THE TRUE WITNESS AND CATHOLIC CHRONICLE JULY 13 1866.

The source of Adunes मार्थ क्षेत्रमात्र कर स्वतं त्राचना क्षेत्रमात्र राज्य CATHOLIC CHRONICLL AIRTED AND PUBLISHED BYERY PAIDAY were the At No. 696 Cruig Street, by J GILLIES. OLERK, Editor.

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To all country, subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.

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MONTREAL, FRIDAY, JULY 13.

ECCLESIASTICAL CALENDAR. JULT -1866. Friday, 13 - St. Anacletus, P. M. Saturday, 14-St. Bonaventura, B. D. Sunday, 15-kighth after Pentecost. Monday, 16 -Our Lady of Mount Carmel. Tuesday, 17-St. Alexis C. Wednesday, 18-St. Camillus of Lellis, C. Thursday, 19-St. Vincent de Paul, U.

NEWS OF THE WEEK.

Our latest dates from Europe are by the steamers Saxonia and Aleppo, the latter of which brings us news up to the 27th ult. From Prague' we learn that the Prussians had crossed the heights of Hollederff, where they had an encounter with the Saxon troops. Hostilities had been also commenced by the Prussian army corps in Silesia. It is officially announced that two attempts had been made by the Hanoverian army to break through the Prussian line between Eisenech and Gotha. Those two attempts having been repulsed, the Commander-in-Chief of the Hanoverian troops declared his willinguess to capitulate on certain conditions. The negotia. tions for the capitulation having been without result, the Hanoverian army made a last desperate attempt to extricate themselves from their position, and succeeded in eluding the different Prussian corps with which they were surrounded. They probably marched immediately into Bavaria. to assist Austria against Italy.

The most important news, however, from the seat of war is the complete deteat, in three successive engagements, of Victor Emmanuel and ins brigand horde by the Austriaus. The Itahave met the Austrians at Como, Compagna, and Custozza, and in each engagement were severely defeated. General Villery of the Italian army was killed, Prince Amadiz of Savoy wounded, and a large number of Italian prisoners and guns captured. Victor Emmanuel, at the head of he chrigands, was obliged to retreat cross the Mincio. Garibaldi, the very embodiment of filibusterism ts said to be in a strong position in the Alpine passes at the head of a number of volunteers. The news from Venetia, as will be seen from this short summary, is such as to satisfy the friends of Catholic, Conservative, and social principles. which are at present, we are happy to say, so successfully vindicated by Catholic Austria. As to the contest between the Austrians and the Prussians, we glean from our despatches that the Austrians have been successful in some small encounters, and more particularly in a great battle fought on the 24th June, which commenced at surrise and ended at 5 P.M. in the triumph of the Austrian arms.

From Great Britain we learn that the British Ministry had tendered their resignation, which. after some delay, has been accepted. Lord Derby will probably be Premier and Lord Stanley Foreign Minister. So say our exchanges. although nothing official has yet transpired.

On Wednesday, the 5th instant, the telegraph brought us the melancholy news of a most destructive configration in Portland, by which some ten million dollars' worth of property was destroyed. Amongst other buildings we are esorry to learn of the destruction of the old Palace of the Bishop, Rt. Rev. Dr. Bacon. This buildtng had been for some time occupied by the Sisters of the Congregation, who lost all their furniture, &c., by this destructive fire. The wew Cathedral in course of erection has also suffered some damage. Mr. Starnes, the Mayor of Montreal, called a meeting of the citizens. on Wednesday last, at the request of many himself a disbeliever in all revelation. in all seof our leading men, to devise measures to contribute to the support of the people of Portland. We hope the meeting will have a practical result; and that our curzens will not forget the smoortant aid which Portland rendered us in 1852, when Montreal, was visited by a similar districted and only of Lot A 4

avided Volle et Parliament, the greater part of the - weeklibas been taken up in discussing the new of such a belief being entertained by one who had of geometry; Gali, a These proposed changes have been much but it is impossible even to conceive of such a "discussed throughout the country, but as yet belief as entertained by one who had read his no hing dehuite is known of the ultimate fate of Euclid intelligently. So the Catholic, who has and thus both parties went on playing the game "the new measure.

