## 84 <br> The Curielituss.

CATHOLIC CHRONICLE,
GEORGE E. OLERK and JOHN GILLIES, At No. 223, Notre Dame" Strect. G. E. CLBRE.

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 HONTREAL, FRIDAY, OCT. 28, 1859. WBWS Or THE WEEK.
Still the Zurich Conferences drag their slow length along, without however making any per
ceptibte approach towards the solution of what is called the Italian Question. Day by day the ed. The Liberals, or Patriots, as they style and erery where have anused themselses, when and where they hare liad the power to do so-by The King of Sardinia, in so far as he dares, en recognised head of all the revolutionsts and as iff, undisnayed by the tempest, though sorely aflicted by the arrocities which in the name of
hiverty are hourly perpetrated, las addessed the rorld in an Allocution which we publish on our he calumbies whech throughout Europle hare ment. No where is there the least symptom as on the part of any of the contending parties;
docs it siem possible that an appeal to arms

In the midir of these calamities the voic
tholic ears, thongh pertaps not rery pleasant in hare the Prelates of the Church on France deHoly Father has been the rictim; and with that noble independence which is the most striking snot a hirelng, they lave expressel plainly and
trongly their sentiments towards the Holy See und girmen the French Enaperor to understand
that their first daty, in case of a collision, is towards the former. This we trust may hare the
ellect of inducing Lowis Napoleon to pause in his career, aum to re-consider lis policy. But if he
should persist in the design attributed to him should persist in the design attributed to him
(perlapps falsely): if actuated by an insane am-
binoun to render himself supreme in the spiritual order as well as in the temporal, he slould still
or ance to the enemues of the Papacy, his days are
numberell; and lis all will be as pronpt and
and grominious as was that of his predecessor on. the sitinguished thenselves by the boldness of their huguage, and their forcible remonstrances in
faror of the Sovereign Pontiff, His Lordship the
Pislop of Orleans leserves special notice ; who, in Bishop of Orleans deserves special notice $;$ who, in
bis Mautlement, recenly published, notices, and tears to pieces, the flasisy pretencess set up hy
the abetors in Erance of the revolutionary party in Italy. After referring to the disregard with
ibthech tle wishes of the people of Poland, and o the Christinus of the East with regard to their hat france woild be as mucla justified in inter fering with the alfairs of Heoland is as much bound to nsist upon the indepe
on that of the latter:





The reasouing of the Bisbop is unanswerable,
those it least who admit the premises of the by those at east who aumnt ine premises of the can justify arined foreign intervention, what na-
tionality hais ever been so oppressed as that of reland? If the wishes of a people to cast of whed to the armed sympablues of France, what people has ere
rote as hate Catholic people of Ireland?-o
what title has Queen Victoria to the allegiance of the lishl, which is not possessed, to say the irand Dukes to the alleginnce of the inhabitants
of therr respectire Duclues? If rerolt be rirtur in Florence, it is certainly no less a vitue
in Dublin; and erery' argument used by the re-rolutionists to excuse in the eyes of the world
thuit arrocities against their legitimate rulers, would be equally valid in the mouth of the Irisis
Catholic, protesting agaiust Protestant, and Anglo-Saxon Ascendency in Ireland. If there
fore the Einperor of the French intends to set fore tli up as the clampion of oppressed nation-
hainesius: and if he desires to be respected for con
all
o gain any credit for

