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GEOLERK, Editor.

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MONTREAL, FRIDAY, OCT. 10, 1862.

MENEWS OF THE WEEK.

Ir does not appear that the Sardinian Government has yet made up its mind how to deal with Garibaldi. He still remains a prisoner, and the accounts of the condition of his health are still very contradictory. The rumor is again revived that if he recovers he will tender his sword and services to the Federals, and that he will be accompanied to America by a large body of his ancient followers. How such ailies would be greeted by the Irish Catholic soldiers of the Federal army it is not for us to say; but it is certainly not without good reason that the sympathies of the foremost enemies of the Pope in Europe, are enlisted in behalf of the Northern cause. Such a cause, and such allies as Garibaldi and the Italian Liberals, would be well matched; nor would it be an unfit termination of the career of one who has waged war against the liberty of the Church, to fall fighting against the political and civil liberties of the brave and patriotic Southerners, who are "rebels" in precisely the same sense that the loyalists of Naples are " brigands." Northern telegrams boast loudly of a great

victory at Corinth over General Price and 40,000 men. Of course the truth of the matter has not reached us yet, but it seems probable that the Confederates have met with a serious check. President Lincoln's Abolition Proclamation is being warmly discussed all over the country, and it is evident that it has excited by no means universal approbation. The Catholic press, which is naturally conservative, almost unanimously condemns it, as unconstitutional and impolitic; and in the South its effect has been to rouse the feelings of the people to a higher pitch of exasperation against the Yankees. It will probably elicit reprisals, and the war threatens to become a war of exterimination on both sides. There have been serious disturbances at Belfast, the result of the great Orange demonstration. These were anticipated; but the Protestant press is now anxious to lay the entire blame upon the Catholic party, and to acquit the Orangemen who were the aggressors. No lives had been lost, but much property had been destroyed. An Address to the Catholics of the district, urging them to abstain from violence, and to suffer rather than do wrong, had been issued over the signature of His Lordship the Coadjutor Bishop, the Rt. Rev. Dr. Dorian.

By the last news from the Continent it would seem that the hatred of the Neapolitans against the Sardinians is increasing, and that the adherents of the Bourbon dynasty are preparing for another effort to throw off the alien yoke .-Writing over date 19th ult., the Times correspondent admits the fact in the following terms :-

"These two Southern Kingdoms, as I told you at the time of their annexation, would have to be won over to the common country by sheer conquest."-

Union .- Some people talk and write now-adays as if they were union-mad; as if, in the political order, especially, salvation were to be assured only by the process of "centralisation." of England." It is built upon compromises;" For the sake of Union, and universal brotherbool, the Yankees are cutting the throats of truth, which is by its very nature incapable of their former fellow-citizens of the South, with as keen a gusto as that with which the Terrorists of last century sent to the guillotine all those who hesitated to pronounce the true Jacobin either of them it would change its organic charformula of "Republic, one and indivisible."-In like manner, and actuated by the same motives, the Sardinians deal with the conquered if it renounced, it would cease to be the people of Naples, when the latter reject with "Church of England As By Law Established;" disgust the proffered right hands of their Northern invaders. "Be my brother, or I will cut your throat," is, in Europe, as in America, the cry, or watchword of the Umonists.

In the ecclesiastical order amongst Protestants, these insane aspirations after an impossible Union, betray themselves in many a ludicrous Scotch Presbyterians with Anglican Episcopalians. Yet this scheme, more preposterous, more Union betwirt the Northern and the Southern Junctions. States of the neighboring republic, has its advo- Here then is a "dead lock" from which they do not Botanic Gardens of Belfast, to prove to the world gion was expressly guaranteed to them by Treaty; Counter al marish from the Sabara A Counter

cates, and its chances are seriously discussed by own up men outside of Bedlan ... he tag w Brown up men outside of partition and to end of the Why, when error so easily coalesces. With error, the ecclesiastical union for two heretical sects, should be impossible may, however, not be apparent at once, to some; and yet the reason is simple, and is to be found in the respective constitutions, or essential corganic forms; of the two heretical sects alluded to. If error readily coalesces with error, athendattermean onever coalesce with truth; and the Anglican sect still retains some vestiges of the truth—amongst which may be, enumerated its quasi Episcopal organisation or constitution. According to the theory of the Anglican Church, there can be no valid Ministry, no Sacrament, and no Church without a Bishop. "It is." says its Rubric :-

"evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apos-tles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examired, and known to have such qualities as are requisite for the same."- Book of Common Prayer.