-From time to time we have laid before our rests, knows as certainly as be can know the measure of whilst the great mass of the Lower readers extracts from impartial Protestant papers | truth of any proposition in Euclid, that, if the showing what is the nature and the extent of the Roman Catholic Church be what evangelical kee at heart, looked on bewildered, and manireligious movement now going on in Italy, side Profestants contend she is, then Christianity it- fested, as a body, what the London Times com- know indeed that the Pope is left out; yet no one by side and conjointly with the political move- self is a lie, and its founder was an impostor. ment or Revolution. We have shown by extracts from our Protestant contemporaries, that the religious movement was purely infidel; that in ceasing to be Catholics, the Italians ceased to be Christians; and that in rejecting the Lope they rejected Christ. This, we contended, was the only fruit, would and could be the only fruit, of the Protestant and evangelisation of Italy.

Still the evangelical press rejoiced greatly at the new day dawning upon the Peninsula, after so many centuries of Catholic darkness; still they raised their shouts of triumph, as monastery after monastery was abolished, as convent after convent was broken into by the lewd mercenaries of an alien government, and their trembling inmates were driven forth destitute upon the world amidst the obscene jeers and insults of the Pied montese soldiery; as Bishop after Bishop, priest after priest, was condemned to exile, or the long protracted agonies of the Piedmontese dungeons for his fidelity to his king, his country, and his God. These were the workings of the Gos pel, the blessings of the Spirit, the tokens of the presence of the Lord, according to the system of theology and political morality in vogue in Exeter Hall. With variations suited to the occasion, the Revolutionary chant of "ca-ira ca-ira," was raised in the conventicles, and ap plied to the progress of the Reformation in Italy and the devil's work going on in that fair part of Europe, at sight whereof the angels in heaven might have wept, whilst hell and all its inmates must have shouled for very joy, was poinpouly heralded to the world in journals calling them selves Christian, and by biasphemous scribblers was lyingly spoken of as the great "Work of God in Italy."

But a lie, even an evangelical lie, cannot live for ever. Some day or another, sooner or later, it must receive its coup de grace; and so, as last, has it been with this monstrous lie about the Reformation in Italy. Not that there has no. been an Italian Reformation; not that there bas not been a great turning away from Popery; but at last the nature of this Reformation, and the direction of this turning away, can no longer be concealed, and are admitted even by the evange lical journals themselves, which, but a few months ago, were loudest in applauding the said Re

Amongst the later we may cite a low Anglican er evangelical journal of this City, which, in its issue of the 20th ult., devotes an editorial to the consideration of the religious and moral status of tnose ci devant Catholic communities that have Protested, or discarded their ancient Catholic frith and allegiance. Amongst all these communities, our evangelical edito: recognises, and is forced to admir, the existence of one trait in common. To wit:-That, in ceasing to be Papists, they had invariably ceased to be Christians. The phenomena he notes as of constant occurrence. It is, as be points out, characteristic both of the Irish on this Continent, who have escaped beyond the control of the priest, and of the Irish at home who have been drawn within the fatal vortex of Fenianism. He notes it in Revolutionary France of the last century, where the neonle as they renounced the Church, renounced all revealed religion, all moral and religious restraints; and the same phenomenon, he notes, is repeated again to-day in Protestant and evangelised Italy:-

"They"-he says, speaking of the Irish who have thrown off the restraints of Popery —" they are throwing off all the restraints of religion and becoming infidels. n Italy, from all we can learn, there is much the same state of things."

Of course there is; any one not a fool must have known long ago that such would, that such necessarily must, be the state of things. So it will be too in Lower Canada snould, unfortunately for the cause of religion and morality, the agencies now at work for the perversion of her Catholic people meet with any general success Indeed we will say more. The conversion in any numbers of the French Canadians to evangelical Protestan'isin will be a sign, and the effect of their moral falling off of their disregard for the virtues of chastity, bonesty, and sobriety; for no people were ever yet persuaded to exchange Catholicity for evangelical Protestantism, until their morals had first been seriously corrupted. A Catholic may, through mere intellectual pride, and intellectual deficiencies, become and profess supernaturalism; but the Catholic who professes himself to be a convert to what is known as evangelical Protestantism, is a moral monster for such a conversion is morally impossible; as impossible as it would be for a boy who had once mastered his first book of Euclid to believe that the three angles of a triangle might be coull to more than two right angles. We can conceive

but one, and never can be more toan one, step.

