## .ºcTHESTRUE WATNESS AND CHICHCHCHRONICLE 24 OCTOBER 28,11859.

## cerity and disinterestedness the should commence Priest, so does the infidel; if he eats fat meat on Protestants. The Catholic criminal is one who effect that this announcement, if allowed to go to his career, as champion of an Irish, instead of an Fridays and fast days, so does the infidel; if he is as nearly a Protestant as possible; one who the world uncon tradicted, would have upon the Trne Witness. Italian nationality. This is what the Bishop of Orleans' Pastoral suggests. CATHOLIC CHRONICLE,

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. Garibaldi, who is, it seems, at the head of a large body of brigands, was doing his best, by means of incendiary proclamations, to incite the people of Italy to violence. In the commercial world -Breadstuffs were reported "quiet" but "stendy" -provisions, dull and without special change.

To all subscribers whose papers are delivered by car-riers, Two Dollars and a-half, if paid in advance but if not paid in advance, then Three Dollars. DIOCESS OF TORONTO. - The Rev. Dr. Lynch, Father of the Order of Lazarists, of Niagara, New York, has been appointed by the Single copies, three pence; can be had at this Office; Pickup's News Depot; W. Dulton's, 3 St. Lawrence Main Street; and at Mrs. Williamson's Registry Holy See Bishop of Alschmos in partibus, 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. We congratulate the Ladies of Charity on the success of their Bazaar :---

## 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 Bight 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. The public generally are entitled to their gratitude, but especially the Irish Congregations of this city-the never-failing support of the Orphans; on this occasion, as on all others, they responded generously to the call of charity, and filled the spacious hall, evening after evening, to the great encouragement of the ladies conducting the Bazaar. To them, one and all, the ladies return their best thanks, that what they so freely gave will be repaid an hundred fold, both in this life and that which is to come.

To those persons of other religious denominations, who contributed to this excellent charity, many thanks are due, as also to those journals that kindly noticed the Bazaar. The city press with few exceptions show, year after year, a generous and liberal spirit in regard to this charity, and hence it is that the Ladies of Charity desire now to thank them in a very particular manner. Montreal, Oct. 24, 1859.

OUR PROTESTANT COTEMPORARIES. - The 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. Next to the approbation of our ecclesiastical superiors, we are, we confess, anxious to merit and obtain the condemnation of the non-Catholic press.

But our religion enjoins us to be ever ready to give every man a reason for the faith that is in us. This is why we address ourselves to the Herald, and Commercial Advertiser; and for this purpose we propose to notice and reply to, the remarks with which those journals have been pleased to honor us.

The Herald will not " for one moment admit" WITNESS, but by the catechism of the Protes-"by nature born in sin, and the children of wrath." Or in other words "children of the devil." For this "fact" the Protestant Church of England, not the TRUE WITNESS, is responsible ; the said Protestant Church with teaching a lie, The Herald contends that he is not " ungenerous in calling a convert to Catholicity an exproach any man with an accident of his birth, or with former errors which he has repudiated, is very ungenerous. What would the Herald think This however is a matter of opinion; but when the Herald charges us with arguing, " that as the unbaptised infant cannot be held responsible for its Satanic paternity, therefore the adult convert to Romanism should not be held responsible for abandoning the Faith of his fathers"-our cotemporary is guilty of an error in his statement of facts. Such an argument no Catholic, no one but a person grossly ignorant of the relative positions of Catholicity and Protestantism, would ever dream of employing-and for this reason. An adult convert from Protestantism to Catholicity, or "Romanism" as the Herald terms it, does not abundon one shred " of the Faith of his Protestant fathers ;" because there is no one article of Christian doctrine held by Protestants which is not held and taught in its integrity by the Catholic Church. A Protestant in becoming a Catholic no more abandons " the Faith of his fathers," than does the infidel abandon the faith (!) of his fathers when he becomes a Christian; because the Protestant differs from the Catholic, not in that he believes solely because he denies or Protests against something which the latter does believe, and holds, as of divine revelation. On every pointant differs from the Romanist, the former agrees volutionists to excuse in the eyes of the world with the infidel; whilst it is in virtue of that their atrocities against their legitimate rulers, alone whereon he agrees with the Romanist, that he is in any sense entitled to the designation of a Christian. If the Protestant denies the Real Presence in the B. Sacrament of the Altar, so fore the Emperor of the French intends to set does the infidel; if he repudiates the invocation of the Saints, and witholds from the Blessed

on every conceivable point, in virtue of which be is a Protestant, he is indistinguishable from the atheist and the infidel.

