ashlew has brought forward a motion preliminary to the impeachment of the President.

The sentence of death upon the Fenian prisoners has been commuted to one of imprisonment for 20 years in the Provincial Penitentiary.

On New Year's day the officers and members of 'The Irish Temperance Association,' and of 'The Juvenile Temperance Society,' of Ottawa, waited upon his Lordship the R. O. Bishop to present their usual congratulations. Addresses were read by the Secretaries of the respective societies to which his Lordship replied in appropriate terms.

Rev. D. O'Connell, South Duro, has kindly consented to act as Agent for the True Witness in that place and vicinity.

The Richardson gold mine Macdoe was sold to Messrs. Nichol Anstee and St. Charles last week, for \$50,000, time, 30 days.

REPLY OF AN OBSCURE, BUT AMBITIOUS PRIEST TO THE STRICTURES OF THE COBourg PRESS, AND ITS CORRESPONDENTS. By the Rev. H. Brettargh.

To understand the nature, and object of this pamphlet, we must premise that, that shortly after sentence of death had been passed at Toronto upon Lynch, and the Rev. Mr. McMahon, an article, under the caption—"Will They be Hanged?" appeared in the Cobourg Sentinel. Hereupon the men of Cobourg, being staunch advocates, and practical champions of "right of speech," and "freedom of the press," as understood amongst Liberals, attacked and sacked the printing-office of the too free-spoken journal; whilst the Toronto Leader and other Upper Canadian papers of a lower grade, volently denounced the Rev. Mr. Brettargh, the writer of the peccant article, as guilty of disloyalty, and inciting to rebellion. The pamphlet contains a short but able reply to the attacks of the Protestant Liberal press.

It is certainly somewhat amusing that a Conservative in politics, and a Catholic priest should have to defend himself against the charge of disloyalty, and of favoring rebellion, urged against him by the apologists of all the demagogues and revolutionists of Europe, from the cut-throat Mazzini, the "Apostle of the Dagger," down to the filibuster Garibaldi. Yet so it is—and perhaps it would be well to treat the matter as a broad joke, were it not the duty of the priest always and everywhere to assert boldly the true principles of social order, and political morality, against Liberalism and the Revolution. This is what the Rev. Mr. Brettargh has again done; this was it that had previously provoked the wrath of the rabble rout that sacked the office of the Cobourg Sentinel, and inspired the abuse lavished upon him by the Liberal press of Upper Canada.

The burden of the article "Will They be Hanged?" which provoked all this stir, was this:—That, consistently with the principles—(false principles of course in the eyes of the Rev. Mr. Brettargh, and of all Catholics)—laid down by Lord Russell—acted upon by the British Government in the case of the Italian revolutionists—applauded in the person of Garibaldi, not only by the lowest of the canaille, as was meet, but by Englishmen, and oh! foul disgrace, by Englishwomen, of rank, and station, and gentle blood, and endorsed by the Liberal press of the British Empire—it was impossible to condemn either the action of the Fenians, or the encouragement long tendered to them by the United States Government, and by the leading men of both political parties in the neighboring republic. Not only did the Rev. Mr. Brettargh lay down this thesis, but—and herein lay the sting of the article—he proved it, out of the mouths of Lord Russell and other Liberal English statesmen, who have rendered themselves, notorious, and degraded in the eyes of the world the country over whose destinies they presided, by espousing the cause of the Revolution, and making themselves the associates and accomplices of the Carbonari, or Italian Fenians.

