

The True Witness... CATHOLIC CHRONICLE... PRINTED AND PUBLISHED EVERY FRIDAY... G. E. OLEEK, Editor.

MONTREAL, FRIDAY, OCT. 10, 1862.

NEWS OF THE WEEK.

It 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.

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.

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.

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.

UNION.—Some people talk and write nowadays as if they were union-mad; as if, in the political order, especially, salvation were to be assured only by the process of "centralisation."

In the ecclesiastical order amongst Protestants, these insane aspirations after an impossible Union, betray themselves in many a ludicrous form; but of all the preposterous schemes which we have as yet seen mooted, the most preposterous is that of an ecclesiastical Union of the Scotch Presbyterians with Anglican Episcopalians.

And its chances are seriously discussed by a group of men outside of Belfast. Why, when error so easily coalesces with error, the ecclesiastical union of 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 organic forms, of the two heretical sects alluded to.

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 he be called, tried, examined, and admitted thereto, 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 Episcopal Ordination.

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 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.

But upon two points the Anglican sect is, and must be uncompromising; because by sacrificing either of them it would change its organic character, and cease to be what it is. These two points are—1st. the Royal Supremacy—which, if it renounced, it would cease to be the "Church of England As By Law Established;"

Queen's commands shall suffice to set the contending parties free. They will not, because they cannot, reject their swords and daggers, and neither can give up their sacrifice peculiar to the question of the necessity for the 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.

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 partizan warfare.

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 sooner 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 praise.

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.

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.

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.

approve of Toronto Globe, July 28th, 1862. In these few words is contained the entire School Question. How volumes might be written 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 brought forward than that adduced by our adversary, the Globe.

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 ratione 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."

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.

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that this is a case for taking a way, the Papist's one, and adding to the Protestants' one. Dr. Cooke, Moderator of the Protestant and United Distribution of the Bibles, is to prove that he and his fellow Protestants are an ill-used, plundered, trampled upon race, and clergy members, tell their numbering; and it is expected that fifteen thousand sound Christians will purchase tickets of admission for the privilege of pouring their sorrows into one another's bosoms. We wait with impatience for an explanation of the miseries which require so vast a shower of tears. What has happened to the black North?

The Times 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 supported, so paid and cherished," as is the profession of "Irish Protestantism."

From the expression of such sentiments by so powerful an exponent of popular 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.

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.

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.