But in that the Protestant is a Christian, in any sense, it is in virtue solely of that wherein he agrees with the Romanist. Because he has been baptised; because perhaps-for who can tell what a Protestant believes ?---because ner-haps he still, with the Romanist, holds the doctrines of the Messialiship of Christ ; of the Atonement, and Sacrifice of the Cross; of the Trinity -though we believe that there are but very few amongst Protestants who still hold that doctrine. But at all events, no matter what he disbelieves, it is only in virtue of that wherein he agrees with the Romanist, that the Protestant is, in any ance of all the duties enjoined by Romanism; sense of the word, a Christian. This being so -and we challenge the Herald to contradict it gular in their reception of the Sacraments .--what a consummate fool, what a thrice sodden Whilst on the other hand, we should see that idiot, would not that Catholic be, who should the most honest, the most sober, peaceful and speak of a convert from Protestantism to Ca- chaste amongst them, were those who lived as littholicity as having " abandoned the Faith of his fathers." This is a question of fact, not of opi-nion; and to settle it against us, the *Herald* has in fact that resemble one another more completebut to mention one single article of the Christian Iy, in every respect, than do a very bad Catho-Faith, as held by the Protestant community in lie and a sound Non-Catholic, or Protestant ; general, as having been revealed by Christ Him- now certainly it is not the lesson taught by hisself-which is not held by Catholics, or which fory that the worst Catholics, that is those who the converted Protestant " abandons" when he least observe the precepts of the religion which becomes a Romanist.

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 Herald is as ignorant as a child of the very alphabet of Romanism, that he attributes such an argument to us. Of the Herald's utter ignorance of the for he therein speaks of us as of one " icho, ive morality to Lower Canada, whose population is, suppose, would hardly admit the validity of our baptism."

Now if the Herald 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 bec, than in those of New York? or that the contradict that teaching, that the baptism of heretics is valid.

"Si quis dixerit, Baptismum, qui etiam datur ab hæreticis in nomine Patris, et Filii, et Spiritus Sancti, verum Baptismum : anathema sit."-Conc. Trid. Sess. VII. c. iv.

would impugn the validity of his Baptism, be- honestly thank God that we are not altogether cause he is a Protestant, is a proof his utter ignorance of the rudiments of Romanism; and

should be a warning to the poor man henceforward not to write about subjects of which he knows nothing. Our cotemporary concludes his assault upon the TRUE WITNESS by a pious pecuniary consideration, he hesitates not to aswish, which we cite as a valuable illustration of our thesis, that by its nature, Protestantism is more akin to infidelity than to Christianity .-from Protestantism struggling for readmission to the church of his 'immediate ancestors'-i.e., of his ' parents in the flesh.""