| lian nationality. This is what the Bishop of eains' Pastoral suggests: <br> The Persia and Jason brug us European es to the 17th inst. It does not appear that pusition of affairs on the Continent had much proved. A Congress, at which Great Britaiu be represented, is again spoken of. Garıdi; who is, it seens, at the head of a large dy of brigands, was doing his best, by means of endiary proclamations, to ncite the people of to violence. In the commercial world - eadstufs were reported " quiet" but "stendy" provisions, dull and without specral clange. <br> Diocess of Tononto. - Tbe Rev. Dr. noh, Father of the Order of Lazarists, of gara, New York, has been appointed by the -adjutor of the Bishop of Toronto. <br> The subjoined, contaming the thauks of the dies of Clanity of the St. Patrock's Congreion, reached us too late for msertion in our week's issue. We congratulate the Lades, Clarity on the success of their Bazaar:A CARD. $\qquad$ have nued pleasure in annoinceng that tees ht Thudred und Fifly Pounds, and for this miost cessful result in $a$ :imu of general derression, <br>  $\qquad$ $\qquad$ nar. To them, one and all, the ladies return their thanks, thint whal they so freely gave win be id an hundred fold, both in this lite and that |
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Ouh Protestant Cotemporarles. - The manimity with whith our alortsaio cotemporaves
Wirness is rery consoliag to uns ;
of the wistom of tie course that
of the trull of the reasonings by which we de-
fend our policy. Next 10 the approbation of
our eccleslastical superiors, we are, we confess,
mur ecclus to merit anderebt
the non-Catholic press.
But our religion enjonns us to be ever ready to gire erery man a reason for he faith that is hy
is. This is why we adres ourelves to the
task of replying to the structures of the Alontreal Herald, and Compinercial Advertiser; and for
this purpose we propose to notice and reply to this purpose we propose to notice and reply to,
the remarks with which those journals have been The Heyald will not" for one monent admit" "unbiptised babes are children of the de
but he forgets to add that thas statement o "but he forgets to add that this statement or WIrsesss but by the cateclism of the Protes-
tant Church of England, the document to which ve referred our cotenporary in our article of Friday last. Its Catechism says-whether truly
or falsely, concerns not us, but those ouly who
profess to be members of that sect-that we are Or in other words "child dren of the devil.
For thas "fact" the Protestant Church of Engand, ir the "Sous wists is responsible the said Protestant Church with teaching a lie,
matter.
The Her eld contends that he is not "ungenerous in calling a convert to Catholicity an e
Protestanti". We think he is fand that to
proach any man with an accident of his birth, proach any man with an accident of his birth, or
with former errors which he has repudiated, is
very very uagenerous. What would the Herald think
of us, were we to brand a convert to Cliristianity an "ex infulel," or a convert to teuperance,
as an "ex-drunkard?" Would he not call us most " ungenerous?"
Tlus however is
is when the Herald charges us with arguing, "' that
as the unbaptised infant cannot be held r sponsible for its Satanic paternity, therefore the
adult convert to Rom.nism should not be held responsible for abandoniug the Faith of his
thers"-our cotumporary 1 s guilly of an error diss slatement of facts. Such an argument no
Cathotic, no one but a person grossly ignorant of
the relative positious of Catholictry and Protestantism, would ever dream of employing-and
for his reason. An adul convert from Protestantism to Ca
Tholicity, or "Romanism" as the Hcrall terms it, does not abundon one shrel "of the Faith
of his Protestunt fathers "" because there is no
one artucle of Cliristan doctrine held by Protestants which is not held and talloht in int inte-
grity by the Catholic Clurch. A Protestant in Failh of his fathers,", than does we infidel abaudon the faith (!) of his fathers when he be-
cones a Christian, because the Protestant dif-
fers froin the Catholic not in that he belieres fers from the Catholic, not in Hat he belieres
sonethiug which the latter does not beliere; but
soley because he deaies or Protests against som
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 athenst and the infidel. ....
But in that the Protestant is a Chistian, But sense, it is in virtue solels of that wherein
he agrees woth the Romanist. Becaus lhe has been baptised; because perbaps-for who caa
tell what a Protestant believes?-because per haps he still, with the Romanist, holds the doc-
trines of the Messialship of Christ ; of the A tonement, and Sacrifice of the Cross ; of the Trinity anougst Protestants who still hold that doctrine. But at all events, no mister what he disbelieves,
it is only in virue of that wherein he agrees with the Ronanist, that the Protestant is, in any
sense of te -and we chaltenge the Heralel to contradict it

