

The True Witness and Catholic Chronicle... CATHOLIC CHRONICLE... PUBLISHED EVERY FRIDAY... MONTREAL, FRIDAY, JULY 13.

ECCLIASTICAL CALENDAR. JULY—1866. Friday, 13—St. Anselm, P. M. Saturday, 14—St. Bonaventura, B. D. Sunday, 15—Eight hours of Pontecost.

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.

The most important news, however, from the seat of war is the complete defeat, in three successive engagements, of Victor Emmanuel and his brigand horde by the Austrians.

On Wednesday, the 5th instant, the telegraph brought us the melancholy news of a most destructive conflagration in Portland, by which some ten million dollars' worth of property was destroyed.

THE PROTESTANT REFORMATION IN ITALY. From time to time we have laid before our readers extracts from impartial Protestant papers showing what is the nature and the extent of the religious movement now going on in 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.

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, at last, has it been with this monstrous lie about the Reformation in Italy.

Amongst the later we may cite a low Anglican or 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 those ci devant Catholic communities that have protested, or discarded their ancient Catholic faith and allegiance.

"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."

ligion, and has examined the bases on which it rests, knows as certainly as he can know the truth of any proposition in Euclid, that if the Roman Catholic Church be what evangelical Protestants contend she is, then Christianity itself is a lie, and its founder was an impostor.

The elections in New Brunswick seem to have determined the fate of the long-talked-of Union of the British North American Provinces.

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 details will, it seems, be left open for discussion by delegates from the several Provinces.

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 inevitable.

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 democratic party.

the Rouges; opposing, an essentially democratic measure; whilst the great mass of the Lower Canadians, Catholic, Conservative and anti-Yankee at heart; looked on bewildered, and manifested, as a body, what the London Times complained of as an almost stolid indifference to a measure so important to themselves, their language and their religion.

Of the consequences of the measure itself upon the existing relations between the Imperial Government and its American Provinces the most contradictory opinions are expressed.

Others again contend that, so far from fostering our political connection with Great Britain, Confederation, by aming at creating a new nationality on this Continent, will precipitate the inevitable rupture of the Imperial tie.

In the meantime, it is not for us to pass sentence; 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.

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.

Many of the symptoms are like those which are of constant occurrence in the case of conversions to Catholicity; but in the Ritual Pest, the vagaries and inconsistencies of the patient are not often terminated by any such crisis as conversion.

is utterly worthless; nay is provocative of fatulency.

Nor is this all; for even the ingredients of which it is compiled are not quite certain. We know indeed that the Pope is left out; yet no one can say for certain what the prescription contains.

In so far however as any doctrines were to be taught, any confession of faith held, ceremonies practised, or ecclesiastical ornaments to be retained in the Church of England by authority of Parliament in the second year of Edward the Sixth, it is certainly highly probable, that the doctrines, creeds, &c., held and retained in the last days of the previous King were in 1549 retained and allowed.

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 irreconcilable with those later and Calvinistic developments of Anglicanism which succeeded the death of Mary, and the accession of Elizabeth.

• And therefore as much under one kind as under both.