Is it not too absurd, too monstrous, argued the Rev. Mr. Brettargh, that men, being British subjects, should be punished for doing that in Ireland, which the subjects of the Sovereign Pontiff, and of the King of Naples, were exhorted to do in Italy? Is it not monstrous that the Government which openly allowed hordes of brigands and cut-throats to organize on its territory an expedition against the King of the Two Sicilies; the Commander in Chief of whose squadron in the Mediterranean, acting, we must suppose, under orders from the Admiralty, and all events with the connivance of the authorities, covered Garibaldi's descent upon the main land—as Garibaldi himself avowed, confessing that but for the action of the British fleet, his expedition could have been repulsed—is it not monstrous that such a Government, with such antecedents, should have the impertinence to rebuke that of the United States, for having given, through in a far less degree, the same kind of encouragement to the Fenians, as that which it had afforded to Garibaldi, and his rascal army of thieves, escaped jail-birds, and ticket-of-leave men? Is it not monstrous that a confidential adviser of the Queen should, in one breath, lay down the law that the people of a country have the right to choose their own form of Government, to depose and drive away rulers whom they do not like, and, in a word, to rebel against their legitimate sovereigns? and should in the next breath give his voice for the hanging of men who had but attempted to reduce his own revolutionary theories to practice? This was the Rev. Mr. Brettargh's argument; an argument he it noted, not in favor of, or urged as an excuse for Fenianism, but as conclusive against the policy of England's late Liberal Government, and the principles of the Revolution, as advocated by the Orange and Liberal press of Upper Canada.

What Garibaldi and the traitor King did in Italy, with the applause and approbation of even the refined ladies of England, surely that same cannot be wrong in the cut-throat Fenians; in Stephens, or in the President of the United States, should the latter afford to the Fenians

the same facilities for invading the Province of Canada, as Victor Emmanuel afforded to Garibaldi and his companions for the invasion of the territories of the King of Naples—with whom at the self-same moment he, the King "honest-man," professed to be on most friendly terms.

The Rev. Mr. Brettargh's article in short was a scathing but unanswerable condemnation of the Revolution; an eloquent exposure of the hypocrisy, of the disregard for truth, and for common honesty of those Englishmen who applaud in Italy, that which they will not tolerate under pain of death in Ireland. This cut them to their hearts, so that looking on him as the Jews of old looked on Stephen, they "gnashed on him with their teeth," and in default of stones, pelted him with their abuse. Yes! They, the Liberals, the apologists of every dirty demagogue who conspires against a Catholic sovereign, had the marvellous impudence to reproach as disloyal and as the factor of sedition, the brave, loyal, Conservative Catholic priest who reproached them with their inconsistency, their hypocrisy, and their vile Jacobinical principles, which are also the principles of Fenianism!

There was of old a certain woman taken in the very act to which by the law of Moses the penalty of death was affixed. "What sayest thou master?" was the question asked of Our Lord by the scribes and Pharisees, wishing to entangle Him in His speech, and tempting Him, that they might have to accuse Him. But He, stooping down as though He heard them not, remained silent, till urged by their importunities, He replied: "He that is without sin amongst you, let him first cast a stone at her." Then their consciences pricking them, the accusers of the woman went out even to the last. Harder of heart, and tougher of conscience than the scribes and Pharisees of old, the Liberals and Orangemen of Toronto clamor for the execution in all its rigor, of the law against the Fenian prisoners. "He amongst you that is without the sin of encouraging to rebellion and to revolution"—replied in substance our loyal Catholic priest—"let him carry out the sentence."—Hence these savage outbreaks of fury amongst the self-convicted Liberals and Orangemen; hence their mob violence against the Cobourg Sentinel, and their bitter denunciations of the too honest, the too plain-spoken, and the too loyal priest. It is the loyalty of the Catholic Church, in short, her uncompromising opposition to the Revolution, and to the Spirit of the Age, that excite against her the fury of her enemies—of the Liberals, of the Carbonari, of the Fenians and the Orangemen.

UNFULFILLED PROPHECIES.—The year 1866 has, at its close, caused a good deal of disappointment amongst the evangelical community, whose prophecies, based upon their peculiar interpretation of the Apocalypse, have been signally falsified. The Montreal Witness is quite out of temper with 1866. It has not done what was expected of it, since the world has neither come to an end, as it ought to have done, nor has the "Man of Sin," the "Son of Perdition" been cast into the bottomless pit:—

The end of the world, in 1866, was prophesied by some; but we need not say that the end is not yet. A much greater number prophesied the downfall of the papacy and the Church of Rome; but though the former has been sorely shaken, it cannot be said to be overthrown, and the latter is remarkably vigorous and even aggressive at this present.