- what a consummate fool, what a thrice sodden speak of a consert froan Protestantism to Ca-
tholicity as linving " cluctedoned the Faith of bis
fathers" fathers." This is a question of fact, not of opi-
nion; and to setle at against us, the Herald las Faith, as hed by the Protestant community in
general, as having been reveated by Clirity Him-
self-which is not held by Catholics, or which self- Thinch is not hetd by Catholics, or which
the couverted Protestant "abandons" when he Such an arsument as that which the Herald puts in our mounh ss one which no one but a per-
son grossly ignorant of the relative positons of
Cattolicity ald Protestantism, would ever dream Cateonicity and Protestantism, would ever uream
of employing; and it is because the Herald is as ignorant as a chudd of the very alpbabet of
Romanism, that he attributes such an arsument to us. Of the Heratd's utter ignorance of the
lirst elements of Romanism, lle himself, in the article under review, gires us a striking instance;
for he therein speaks of us as of one "quho, we our baptisn.
Now if the Hercld lad the slightest smattering of a knowledge of Catholic doctrine; were
he only but rery moderately acquainted even with ecclestastical bistory, he would know
the Clurch teaches, and anathematizes all contradict that
beretics is yaliu.


The Herald's supposition therufre, that we
would impugu the validity of his Baptism, because he is a Protestant, is a proof his utter ig-
norance of the rudiments of Romanism; and should be a warning to the poor man henceforknows nothing. Our cotemporary concludes hus assault upon the True Witesess by a pion
wish, which we cite as i valuable illustration our thesis, that by its nature, Protestantism
nore akiin to iufidelity than to Christianity. nore akin to intidelity than to Chistianity.-
"We live in the bope of seing every convert be church of his •
of his 'parents in the llesh."
Herald Tnitarianism, rom Suos ore ron Mormonism, as well as from Anglhatasn, Presnorary's wish, though an eminently Protestant
one, is not likely to be gratified. Mang lave been the converts, from all sects of Protestantism, to the Catholic Church; yet very rare in-
deed liave been those who hare relapsed, or who have returned to their heresy like the dog to its
vonit. We remember at this monent only one of any note-the famons Protestint hinstorian Gibbon-as having abandoned, after having once
enbraced, the Catholic Faith, and returned to lis Protest agaiul ; and to the Christian the ample of Gibbon is not encourraging, whateser
may be to the Protestant. We must thowever Having had occation sone tinie ago to repri onand the editor of that journal for grving, like
too many of his filly protestant cotemporaries too many of his fithy Protestint cotemporaries
in Canada, insertion to obscene and innnoral advertisements, he ceased to excliange with
ofite, though he stll continues the practice criticising and misrepresenting us to bis readers.
Our ofinue is that of which the Herald likewise complains-viz., the reproduction in our columus
of the criminal statisties of Ireland and of Eugland, and the conclusions at whinch, from the com-
parison of those statistics, we arrved. Neillier Fferald nor Commercial Advertiser, hovever,
atempt to impunn ether the accuracy of thos atempt to mpuyn enher the acturacy of those
statistics, or he hegitunacy of our deductions
frow those premises ; but contert themselves with froit those premises, but content themselves wit
simply abusiag the True Wirness. Such being rery leygthy argument with either of oar opp
nents.
But the Advertiser, unable to resist the evi But the Advertiser, unable to resist the evi-
dence ot the crimmal statisties of the British Isles, refers us to those of the United States,
which he requests us to compare with those of ciprates that we shall find an ample refutation of our thesis, that a Culhole atmosphere is farorable to tue growlh of morality. Had we the
stallstics to which our cotemporary refers us at hand, we should not besitate to apply the test on
fered to us by the Comnnercial Alvertiser ; and rered to us by the Cominercial Advertiser; and
remembering tite "Sickles' Tragedy", sud the
anumet of criminality in the United States in whech blat transaction was but ns a drop of water
in the ocean-we should hare no doubt as to the stare of that crimuality belongs to the Catholic population, or rather to that portion of the poputhen the Conmmercial Aldvertiser will please to
observe that this by no means invalldates our thesis, but rather confirms it. There is a criminal Catholic population in the United States;
but that crimithal populatinn is made up emtirely
of those Catholics, who are Paphots in name only;