The elections in New Brunswick seem to have determined the fate of the long-talked-of Union of the British North American Provinces, by giving to the supporters of the scheme a decided change in public sentiment is owing we know not for but a short time ago there seemed to be in Island there is still, a decided aversion to the

A Union, if not precisely such a Union as that which was first agreed upon at Quebec, may now be looked upon as an accomplished fact. The by delegates from the several Provinces-Lower and Upper Canada to be considered as two distinct Provinces-who will deliberate in concert with the Imperial Government. The terms thus mutually agreed to, will be embodied in an Act of the Imperial Legislature, and then the Union will be consummated. It may turn out to he a very excellent measure, but it is one to which it will be abourd to apply the term "Confederation;" for that word implies, essentially, not a Union imposed by a force ab extra, but a Union adopted solely by the authority of the contracting and confederating parties. This may seem a trival distinction to some; but to those who remember that in history everything tends upwards, and that by words the world is governed, it will appear no slight matter .-It is destructive, to all time coming, of the doctrine of "State Rights," without which, in a Union of Catholic and Protestant Provinces, there can be no guarantee for the rights and liberties of the weaker States, members of that Confederation. Whatever name may bereafter be given to it, the Union of the British Provinces in North America will, and must, be in substance a legislative or incorporating Union; Both views have their supporters; and it is and in a very few years, the superfluous machinery which has been introduced, in order to give to it in the eyes of the unreflecting the semblance of a Federal Union, will be found so useless, so cumbrous, so expensive, and so productive of friction, that by the consent of all parties it will be thrown overboard.

Some may look upon this as a catastrophe to be deprecated; others will treat it as a blessing to be invoked; but no matter in what light it may be viewed, the result is mevitable; is one that must be patent to all who have watched the workings of political systems, and is most probably designed, if not avowed, by the Upper Canadian and Clear-Grit concocters of the sation and consolidation, because it is essentially taking place before our eyes in the neighboring Republic, which from a Federation of sovereign and independent States has, within the last few years, collapsed into a Jacobin Republic "one and indivisible," through the triumph of the democratic party. The same tendencies are at work in the British North American Provinces. and will bring about the same result : the more easily because in their case there will be no "State Rights" to trample under foot, no theoretical "sovereignty and independence" to overthrow; and because, in theory, as well as in fact, the several Provinces or component parts of the Union will be subject to, and dependent upon. the central government.

By a singular anomaly a measure which should. one would think, so materially approve itself to the democratic conscience, has been violently opposed in Lower Canada by the Rouge or demogratic party, which has thereby done more to forward it, and to secure its adoption, than have all the arguments adduced in its favor by its supnorters, the so-called Conservatives. Confederation assures the ultimate triumph of Rouge or extreme democratic and anti-Catholic principles are of constant occurrence in the case of conin Lower Cacada, and for this reason one would versions to Catholicity; but in the Ritual Pest. have thought it would have enforced the support the vagaries and inconsistencies of the patient of the Rouge party. But it was a Ministerial measure, the success of which threatened for a time to keep them and their friends out of office. and therefore they opposed it: though substantially the same measure as that which some years ago, the Brown-Dorion Ministry were prenared to bring forward as the panacea for what were called "sectional differences." Now the very fact that the measure was warmly opposed by the Rouges compelled numbers who hate Rouge principles, and who did not like Confederation for advice and prescription of the famous State nhy its own sake, to give a qualified support to the measure; the victous arguments, of the Rouge the famous Roman remedy mainly in this that press, in like manner -a press whose anti-Catholic and Annexationist proclivities are unmistakeable-tended to bring about the same result;

THE PROTESTANT REFORMATION IN ITALY ligion, and bas examined the bases on which it the Rouges opposing, an essentially democratic is atterly worthless; nay is provocative of fla-Canadians, Catholic, Conservative and anti-Yanhow to work their way out of it.