And again :-

"No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except be be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

Now, although its Orders are but bogus Orders, still the formal truth retained by the Anglican sect, in that it requires Episcopal Ordination as a condition sine qua non, or essential to the performance of any Ministerial functions, renders it impossible for it to coalesce with the Presbyterian sect; which is both formally and materially in error, in that it denies the necessity of Eniscopal Ordination. The office-bearers or pseudo-bishops of the Anglican sect could not allow any person who avowedly rejected episcopal ordination, to officiate in Anglican pulpits, or to administer its pseudo-sacraments; whilst on the other hand, no minister of the Presbyterian sect could accept ordination at the hands of an Anglican bishop without thereby unchurching himself, and ipso facto admitting the invalidity of his Preshyterian Orders, and the non-Christian character of the sect to which he had previously belonged—seeing that "it is evident unto all men" that from the first dawn of Christianity, "there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons." From which it follows as a logical consequence, that any pretended ecclesiastical organisation deficient in any one of these three Orders is not, according to the Anglican theory, portion of "Christ's Church."

Were it merely a question of dogma that was at issue betwixt the two sects, or one relating to the office or personality of Christ-the Incarnation, the Atonement, or the Trinity; were the differences merely differences in the respective consummated. Christologies and anthropologies of the contending sects, the matter might be easily, and would no doubt speedily be arranged or compromised to the satisfaction of both parties. The Anglican sect is, as its champion the London Times in a recent obituary notice of the late Dr. Summer, admits, or rather boasts, "a Church built upon compromises." It has never betrayed the least repugnance to making any sacrifice of revealed truth, when by so doing it could secure the salaries and social position of its ministers, and make things "pleasant" with the State. If in its Liturgy it, for the sake of one class amongst its adherents, asserts in the plainest and most unqualified terms the doctrine of Baptismal Regeneration," ir, for the sake of "compromise," is ready at a moment's notice to reject, and ban as a Popish superstition, that fundamental and essential doctrine of the Christian Faith. In "compromise," that is to say in a base and abject surrender of the true for the sake of the expedient, it lives, and moves, and has its being; and that which every honest man must most abhor, is by the London Times in the passage above quoted. vauntingly put forward as the outward and visible sign, or essential characteristic of "the Church whereas the Church of Christ is built upon the compromise.

But upon two points the Anglican sect is, and must be uncompromising; because by sacrificing acter, and cease to be what it is. These two noints are-1st. the Royal Supremacy-which, 2nd, the necessity of Episcopal Ordinationwhich it cannot abandon, or even modify, without making it "evident unto all men" that it is not a portion of "Christ's Church." The Presbyterian sect will, nay must be equally uncompromising upon the latter point; and cannot without moral suicide admit the sole validity of form; but of all the preposterous schemes which Episcopal Orders; and yet if its Ministers will we have as yet seen mooted, the most preposter- not make this admission, they can not, so ous is that of an ecclesiastical Union of the long as the "Cliurch of England retains its organic form of life, be received into situations of emolument within the gift of latter, or chimerical than that for a restoration of the old bespermitted to exercise any of its Ministerial

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tending parties afree. (They will not; because they cannot be fall their, swords and daggers, and ineither can give up for sacrifice its peculiar tenets upon the question of the necessity for, or superfluity:of; Episcopal Orders, without giving a signal and decisive victory to the other, upon the very point which since the days of James I: has mainly contributed to keep them apart .-Union, therefore, betwixt the two communities is morally impossible; and any concession, however slight, made by either on the one great point in dispute will, if accepted by the other, be a sign evident unto all men" that neither the one nor the other is the Church of Christ." For the sake however of bringing out in stronger relief the inconsistencies and absurdities of Protestantism, we hope that the lately broached scheme for Union betwixt Scotch Presbyterianism and Anglican Episcopalianism, may be diligently prose-

The Globe, through the medium of a correspondent, sounds the note of preparation for the coming campaign :-

> THE SEPARATE SCHOOL QUESTION. (To the Editor of the Globe.)