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 ver goes to Confession, never apiroaches, the Sacraments; who never fasts or practices absti-nence; who hiabitually violates all the laws of the
Catholic Church; and who, in fact, lives in every respect as it be were a Non-Catholic, that is to
say a Proiestant. Now this fact directly confirms our thesis.-
For, if Catholicity were unfavorable, and if Pro For, if Catholicity were unfavorable, and if Pro we slould find that anongst Catholics, they we the most inmoral who were the inost fatthful to
to the doctrines and discipline of the Church that the most crıninal amongst Papists wer
they who were most punctual in their perforinance of all the duties enjoined by Romanism most frequent at the Coufessional, and most re
gular in their reception of the Sacranents Wular in their reception of the Saeraments.the most honest, the most sober, peacefu! an
chaste anongst them, were those who lived as lit
tle like Catholics, that is as much
effect that this announcement, if allowed to go to supplies mi-Mr. Chiniquy indites ${ }^{\text {a }}$ most upon the
 that his, and his accoonphices' minds are not yet
fully made up, as to what non-Catholic sect they tully made up, as. to what non-Catholic sect they
shall ultimately join ; stall taking care howerer,
to keep alive tue hopes and syingathies of the enor keep alive tue hopes and syinpathies of the en--
tire non-Catholic community, by an iasinuation to the effect that, they will "sooner or later make heir choiee; and concluding with a very pathe-
tic intmation to the effect that, "there is an aufrul want of clothing for these cold days."
It is impossible not to admire the still with which M. Claniquy plays his game, and the node of dealing with his many suitors. They are all so eligible, all so hascinatiny, that lie knows not where to bestow his loug pent-up affections.
If he could embrace thein all, he wouts If he could embrace thenn all, lie would da so, in alled upon to decide betwixt the merits of pota"warm clothing," lis heart beats, tis determmaion fals him, and with the ardent lover tamed in ong, he sighs out:

Pending however hat irrevocable choice, which sooner or later be will have to make, $M$. Chini-
quy, like an an arcomphisheul corguetre, sheds the light of lis smiles upnonall his adunirers wid in
admirable inplartiality. For the present, indeed, he declines the proposals of the too impretuous,
N. $Y$. Churchinianth but in stw a manner as of altogether to extinguish anl wope in the booom,
of later. " 1 'm owre young to marry yet ;", such is the burden of the Dashthul Cluming yed re-
sponse to the addresses of the $N$. Y. Chauch man. "We arc born to Jests only yestcrday"
-says the coy convert, speaking in hils own name, and in that of this brother suints of st.
Aman, who are "in an cuefel wount of cloth
ang", ing," and who cannol therefore altord to repel
altogether any one of their admirers. "Every
Christian," he continues, modesty pleading bis extreme youll as an argument ayainst any rreci-
pitate ecclesiastical uniun-" every Christunt pitale ecclesiastica undi
mayy feel that we understand very tillte about
the technical diferences of our clder brothers
 ent denominations to cmircue one to the exchu-
sion of the other." Kind-hearted man? He is his haths of the poore sauts of St. Amne. In
heart he is a bigaunist, a polyganist, ready to fold all his lovers to his breast ill one fond cmbrace, were it not for the cruel necessity whitb restricts
hum to one at a time. In the mean time he loves them all alike ; and so long as they fersist in
contributing to lis neeessities, in seuding in the corn and the oatmeal, the prime mess pork, and
the potatoes, the "clothing for chese cold duns;" he potatoes, the "clothing for chese cold day, with the certainty of thereby offending nortally suitors for his hand.

Relgious Liberty.- What amount of this precious comnodity we, Papists, should enjoy,
were our Protestant neighbors ut a position to enforce their peculiar veews of civil and religious
liberty upon us-what retiance is to be pliced upon Protestant professions of love of fair play,
and hatred of violence-are apparent from the man hatred of volente-are apparent from the
math they deal with their fello w-Protestans who presume to dififer from the majority;
and trom the style in which the eranselicil portion of the press treats of the atets of the rabble,
to whom is allotted the task of maintaining purily of worship, and of asserting the vreat principles
of civil and religious freenlom. We lave but to see how the unfortunate Puscyites are treated, what protection they recthe tho outrages perpie-
the land , ind what sympathy
tran then, encounter from the Protesttrated upon then, encounter from the Protest-
ant press ; and tron thest we may judge how Papists would be dealt with, were is not hat and Romish priest-beating, a rather nimre dawerous amusement both in Camada ind in Engtond, than it used to be a few years ago.
The following is a report from a Protestant journal of cay of a series of outrages reuered