Some have expected the Jews to be restored to Palestine about this time, but there is no immediate prospect of any such migration. According to others, Louis Napoleon, who is believed by them to be the beast or number 666 of the Apocalypse, should, about this time, have been conquering the other kingdoms of the world at a rapid rate; but, instead of that, he has retired this last year from Italy, and announced his withdrawal from Mexico. He has also suffered what is about equivalent to a defeat, in the astonishing increase of power on the part of Prussia. So it scarcely looks probable that he is to subjugate the ten Roman kingdoms or any other.

The prophetic "drying up of the Euphrates," which is understood to mean the end of the Turkish empire, was anticipated in 1866; but that "sick man" is yet lingering on, though apparently near his end.

Evidently our evangelical friends are in error in their calculations in some respects. Is it not strange that the suspicion should never pass across their minds, that they may be mistaken in other respects; that their interpretations of prophecy may be based upon false assumptions, and may turn out to be, rather the expression of their own prejudices, than the solemn utterances of the Holy Ghost?

CONFEDERATION.—It is asserted that the N. A. Delegates have arranged the details of their business with the Imperial authorities, and have mutually agreed with the latter on the basis of a Bill for Confederation. Whether this measure will be the same as, or different from, that accepted by the Canadian Legislature, we are not told. If the same as, or identical with, the latter, the Protestant minority of Lower Canada will we suppose complain of the non-fulfilment of Mr. Galt's promises? and if the promised guarantees be therein introduced, the Bill will not be the same as that which our Legislature adopted; in which case we suppose it will have again to be submitted to a Canadian Parliament for acceptance or rejection.

The Mincere (Ministerial) of the 4th inst. publishes a letter from its London correspondent

under date of the 20th ult. From this document, to which a semi-official character may be assigned, we translate the following important passages, with reference to the Educational Question:—

"Of one thing, under all circumstances we may be certain: that is, the delegates sooner than each other say Act which shall give to Protestants privileges withheld from Catholics will return to the country without any plan of Confederation.

"And note this well. When in the last session, the question of separate schools was discussed—it was well known that all the Lower Canadian Ministers were well disposed to vote in support of Mr. Bell's Bill: whilst amongst the Upper Canadian Ministers that Bill had no other supporter than Mr. J. A. Macdonald. Ministers stood upon this question in the ratio of five to seven. Now the Canadian delegation is composed of two members taken from amongst the five opponents of Mr. Bell's Bill, and of four selected from amongst its seven supporters."

The Mincere's correspondent adds indeed that it would not be wise to attach excessive importance to this fact: but the pledge or promise—that whatsoever shall be accorded to the Protestant minority of L. Canada, shall be accorded also to the Catholic minority of the Upper Province, is formal and explicit. More we have no right to expect from the Delegates: less we should not accept: and they assure us that, rather than fail in their pledges to the Catholics of U. Canada, they will return to Canada, leaving Confederation to its fate. We only hope that these solemn pledges may be faithfully redeemed, that these promises may be fulfilled in spirit, and to the letter.

BLESSED UNCERTAINTY OF THE LAW.—We have alluded to the uncertainty of the law, as one of the reasons which induce the Anglican Bishops to refrain from legal proceedings against the Ritualists or Romanizing Clergy. As an instance of the ambiguity of the law as it at present stands, we find it mentioned in our Protestant contemporaries, that the opinions of some of the most eminent lawyers of the day upon the matters in dispute betwixt the two rival parties in the Establishment, have been asked for. The lawyers thus consulted were Sir R. Phillimore, Sir Fitzroy Kelly, Q.C. (now Chief Baron); Sir W. Bovill, Q.C. (now Lord Chief Justice Common Pleas); Mr. W. M. James, Q.C.; Dr. Deave, Q.C.; Mr. J. D. Coleridge, Q.C., M.P.; Mr. C. G. Pridaux; Mr. J. Hannen, and Mr. J. Cutler, Professor of Law, King's College, London; nine in all.

