

The True Witness. CATHOLIC CHRONICLE. GEORGE E. OLERK and JOHN GILLIES. All communications to be addressed to the Editor, G. E. OLERK.

NEWS OF THE WEEK.

Still the Zurich Conference drag their slow length along, without however making any perceptible approach towards the solution of what is called the Italian Question.

In the midst of these calamities the voice of the French Episcopate is very consoling to Catholic ears, though perhaps not very pleasant in the ears of the French Emperor.

The Herold will not for one moment admit that unbaptised babes are children of the devil; but he forgets to add that this statement or fact was furnished to him, not by the TRUE WITNESS, but by the catechism of the Protestant Church of England.

And Catholic Ireland?—says the Bishop of Orleans—"has not she too her wishes? An English Minister has just said that Great Britain will never permit the restoration, by force of the legitimate sovereigns in the Duchies. Had not Ireland been a scene of times crushed by foreign force, would England be able to tell us that that Catholic land would not prefer to the sceptre which oppresses her, the valiant sword of one of her most noble sons, Catholic as he is, descendant of her ancient kings, and crowned at this hour with the most brilliant prestige of French glory?"

The Persia and Jason bring us European dates to the 17th inst. It does not appear that the position of affairs on the Continent had much improved. A Congress, at which Great Britain will be represented, is again spoken of.

DIocese OF TORONTO.—The Rev. Dr. Lynch, Father of the Order of Lazarists, of Niagara, New York, has been appointed by the Holy See Bishop of Meschinos in paribus, and Co-adjutor of the Bishop of Toronto.

The subjoined, containing the thanks of the Ladies of Charity of the St. Patrick's Congregation, reached us too late for insertion in our last week's issue.

A CARD. The Ladies of Charity of St. Patrick's Congregation have much pleasure in announcing that they have realised by their recent Bazaar the sum of Eight Hundred and Fifty Pounds, and for this most successful result in a time of general depression, they beg, on behalf of the orphans, to return their most sincere thanks.

OUR PROTESTANT COTEMPORARIES.—The unanimity with which our aforesaid cotemporaries condemn the course, and reasoning of the TRUE WITNESS is very consoling to us; it assures us of the wisdom of the course that we pursue, and of the truth of the reasonings by which we defend our policy.

The Herold contends that he is not "ungenerous in calling a convert to Catholicity an ex-Protestant." We think he is; and that to reproach any man with an accident of his birth, or with former errors which he has repudiated, is very ungenerous.

But the Advertiser, unable to resist the evidence of the criminal statistics of the British Isles, refers us to those of the United States, which he requests us to compare with those of Catholic Lower Canada; and wherein he anticipates that we shall find an ample refutation of our thesis, that a Catholic atmosphere is favorable to the growth of morality.

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Protestants: The Catholic criminal is one who is nearly a Protestant as possible; one who like a true Protestant, never goes to Mass, never goes to Confession, never approaches the Sacraments; who never fasts or practices abstinence; who habitually violates all the laws of the Catholic Church; and who, in fact, lives in every respect as if he were a Non-Catholic, that is to say a Protestant.

Such an argument as that which the Herold puts in our mouth is one which no one but a person grossly ignorant of the relative positions of Catholicity and Protestantism, would ever dream of employing; and it is because the Herold is as ignorant as a child of the very alphabet of Romanism, that he attributes such an argument to us.

Now if the Herold had the slightest smattering of a knowledge of Catholic doctrine; were he only but very moderately acquainted even with ecclesiastical history, he would know that the Church teaches, and anathematizes all who contradict that teaching, that the baptism of heretics is valid.

Having had occasion some time ago to reprimand the editor of that journal for giving, like too many of his filthy Protestant cotemporaries in Canada, insertion to obscene and immoral advertisements, he ceased to exchange with this office, though he still continues the practice of criticising and misrepresenting us to his readers.

IN THE MARKET.—Poor dear Mr. Chiniquy, and the "Saints of St. Anne," are, just now, in what the ladies call, an "interesting condition." They have, as most of our readers are aware, left the Catholic Church; but, as yet, have not made up their minds as to whether they shall betake themselves, or as to what particular meeting-house or schism shop shall be the scene of their future devotions.