> Of the consequences of the measure itself upon the existing relations betwixt the Imperial Gov- King Edward the Sixth." Now what were ernment and its American Provinces the most these things? This is what no one can make majority in the Legislature. To what this contradictory opinions are expressed. By some out certainly; for the reign of King Edward the we are assured that it will have the effect of maintaining the Imperial connection and of stay- course of which the doctrines, ceremonies, and all the Lower Provinces—as in Prince Edward | ing off the danger of Annexation, by increasing ritual of the Anglican Church were in a state of the military resources of the Provinces, and their continual flux or change; and as impossible to means of defence; though how-the climate of fix or determine as were the opinions or princi-British North America remaining the same, and the relative geographical positions of the several component parts thereof remaining the samedetails will, it seems, be left open for discussion a political Union of any kind can bring about a closer material Union, which is the one thing time being. needful, we do not understand. No one, we supbe of any use in a military point of view, the Engineers, in case of such a war, all the right bank of the St. Lawrence, that is to say the keep open military communication with Nova Sectia, in time of war with the U. States.

Others again contend that, so far from foster. ing our political connection with Great Britain. Confederation, by aiming at creating a new nationality on this Continent, will precipitate the mevitable rupture of the Imperial tie; and as a necessary consequence will lead to Annexation. certain that in England, Contederation is well looked upon by an influential political party that objects to Colonies and outlying dependencies because it promises at no very remote date, to release Great Britain from all her obligations towards her North American Provinces, by establishing the political independence of the latter.

In the meantime, it is not for us to pass sen tence; rather is it for the Catholics of L. Canada to make the best bargain for themselves that is still open to them, if indeed the discussion of the details of the Union is to be re-opened. What should be their aim, so it seems to us, is, to limit as much as possible, the sphere of action of the proposed Central Government, and to extend that scheme. The tendency of the age is to central- of the local or municipal council as far as possible. At best these will be but paltry affairs: a democratic age, or age in which the principles but as half a loaf is better than no bread, so of ultra-democracy are in the ascendent. That should we try to approximate as closely as possitendency is plainly visible in the revolution now ble to the principle of "State Rights," as the only political bulwark against the encroachments of the ever-aurging sea of democracy.

> THE RITUAL PEST .- This disease, of which the seeds have long been latent in the constitution of the Establishment, and which of late has broken out with unusual fury amongst the Anglican clergy, threatens to cause a great deal of trouble not only to Bishops, and other government officials, but to newspaper editors of Low Church proclivities—and to evangelical persons generally. There is no use blinking the facts of the case. The disease has got a strong hold of a very large number of the English clergy: it is spreading rapidly, and has already crossed the channel to Ireland, in which country some very severe cases had declared themselves, in Dublin. so long deemed safe against all such attacks: and worst feature of all: not only is the disease spreading, but there seems to be no cure for it. so that the person once attacked goes on from bad to worse, and seems to set all modes of reatment at defiance.

Many of the symptoms are like those which are not often terminated by any such crisis as conversion. On the contrary, the exhibition of or even the proposal to exhibit, the famous Roman remedy which was resorted to so happily in the case of Dr. Newman, in that of Dr. Manging, and in many other cases, has anything but a southing effect on the Ritualist. The only remedy he will hear of, and this he maintains is a specific, infallible in its operations, is "Anglican Principles," as compiled and employed by the sician. Henry VIII. This remedy differs from there is no Pope or centre of unity in its ingredients: and that consequently it does not keep well in unsettled weather—and is certain to turn sour and mouldy in a very short time. For the once been initiated into the evidences of his re- of cross-purposes—the Conservatives supporting, want of this essential ingredient the prescription

tulency.