" Every convert from Protestantism," says the Herald, without distinction. The convert from Unitarianism, from Swedenborgianism, and from Mormonism, as well as from Anglicanism, Presbyterianism, or Methodism. Truly our cotemporary's wish, though an emineutly Protestant one, is not likely to be gratified. Many have to prate about " abating nuisances ;" but we tell been the converts, from all sects of Protestant- him, and every honest Protestant father of a faism, to the Catholic Church; yet very rare indeed have been those who have relapsed, or who spects the purity of his children, and the chastity of have returned to their heresy like the dog to its his daughters, must look upon his paper as a movomit. We remember at this moment only one of any note-the famous Protestant historian Gibbon-as having abandoned, after having once | sertion to indecent advertisements, as a filthy felembraced, the Catholic Faith, and returned to his Protest again; and to the Christian the example of Gibbon is not encouraging, whatever it may be to the Protestant. We must however say a few words to the Commercial Advertiser. Having had occasion some time ago to reprimand the editor of that journal for giving, like | and the " Saints of St. Anne," are, just now, too many of his filthy Protestant cotemporaries in Canada, insertion to obscene and immoral advertisements, he ceased to exchange with this aware, left the Catholic Church ; but, as yet, have office, though he still continues the practice of criticising and misrepresenting us to his readers. Our offence is that of which the Herald likewise complains-viz., the reproduction in our columns of the criminal statistics of Ireland and of England, and the conclusions at which, from the comesting. parison of those statistics, we arrived. Neither Herald nor Commercial Advertiser, however, attempt to impugn either the accuracy of those statistics, or the legitunacy of our deductions from those premises; but content themselves with simply abusing the TRUE WITNESS. Such being the case, it is unnecessary for us to enter into any very lengthy argument with either of our opponents. 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. Had we the statistics to which our cotemporary refers us at hand, we should not hesitate to apply the test offered to us by the Commercial Advertiser; and remembering the "Sickles' Tragedy," and the amount of criminality in the United States in which that transaction was but as a drop of water in the ocean-we should have no doubt as to the result. We admit, of course, that a considerable the young lady surrounded by surtors; but who, ant press; and from these we may judge how share of that criminality belongs to the Catholic population, or rather to that portion of the population which by birth ought to be Catholic. But then the Commercial Advertiser will please to observe that this by no means invalidates our man, an organ of a Protestant Episcopal sect in than it used to be a few years ago. thesis, but rather confirms it. There is a crimi- the United States, has most unwarrantably prenal Catholic population in the United States; sumed to claim a monopoly in the interesting journal of case of a series of outrages renewed but that criminal population is made up entirely batch of converts, by openly asserting through every Sunday against the clergymen of Saint alities ; and if he desires to be respected for con- Virgin the title of Mother of God, so dors the of those Catholics, who are Papists in name only ; its columns, their adhesion to the sect which it George's in-the-East, in London ; and in which

never attends Mass, neither does the infidel ; and 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.

Now this fact directly confirms our thesis .-For, if Catholicity were unfavorable, and if Protestantism-i.e., the negation of Catholicitywere favorable, to the growth of sound morality, we should find that amongst Catholics, they were the most immoral who were the most faithful to to the doctrines and discipline of the Church; that the most criminal amongst Papists were they who were most punctual in their performmost frequent at the Confessional, and most retle like Catholics, that is as much like Protesthey profess, are the most moral, and orderly ci-Such an argument as that which the Herald tizens. Yet such would be the case, if Protestantism were more favorable than is Catholicity, to the development of a healthy morality.

We regret that we have not at hand any reliable statistics of the criminality of the United States, whose population is, taken as a whole, the most thoroughly Protestantized in the world. Yet, judging by the reports which, in the columns first elements of Romanism, he himself, in the of the press, are continually before us, we have article under review, gives us a striking instance ; no hesitation in awarding the palm of superior on the whole, decidedly Catholic, or anti-Protestant. Will the Commercial Advertiser venture to deny that life and property are more secure in Lower Canada than in the United States? that in proportion to their population, there is less rowdyism in the streets of Montreal or Quepeople of this part of the world are not more quiet, orderly, and less addicted to bloodshed than are their Protestant neighbors on the other side of the Lines? It would be to insult Lower Cacum intentione faciendi quod facit Ecclesia, non esse nada, to compare its moral condition with that of the United States. We may contrast it indeed; and without, like the Pharrisee, exposing our-The Herald's supposition therefore, that we selves to the charge of spiritual pride, we may as our neighbors are.

But we forget to whom we are addressing ourselves on the subject of morality; that we are speaking to one whose moral sense is so confused, or rather so totally obliterated, that for a paltry sist, through the medium of his advertising columns, in the circulation of obscene and immoral books; which, if he were to dare to introduce "We live in the hope of seeing every convert them into the house of any father of a family, would ensure his being kicked out by the justly indignant parent. To talk to such a one as the editor of the Commercial Advertiser about mo-

rality, is like talking to a blind man about color, or to a deaf man about tune. He does not, he cannot understand us; and all that we can say is, that we heartily congratulate ourselves upon hav-

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. Chunquy 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 famed in song, he sighs out :---

"How happy I could be with either, Were t'other dear charmer away.'