Sir, - The impending conflict next session on the Separate School question, will be the most vitally important that has hitherto occupied the Canadian Legislature; upon its decision depends the future weal or woe of Canada.

The army supporting the Separate School extension is a numerous, wealthy, and disciplined body, led by a trio of able generals, Bishops Lynch, Strachan, and Ryerson, eminent theologians, the last two well-known subtle tacticians in political partizes warfare. The premature disclosures made by some of the provincials in the Synod clearly foreshadow the ultimate aim of the order. If successful, the inevitable result will be the complete annihilation of our present school system.

Class legislation, all history tells us, has invariably been pernicious in its tendency. But sectarian, class legislation, with State aid and compulsory taxation, in a mixed population like Canada, must evidently cooper or later lead to fatal results.

The continuous, persevering opposition by the Toronto Globe to all extension of Separate Schools, has done a vast amount of good, and is worthy of all

All other political questions are of secondary importance, in comparison. It is the turning point, or crisis of Canadian prosperity. It will require the firm, united, vigorous action of every lover of his country, irrespective of country, creed or party poliics, to stem the impending torrent.

Can it be possible that the Canadian yeomanry, the most independent race in the world, will supinely suffer their admirable school system to be destroyed and their children taught in Separate Sectarian Schools, upheld by compulsory taxation, that unless they believe in certain peculiar, exclusive dogmas, their future doom will be inevitable, thereby perpetuating priestly domination, discord, and strife in our midst.

Let public meetings be held in every township, and let the resolutions and petitions be plain and simple:-lst. Perfect toleration to all. 2nd. No further facilities for working the present Separate Schools, under any pretence whatever. 3rd. No other Separate Schools for any other sect or denomination whatsoever.

These public meetings will exhibit such an overwhelming force of public opinion, that no Ministry will dare to act in defiance; and should they suc-cumb to the pressure that will doubtless, be brought to bear on them, their political annihilation will be

We can see the result of class legislation, in the woful struggle now pending in the neighboring States. Had the North never compromised, there would have been no civil war. Slavery in the States, and the Separate School question here, have a ten dency to centralized power, and will, if carried out to their ultimate extent, undoubtedly produce like re-

Now is the time to avert so dire a catastrophe. Let our motto be perfect toleration, but no ascendancy, and, above all, no priestly domination, nor any approximation to Church and State legislation.

Fas est ab hoste doceri. Let us take a lesson from our enemies, and profit by it; and if they are active in forging chains for us, and for our children, let us at least approve ourselves equally prompt to assert our rights as freemen, and as Christian parents.

We would fain live in peace with all men, but the battle is forced upon us, and we cannot, without dereliction of duty, decline the proffered challenge. The grammar in which that challenge is couched may be execrable, but its meaning is clear, and should elicit from us an equally clear reply.

Meetings and organisations are the weapons upon which the advocates of State-Schoolism rely; the same weapons may well be resorted to. and wielded in a holier and nobler cause by the friends of Freedom of Education. If our enemies will have an agitation, by all means let them have it, and more of it than they bargain for .-If they meet, organise, and band together for their ends, why should not Catholics meet, organise, and as one man apply their energies to the overthrow of State-Schoolism?-why should we not take a lesson from the Dissenters in England, and agitate against School rates, as the latter agitate against Church rates? The principle of one rate is the same as that of the other; and every argument that is good against a State Church is at least equally good against a State-

Nor must it be forgotten that the Globe, the organ and mouth-piece of our inveterate enemy and slanderer, George Brown, furnishes us with arms of the keenest temper wherewith to meet our foes; for the Globe itself has laid down the principle, the entire principle, at issue in the School question, and in the following passage, which should be embroidered on our banners, and graven upon the blades of our swords. Here are the words then of the Toronto Globe :-