Six questions were submitted to them. 1. On Vestments—2. Lights on the Altar—3. Incense—4. Mixing Water with the Wine in the Chalice—5. Unleavened or Wafer Bread—6. Hymns during Communion Service. The following were the results:—

1. All the opinions were in favor of the obnoxious Roman vestments.
2. Six in favor of, two against, the legality of lights on the Altar.
3. Opinions general against the legality of incense.
4. Three in favor of, and three against, the legality of mixed contents of Chalice; two declared practice merely unauthorized.
5. Four in favor of wafer bread: three against; and one conditional—legal, if of proper size and quality.
6. Opinions general against hymns during Communion Service; but six opinions in favor of their legality, at the beginning, and end of service.

The Saturday Review, speaking of these contradictory opinions from some of England's ablest lawyers, and at the same time noticing the Charges of the Bishops, pitifully remarks,—that the former leave us in doubt as to what the law is; whilst the other, leave us in an equal state of uncertainty as to what the law ought to be.—Blind leaders of the blind; both will fall into the ditch.

The Montreal Echo—Low Church—in its New Year address to its friends announces troublesome times:—

"We are on the eve of an outbreak of Ritualizing practices, as far the model of those that are making such havoc in the Church at home."

In connexion with this subject our contemporary is

"sorry we must speak disparagingly both of Leavelle and Trinity College at Toronto. At one of these the prison is insinuated more cautiously; at the other efforts are openly made to mould the students into the desired shape."

In another column an Anglican clergyman, the Rev. Dr. Lundy, is rebuked for his naughty and anti-Protestant practices. When he recites the Nicene Creed, he has the insolence to turn his back to the congregation: "at the words, 'and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man,' he makes a low bow over the Communion Table;" he also bows his head, lowly, and reverently at the Gloria Patri: he recommends frequent, yea! hebdomadal celebrations of the Lord's Supper: uses wafers instead of ordinary baker's bread, and otherwise scandalizes his Protestant congregation—many of whom "he has driven from their Church." Things are coming to a sad pass in Canada.

The Montreal Transcript has changed its name to that of the Daily News, and appears in an enlarged form. In giving the new comer a New Year's welcome, we can only wish it a long and honorable career.

STEPHENS.—The N. Y. Tribune states as a well established fact, that even so late as Monday 31st of December, Mr. Stephens was hiding in New York, waiting apparently for a chance to clear off with the cash which he has wrung from the pockets of his easily gulled countrymen, and the hard earned wages of Irish servant girls. Here is what the Tribune says on the subject: we give it for what it is worth:—

"At a late hour last evening, information was received at the Tribune office that James Stephens, the C. O. I. R., had been boarding at No. 308 East Thirtieth street, near Second avenue, ever since his mysterious disappearance some weeks ago, until within four days, under the name of William Scott. Two or three of Stephens' principal adherents were conversing with the Head Centre on Sunday, the 22nd of December, and becoming alarmed about the reports in the Tribune, which stated that Mr. Stephens was still in New York, he suddenly disappeared for parts unknown. This is most startling information for the supporters and friends of Mr. Stephens, and his presence in New York will no doubt account for the fact that no insurrection has broken out in Ireland under the auspices of the Head Centre. It has also been ascertained that Stephens had been paying the modest sum of \$45 a week for his board and lodging. This news will no doubt create a terrible revolution against Stephens. During the time of Stephens' concealment in Thirtieth street, he had picked thrown out who continually watched to prevent intruders; but even this precaution did not save the Head Centre from detection. It will evidently be impossible for Mr. Stephens to keep his engagement with the British Government in Ireland this year."