Pending however that irrevocable choice, which sooner or later he will have to make, M. Chiniquy, like an 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 impetuous N. Y. Churchman; but in such a manner as not altogether to extinguish all hope in the bosom of the latter. " I'm owre young to marry yet ;" such is the burden of the bashful Chimquy'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 clothang," and who cannot therefore afford to repel altogether any one of their admirers. " Evern Christian," he continues,-modestly pleading his extreme youth as an argument against any precipitate ecclesiastical union-" every Christian may feel that we understand very little about the technical differences of our elder brothers who call themselves Episcophians, Methodists, Presbyterians, &c. We humbly confess," he adds, " before the world that we are not learned enough in the theories of the different denominations to embrace one to the exclusion of the other." Kind-hearted man ! He would embrace them all if he could, so expansive is his heart, so loud are the cries of the empty stomachs of the poor saints of St. Anne. In heart he is a bigamist, a polygamist, ready to fold all his lovers to his breast in one fond embrace, were it not for the cruel necessity which restricts him to one at a time. In the mean time he loves them all alike; and so long as they persist in contributing to his necessities, in sending in the corn and the oatmeal, the prime mess pork, and the potatoes, the " clothing for these cold duys," and the bedding for these cold nights, he will, we are sure, be in no hurry to make his final choice ; with the certainty of thereby offending mortally all but one of the various sects who are at present

Notwithstanding all his precautions, however, our evangelical conjustic is beginning to be found out. The N. Y. Churchman, whose addresses had certainly been encouraged by Mr. Chiniquy, ing provoked the ill-will of such a mercenary un- and whom he had fully persuaded of his intenscrupulous scamp. The fellow has the impudence tion 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 prevarica-tion and hypotrisy, or else with insanity. Mr. Chiniquy wants money. If he could only get what money he desires, he would show 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 all fudge-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.

suitors for his hand.

Still the Zurich Conferences drag their slow length along, without however making any perceptible approach towards the solution of what is called the Italian Question. Day by day the condition of the Peninsula becomes more distracted. The Liberals, or Patriots, as they style

themselves, amuse themselves as Liberals always and every where have amused themselves, when and where they have had the power to do so-by cutting the throats of their political opponents. The King of Sardinia, in so far as he dares, encourages the enemies of the Holy See, and is the recognised head of all the revolutionists and assassins of the Continent. The Sovereign Pontiff, undisinayed by the tempest, though sorely afflicted by the atrocities which in the name of liberty are hourly perpetrated, has addressed the world in an Allocution which we publish on our sixth page; and in which are eloquently refuted the calumnies which throughout Europe have been incessantly reiterated against his government. No where is there the least symptom as yet of yielding, or even of a disposition to yield unanimity with which our aforesaid cotemporaries on the part of any of the contending parties ; nor does it seem possible that an appeal to arms can be much longer postponed.

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MONTREAL, FRIDAY, OCT. 28, 1859.

NEWS OF THE WEEK.

Office, 26 St. Joseph Street.