"It is not just that Protestants should contribute

Globe, July 18th, 1862. School Question: Folio volumes might be writen on the subject; and the length; and breadth of innumerable quartos might be devoted to its discussion; but no more cogent, indeed, conclusive argument against State-Schoolism, and in favor of, "Freedom, of Education" could, be, brough: forward than that adduced by our adversary, the Globe. "It is not just that Protestants"-it is not just that any man - " should contribute any portion of the funds which go to the support of schools, the education given in which they, or he, do, or does not, approve of." This selfevident proposition admitted, there remains no more to be said. Not an argument, or the ghost of an argument, can be raised in favor of "State-Schoolism," or a system of compulsory taxation of all, for the support of schoools, the education given in which some of the taxed do not approve of. Such a system the Globe admits is " not just;" and as being unjust, he as vehemently repudiates its application to Protestants as be urges its application to Papists. And the Globe is a faithful exponent of Protestant principles; an admirable specimen of Protestant honesty, Protestant consistency, and Protestant love of justice

True he shirks all argument with Papists; or rather his arguments may be summed up—so I will it, and so I order it-sic volo, sic jubeo; stat pro vatione voluntas. Other reasons he has none to offer; no, were he at the strappado, or all the racks in the world he would give no man a reason upon compulsion, why Catholics should be compelled to "contribute any portion of the funds which go to the support of schools the education given in which they do not approve of." And as it is with the Globe, so is it with all the other advocates of State-Schoolism throughout the Province. There is not one of them that has so much as attempted, either to state the School question fairly, or to discuss it on its merits; and their sole shift, when hard pressed by their Catholic opponents, is unblushing effrontery, unscrupulous falsehood, and the menace of brute lorce. We are the majority—so they argue; we are the majority, and are able to impose our will upon you. And then, good simple men, they wonder that there should be ill will betwixt Protestant oppressors and Catholic oppressed; they marvel, in their innocence, that there should be sectarian strife in the land, whilst they apply to Catholics a law and a measure which, as they themselves tell us, would be most unjust and iniquitous if applied to Protestants.

There is but one way by which "strife" can be avoided, and that is a very simple one. It requires only that in dealing with Catholics, Protestants should do unto others as they would that others should do unto them. As they object to being taxed for the support of schools, the education given in which they do not approve of, so also they should reflect that Catholics entertain the very same repugnance towards being compelled to support schools, the education given in which they (Catholics) do not approve of. The practical recognition of this is all we ask for, all we desire, all that is necessary to set at rest for ever the agitation growing out of the School Question, and its consequent heart-burnings. We say to Protestants, educate your own children as you will; but, so help us God, we will not allow you in any manner to interfere in the education of our children.

SPEAKING LIGHTLY OF DIGNITIES .- We have been shocked, and our feelings have been harrowed by the irreverent manner in which the London Times treats the Orangemen of Irelan . their late meeting at Belfast, and the dignitaries of the Anglican and Presbyterian sects thereat assembled. A wicked Papist could scarce have treated such a reverend body, and such reverend orators with more thorough contempt than that which the Times makes a parade of, in treating of the late great Protestant demonstration. "If" says the irreverent journalist :-

"If we go by the rule that they who have the least reason to complain, often make the most noise, we ought not to be surprised at an Orange Demonstration at Belfast. But what quarrel have the Protestants of Belfast to make with their Government and their country?"

This question is easier asked than answered; because even Orangemen feel the necessity of feigning moderation, and of assuming the semblance of virtues to which their hearts are strangers; and they cannot, without exposing themselves in all their natural deformity, avow before the world that their only ground of complaint against the Government is, that of late some trifling restrictions have been placed upon the exercise of their heretofore generally admitted right to "wallop their own Popish niggers." Beyond this the Protestants of Ireland in general, and the "low" Orangemen of Ireland in particular, have no semblance even of cause for quarrelling with their rulers. The Times puts the case well and forcibly :--

"The Episcopalians are established, and the Presbyterians are established, and the only people not established are the Papists. You can earn public money there by preaching up Prelacy, and by de nouncing Prelacy, but not a sixpence if the Pope is your man. Yet the friends and the foes of British Episcopacy are going to shake hands over their lit-comers: the full and free exercise of their reliany portion of the funds which go to the support of the differences, and have a Monster meeting in the