It seems, however, that the N. Y. Churchman, an organ of a Protestant Episcopal sect in the United States, has most unwarrantably presumed to claim a monopoly in the interesting batch of converts, by openly asserting through its columns, their adhesion to the sect which it represents. Hereupon, naturally dreading the

effect that this announcement, if allowed to go to the world uncontradicted, would have upon the supplies.—Mr. Chiniquy indites a most evangelical and unctuous epistle to the too confident Churchman; wherein he informs the editor, that his, and his accomplices' minds are not yet fully made up, as to what non-Catholic sect they shall ultimately join; still taking care however, to keep alive the hopes and sympathies of the entire non-Catholic community, by an insinuation to the effect that, they will "sooner or later make their choice;" and concluding with a very pathetic intimation to the effect that, "there is an awful want of clothing for these cold days."

It is impossible not to admire the skill with which M. Chiniquy plays his game, and the amount of diplomatic talent that he evinces in his mode of dealing with his many suitors. They are all so eligible, all so fascinating, that he knows not where to bestow his long pent-up affections. If he could embrace them all, he would do so, in the bonds, of course, of brotherly love; but when called upon to decide betwixt the merits of potatoes cum Presbyterianism, and Methodism with "warm clothing," his heart beats, his determination fails him, and with the ardent lover tamed in song, he sighs out:—

"How happy I could be with either, Were I other dear churmer away," Pending however that irrevocable choice, which sooner or later he will have to make, M. Chiniquy, like an accomplished coquette, sheds the light of his smiles upon all his admirers with an admirable impartiality. For the present, indeed, he declines the proposals of the too importunate N. Y. Churchman; but in such a manner as not altogether to extinguish all hope in the bosom of the latter. "I'm over young to marry yet;" such is the burden of the bashful Chiniquy's response to the addresses of the N. Y. Churchman. "We are born to Jesus only yesterday!"—says the coy convert, speaking in his own name, and in that of his brother saints of St. Anne, who are "in an awful want of clothing," and who cannot therefore afford to rebel altogether any one of their admirers.

Notwithstanding all his precautions, however, our evangelical coquette is beginning to be found out. The N. Y. Churchman, whose addresses had certainly been encouraged by Mr. Chiniquy, and whom he had fully persuaded of his intention to bestow his hand upon the Protestant Episcopalians, is now furious at the heartless manner in which it has been treated by the saints of St. Anne. It denounces Mr. Chiniquy as a humbug, and an impostor; and congratulates itself and its friends upon having escaped a very dangerous and disreputable alliance. The N. Y. Freeman thus comments upon this amusing and edifying transaction:—

The New York Churchman newspaper (Episcopalian) charges poor Mr. Chiniquy with prevarication and hypocrisy, or else with insanity. Mr. Chiniquy wants money. If he could only get what money he desires, he would slow his sympathizing Protestant friend what his religion is made of. The Churchman claimed him, a few weeks ago, as having turned Episcopalian. Chiniquy wrote to the editor, thanking him for his notice, but asking a thousand dollars from "your rich city of New York." Whether or not the thousand dollars went, we know not; but before he had time to get, he wrote to some Protestant of another stripe that the story of his Episcopalianism was a bit of a riddle—ending with the old call for money. The editor of the Churchman finds out that it is the old story, and that he has burnt his fingers in touching a man who was found unfit to be continued in the functions of the priesthood by the Catholic Church. It strikes us that the Churchman ought to have known what kind of a brother he had to deal with; and if he touched him at all should not get so angry with him, or spoil the fun by talking right out what manner of man he is.—N. Y. Freeman's Journal.

RELIGIOUS LIBERTY.—What amount of this precious commodity we, Papists, should enjoy, were our Protestant neighbors in a position to enforce their peculiar views of civil and religious liberty upon us—what reliance is to be placed upon Protestant professions of love of fair play, and hatred of violence—are apparent from the manner in which they deal with their fellow-Protestants who presume to differ from the majority; and from the style in which the evangelical portion of the press treats of the acts of the rabble, to whom is allotted the task of maintaining purity of worship, and of asserting the great principles of civil and religious freedom. We have but to see how the unfortunate Puseyites are treated, what protection they receive from the laws of the land, and what sympathy the outrages perpetrated upon them, encounter from the Protestant press; and from these we may judge how Papists would be dealt with, were it not that their numbers render Catholic chapel-burning, and Romish priest-beating, a rather more dangerous amusement both in Canada and in England, than it used to be a few years ago.