GEORGE E. CLERK and JOHN GILLIES,

G. E. CLERK.

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. With one voice have the Prelates of the Church in France denounced the outrages and indignities of which the Holy Father has been the victim; and with that lask of replying to the strictures of the Montreal noble independence which is the most striking characteristic of the good shepherd, of hun who is not a hireling, they have expressed plainly and strongly their sentiments towards the Holy See, and given the French Emperor to understand that "unbaptised babes are children of the dethat their first duty, in case of a collision, is to- vil;" but he forgets to add that this statement or wards the former. This we trust may have the "fact" was furnished to him, not by the TRUE effect of inducing Louis Napoleon to pause in his career, and to re-consider his policy. But if he tant Church of England, the document to which should persist in the design attributed to him we referred our cotemporary in our article of Fri-(perhaps falsely); it actuated by an insane am- day last. Its Catechism says-whether truly bition to render himself supreme in the spiritual or falsely, concerns not us, but those only who order as well as in the temporal, he should still profess to be members of that sect-that we are -continue to give any appearance even of countenance to the enemies of the Papacy, his days are numbered; and his fall will be as prompt and ignominious as was that of his predecessor on the Imperial throne. Amongst the Prelates who have and if the Herald contests its truth, if he taxes distinguished themselves by the boldness of their language, and their forcible remonstrances in we have no cause to interest ourselves in the favor of the Sovereign Pontiff, His Lordship the matter. Bishop of Orleans deserves special notice ; who, in his Mandement, recently published, notices, and tears to pieces, the fluxy pretences set up by Protestant." We think he is ; and that to rethe abettors in France of the revolutionary party in Italy. After referring to the disregard with which the wishes of the people of Poland, and of the Christians of the East with regard to their of us, were we to brand a convert to Christianity rulers, have been treated, His Lordship argues as an "ex-infulcl," or a convert to temperance, that France would be as much justified in inter- as an "ex-drunkard?" Would he not call us fering with the affairs of Ireland as with those of most " ungenerous ?" Italy; that Louis Napoleon is as much bound to insist upon the independence of the former, as upon that of the latter :---" 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 Ircland been a score 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 reasoning of the Bishop is unanswerable, by those at least who admit the premises of the Italian revolutionists. If oppressed nationality can justify armed foreign intervention, what nationality has ever been so oppressed as that of Ireland? If the wishes of a people to cast off the foreign yoke that weighs upon them, are entitled to the armed sympathies of France, what people has ever been so crushed beneath an alien yoke as have the Catholic people of Ireland ?- or what title has Queen Victoria to the allegiance of the Irish, which is not possessed, to say the something which the latter does not believe; but very least, in an equal degree, by the exiled Grand Dukes to the allegiance of the inhabitants of their respective Duchies? If revolt be a virtue in Florence, it is certainly no less a virtue as we have often insisted-whereon the Protestin Dublin; and every argument used by the rewould be equally valid in the mouth of the Irish Catholic, protesting against Protestant, and Anglo-Saxon Ascendency in Ireland. If therehimself up as the champion of oppressed nationsistency, or expects to gain any credit for sin- infidel; if he scorns to confess his sins to a but who, in practice, are indistinguishable from represents. Hereupon, naturally dreading the outrages it is evident that the prime actors are

mily will agree with us, that every man who reral nuisance, which ought to be abated ; and upor. the editor of a journal who persists in giving inlow, compared with whom the poor wretch that plies her foul trade o' nights, is an annable and respectable member of society.

IN THE MARKET .- Poor dear Mr. Chiniquy, in, what the ladies call, an "interesting condition." They have, as most of our readers are not made up their minds as to whither they shall betake themselves, or as to what particular meeting-house or schism shop shall be the scene of their future devotions. In plain English, they are "in the market," waiting for some man to hire them. Their position is indeed most inter-

In that they have left the Catholic Church, they enjoy, at the present moment, the sympathies of the entire non-Catholic community. To Methodists, and Episcopalians, to Baptists and to Presbyterians, they are alike an object of interest. From Calvinists they receive corn-meal, and potatoes; Arminians evince their sympathies

in the form of clotking, and barrels of pork; blankets and victuals are poured forth for them abundantly by all denominations-each anxious to liberty upon us-what reliance is to be placed claum the poor dear saints of St. Anne, and their interesting pastor, as members of its particular conventicle, as sheep of its particular fold. It is therefore the evident interest, as it is the actual policy, of Mr. Chiniquy and his crew, to remain Protestants - but Protestants "unattached ;" for, so long as they remain in that interesting to whom is allotted the task of maintaining purity condition, contributions from all quarters of the of worship, and of asserting the great principles non-Catholic world pour freely into their coffers ; of civil and religious freedom. We have but to whilst a decided preference manifested by them | see how the unfortunate Puseyites are treated, for any one particular sect, would cut off the what protection they receive from the laws of supplies from all other Protesting denominations. l'heir condition is, in short, analogous to that of trated upon them, encounter from the Protestfond of admiration, cannot make up her mind to | Papists would be dealt with, were it not that drive away ninety-nine of them, by accepting the their numbers render Catholic chapel-burning, proffered homage of the hundredth.

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 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, the land, and what sympathy the outrages perpeand Romish priest-beating, a rather more danger-It seems, however, that the N. Y. Church- ous amusement both in Canada and in England,

The following is a report from a Protestant.