Nor is this all, for even the ingredients of which it is compiled are not quite certain! We plained of as an almost stolid indifference to a can say for certain what the prescription con-This is why from Popery to Infidelity there is measure so important to themselves, their land tains. It is written on an old scrap of paper or guage and their religion. They felt that they Canon, and prescribes the constant use of certain were in a false position, though they did not see things, or ecclesiastical drugs that were in use "in the church of England, by authority of Parliament, in the Second Year of the Reign of Sixth was essentially a transition era, in the ples of Thomas Cranmer, who in matters of religion was but the servile echo of Henry VIII., of the Protector Somerset, of Northumberland, or in short of the civil ruler of the hour, and for the

> In so far however as any doctrines were to be pose, who has looked at his map, can suppose that taught, any confession of faith held, ceremonies the projected Intercolonial Railroad, whatever practised, or ecclesiustical ornaments to be remay be its merits as a commercial speculation, tained in the Church of England by authority could, in time of war with the United States, of Parliament in the second year of Edward the Sixth, it is certainly highly probable, that the seeing that, according to the Official Report of doctrines, creeds, &c., held and retained in the last days of the previous King were in 1549 retained and allowed. The first Parliament of the country through which the Railroad would have new King, in its second session, passed a Bill of to pass, would have, at the commeement of hos- Uniformity for religion: and to this Act it is tilities, to be abandoned to the enemy as unten- most likely that the Canon by us quoted referred. able. Except by means of a Railroad on the Now certainly in this Bill of Uniformity the old left bank of the great river, with a tunnel under doctrine respecting the Eucharist was retained. the gulf of St. Lawrence and below Anticosti. The aliar was therein still spoken of as an altar. it would be physically impossible for Canada to not as a Communion table; and the Minister who officiated thereat was invariably designated "priest"-whilst the efficacy of the sacrificethus asserted as the co-relative of the terms "priest" and "altar," was extended to the dead for whom suff.ages were ordered to be made. The same fact may be gathered, inferentially, from a rubric in the Book of Prayer put forth in 1549, which expressly taught, and enioined as to be held by all, that in the half of a consecrated host, as much was received by the communicant as in a whole host, for that in every fraction thereof, however minute, "was the whole Body and Blood of Our Lord and Saviour Jesus Christ." Here we have the doctrine of the Real Presence put forth in strong language, and insisted upon in the very terms still employed by the Catholic Church. It is more than probable therefore that by the Parhament which retained the old Catholic doctrine concerning the Eucharist, the logical accessories of that doctrines,-to wit, the ceremonies and ornaments, and ritualism whereby that doctrine was assented to and rendered sensible to the people, were also retained.

> > These considerations would seem to show

that our nineteenth century ritualists of the Anglican Church have the letter of the law on their side; though it is a long disused or an obsolete law, and though it is trreconcilable with those later and Calvinistic developments of Anglicanism which succeeded the death of Mary, and the accession of Elizabeth. Here at least there is no room for doubts as to the intentions of the nursing fathers and nursing mothers of the new church: and though for the sake of ensnaring some lax or ignorant adherents of the old faith ambiguous expressions, and staminering formulas were still retained in the reformed liturgy there can be but one interpretation of the meaning of the change of the word "altar" into " communion table." of the word " priest" 1010 " minister;" and of the alteration of the old rubric which enjoined that the priest should himself place the host or consecrated bread in the mouths of the lay communicants, into the present forms which enjoins the minister to deliver the bread unto their band." Tuere is no mistaking the meaning of these changes, no avoiding the conclusion that, betwirt 1549 and the dete of the drawing up of the existing littingy of the Church of England, a radical change of doctrine as to the Eucharist had taken place amongst the people and had received the sanction of the Legislature. Ceremonies, ornaments, and ritual, therefore which were all strictly in keeping with the Anglican doctrine, in the second year of Edward the Sixth, are incongruous and incompatible with that doctrine as set forth to-day in the reformed Book of Common Prayer, against which the genuflexions, and habiliments, and florid Church decorations of our Ritualising friends are a constant and energetic protest. They are not acting an honest part by thus scouting the Calvinistic doctrines of the Establishment respecting the Eucharist as clearly expressed as it is in the Liturgy and the rubrics: and though in the Canon to which they appeal they may have the letter of the law on atheir side, yet is its spirit dead against them, seeing that since the second year of King Edward the Sixth the doctrine and creed of the Anglican Church have undergone a radical change; and that therefore the cremonies

* And therefore as much under one kind as under