The Toronto Globe publishes a letter from the Rev. Mr. McMahon now in prison at Toronto, to a gentleman at New York. In this letter—the writer asserts positively that neither he nor his fellow prisoner Lynch, has ever received any favor of any kind from Mr. Roberts; and in a postscript the reverend gentleman gives utterance to the following sentiments with respect to Roberts' letter to Lynch:—

"P.S.—As I am not prepared to die on the scaffold, and am not particularly anxious for martyrdom, yet I for one would be most willing to exchange with the valiant Colonel"—(Roberts: almost every body in New York, be he a billiard marker, hired bully, or what not, assumes some military title or another not below the rank of Colonel)—"and I am sure Mr. Lynch would have no objection to exchange with some other patriot inclined for notoriety."

HARPER'S NEW MONTHLY MAGAZINE—Jan. 1867. Messrs. Dawson Brothers, Montreal.

In some respects we think the present number is superior to most of its predecessors as respects the quality of its articles. The illustrations are well executed, and the *facetiae* at the close are stupid as usual.

ROYAL INSURANCE COMPANY ALMANAC. 1867.—Got up with much good taste, and full of useful matter.

"L'ECHO DE LA FRANCE.—We have received in three handsome volumes, the several numbers of this valuable and interesting serial, extending from its commencement, in 1865, to the close of the last year. The object of the Echo was to supply the people of Canada, at a cheap rate, with all that was best, and most worthy of perusal, in French periodical literature: and well have the gentlemen who undertook this work performed their task. They have laid the French press under contribution, and, as it were, skimmed it; and in the three volumes before us, the reader will find the cream, consisting of selections from the most illustrious and most thoroughly Catholic writers of Continental Europe. The idea of the publishers of the Echo was most excellent, and we would hope that they may find it a happy one, in a constantly increasing list of punctual subscribers.

BLACKWOOD'S EDINBURGH MAGAZINE.—Dec. 1866. Messrs. Dawson Brothers, Montreal.

There is more of politics, and less of what may be called light reading in the shape of tales, in the current number, than usual. The story of Nina Balatka is continued, and is, in some of its passages, powerfully told. An article on Mr. John Bright contains a pretty fair appreciation of that demagogue's merits as a statesman and a patriot. Cornelius O'Dowd continues his erratic comments upon Things in General, and seems to have caught a glimmering of the truth that the Pope is more necessary to Italy, than is Italy to the Pope. We would remind our friends that the beginning of a New Year is a good time to subscribe for Blackwood, and the four Quarterly Reviews.

CONTRIBUTIONS BY THE MONTREAL CITY AND DISTRICT SAVINGS' BANK.

We have again much pleasure in publishing the following Report of the sums generously contributed by the Montreal City and District Savings' Bank to the undermentioned charities:—

St. Patrick's Orphan Asylum, St. Bridget's House of Refuge and St. Patrick's House	\$775 00
Nave of St. Providence, Salle d'Asyle, Visitation street, and l'Asyle des Sources, Muettes	512 50
Nave of La Misericorde	300 00
Nave of Le Bon Pasteur	300 00
L'Asyle St. Joseph, Salle d'Asyle St. Joseph, Salle d'Asyle Nazareth, and l'Asyle des Aveugles	537 50
Les Orphelins Catholiques (Recollet)	80 00
The R. O. Bishop of Montreal for l'Asyle des Sources-Muettes, (Coteau St. Louis), and l'Hospice St. Antoine	125 00
The Protestant House of Industry, Home and School of Industry, Industrial Rooms, Free School, St. Ann's Ward, Montreal, Dispensary (Fortification Lane) and British and Canadian Hospital	700 00
University Lying-in-Hospital	150 00
Protestant Orphan Asylum	300 00
Ladies Benevolent Society	300 00
Montreal General Hospital	300 00
	\$4380 00