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that this is a case for taking away the Papist's one! talent and adding it to the Potestant len Dr. Cooke, Moderator, salaried, Professor, and salaried Distributor of the Parliamentary Grant, is to prove that he, and his fellow. Protestants are an ill-used plundered, trampled upon trace. Peers, and clergy-mentars to tell their sufferings; and it is expected that fifteen thousand sound Ohristians will purchase ickets of admission for the privilege of heir sorrows into one anothers; bosoms with impatience for an explanation of the miseries which require so vast a shower of tears. What has happened to the black North? The Limes then contrasts the pecuniary, the

political and social advantages which Protestantism confers upon its professors in Ireland, with the querulous language of the latter. There is no opinion of any character in the world it says. whose profession is so " highly favored, so supnorted, so paid and cherished," as is the profession of "Irish Protestantism." Any man in Ireland, of the most meagre talents, with the slightest possible apology for an education, and with no moral character at all, can as a No-Popery preacher acquire pay, and rank and position. The Times cites the case of Dr. Cooke "the whole of whose position is derived from the supposed political necessity of maintaining the largest possible barrier against Rome;" and who. but for this supposed political necessity would either never have emerged from his natural obscurity, or would long ago have subsided into the rusty black-coated tub-preacher of some red brick conventicle or other, frowzsy with the long lingering perfume of its bebdomadal frequenters. And yet despite of all these advantages, and unmindful of what they owe to the fostering hand of the State, these ungrateful fellows complain of their government. "We have a right," adds the Times in conclusion, to deplore this demonstration, not only because it is a groundless and wanton violation of the peace. but because it is certain to provoke antagonism;" for he continues :---

" If the Orangemen have their howl why not the Papists, who have a good deal more to complain

From the expression of such sentiments by so powerful an exponent of nopular Protestantism. as is the London Times, we may conclude that Orangeism is in bad odor in England, and that English Protestants are fast becoming ashamed of their disreputable Irish ally, the "low" Orangemen. We may also reasonably anticipate that the English Government, having now learnt by experience the impossibility of conciliating there "low" allies, and baving discovered that every concession to their extravagant and exorbitant demands does but provoke demands more exorbitant and more extravagant, will make it its policy to discountenance rather than encourage the secret politico-religious organisation which has so long been the curse and the disgrace of Ireland, and of Upper Canada.

Religious Liberty in Italy .- In another place our readers will find an account of the awful death of Mgr. Caputi, the only one of the Prelates of Italy who during the late troubles has proved false to his God and to the Church. have expressed some desire to be reconciled with the Church, and to have the sentence under which he labored remitted. But alas | for him. he was surrounded by others worse than himself. who were determined that he should not make his peace with God, or offer reparation for the scandals he had caused. . So when visited in his last moments by the zealous cure of Ste. Anna di Palazzo, he refused to make the retractions required of him, and thus died "unhousel'd, disappointed, unanel'd." For refusing to administer the Sacraments of the Church to an impenitent sinner, the cure, and also another priest of the name of Borghi have been arrested by the Sardinian authorities, and are to be handed over to the civil tribunals, to be tried and punished,-This is the kind of religious liberty that obtains under a Liberal regime; and if the government of Victor Emmanuel thus takes upon itself to dictate in the matter of the administration of the Sacraments, we may judge what amount of liberty of action would be left to the Sovereign Pontiff were he a subject of the same tyrannical

A SINGULAR COMPLAINT .- The Montreal Witness has a first-rate nose for smelling, or ferreting out a grievance. He has often distinguished himself in this line of business; but in his issue of the 4th instant, he surpasses himself:-

" There are many things offensive and annoying to Protestants which Roman Catholics do-such as the procession of the Fete Dieu, and the ringing of bells

during the hours of Protestant worship. This is a hard case no doubt; but then we, Papists, may be permitted to retaliate, and to complain as " offensive and annoying" of the conduct of Protestants in holding their " hours of worship" during the time that we are "ringing our bells." There is however, we fear, no remedy; and we must both, Catholics and Protestants, endeavor to put up with these annoyances with the best grace possible. We do not ask the former to change their " hours of worship ;" and in like manner we can assure them chat there comers; the full and free exercise of their reli-

o sing gramminganon rang nam residu residu. Abet the people aball not was to be discovered