

**CHILD MURDER.**—Margaret Bell was brought up before Lord Cockburn, accused of the crime of child murder. She pleaded "Not Guilty." From the evidence it appeared that the prisoner, who had been in service, left her employment, and was delivered of a female child in the house of a woman named McGuire, in Paisley. She left about a fortnight afterwards, taking the child along with her, with the intention, as she stated, of giving it up to the father, that he might provide a nurse for it. The child was in perfect health at the time. On the following morning—viz., the 17th of November, the body of a child was found in the pond, or dam, at Crofthead bleachfield, in the parish of Neilston. The woman had been previously observed in the neighborhood. There was a string or piece of muslin tight round the infant's throat. The body was identified as that of the prisoner's child, and the same clothes were found on its person which it wore when the mother departed with it from McGuire's house, in Paisley. The prisoner was very unkind to the infant before she took it away. Meanwhile, to those who had been previously aware of her pregnancy she stated that the child had died in McGuire's house, after three days' illness, and that it had been buried at Greenock. When apprehended by the officer she admitted that she had drowned the child. The medical evidence proved that death was caused by strangulation, or compression of the windpipe, and partly by drowning. The jury brought in a verdict finding the prisoner Margaret Bell Guilty of murder, as libelled, but recommending her to the mercy of the Crown on account of her destitute condition. Lord Cockburn, after an impressive address, sentenced the prisoner to be hanged at Paisley, between the hours of 8 and 10, on the morning of Wednesday, the 26th of January. The prisoner is 30 years of age. She shed tears while receiving sentence, but did not seem otherwise affected.—*Times*.

**CHARGE OF MURDER.**—A person of the name of John Carnegie, a crofter at Arnhill, in the parish of Marykirk, has been committed to prison at Stonehaven, under a charge of murder. The victim is said to have been his brother-in-law, who is thought, from the doctor's report, to have been bled to death. The cause of the murder is not known. It is said that, in consequence of one of the medical men being about to leave this country for Australia, Carnegie is to be tried in Edinburgh in a few weeks.—*North of Scotland Gazette*.

**GAROTTING AGAIN!**—We had almost congratulated ourselves that the dangerous gang of garotte robbers, whose daring acts of villainy have struck so much terror into the minds of the public of late, had been dispersed by the apprehension of two of their number towards the latter end of last week. In this, we have been deceived, however. Friday night, about nine o'clock, a respectable man was seized by three ruffians in Fox-street, Glasgow, and after being rendered insensible by violent compression of the throat, was robbed of £39.—*Edinburgh paper*.

UNITED STATES.

Who is He?—The *Catholic Telegraph* thus mysteriously alludes to the conversion of a distinguished clergyman:—"We have reason to believe that the papers will soon announce the conversion to our Holy Faith, of one of the most learned Protestant Preachers in the country—one who has been quite distinguished for the active part which he has taken in polemical discussions."

The Catholics, principally Irish, have increased so much in Provincetown, that they are about to build a church. How the old Puritans would stare, were they on earth.—*Commonwealth*.

Mengher has been elected colonel of the lately enrolled regiment named the "Irish Rifles," in New York.

The jury in the case of the *Commonwealth vs. the Officers of the Remder*, recently tried at New York, could not agree and were discharged. It was said six were for conviction and six for acquittal. This will probably be the result obtained by the prosecutions in this and the Henry Clay case.

We are assured by the *New York Tribune*, that there is now at work in that city a thirty horse power engine of the Ericsson principle, but much improved, giving the great pressure of fifty pounds to the square inch, and with less coal or other expense than incurred by Captain Ericsson's original engines of the new ship.

The Philadelphia Board of Trade has invited Capt. Ericsson to visit that port with his caloric ship, in order that the citizens may have an opportunity of judging of the merits of the principle involved in the invention, and which may have so important a bearing on the future prosperity of the commercial marine of that country.

The *Salem Register* states that an industrious Irishman, residing in Boston, had accumulated and saved money enough from his earnings, to secure and furnish a snug little tenement, and to send for his family to come over and occupy it. They took passage in the *Moses Wheeler*, which arrived last week, after a stormy and tedious voyage, having long and anxiously expected. Day after day he had watched for their coming, until hope deferred had made his heart sick, when the welcome announcement that the ship had arrived reached his ears. He immediately proceeded to meet and greet his loved ones, and convey them home; but was met by the terrible announcement that his wife and six children had died during the passage over, and he was left alone! It is seldom that we are called upon to chronicle a sadder bereavement.—*Alas!*

When sorrows come, they come not single spies, but in battalions!

A Good Move.—A meeting of American ladies, recently held at Milan, Mrs. Catherine Howard in the chair, Jane Grey, Secretary, have sent a spirited reply to the Duchess of Sutherland's committee, suggesting that English ladies have reforms to accomplish at home, before extending their philanthropy to America. We glory in the spunk of the American ladies.—*Boston Pilot*.

One night last week, at South Boston, the Watch found a drunken man in bed in a snow bank. He had divested his feet of boots and socks, and had also taken off most of his other garments. It would probably have been his last sleep, had he not been discovered.

The repeated attempts to commit burglaries in the vicinity of this city have induced our country friends generally to provide themselves with dirks, revolvers, gunpowder and bullets. One firm in Boston sold 300 revolvers in two days. That is the only way to fix the routes for slow travelling.—*Boston Pilot*.

Two men named Kane and Smith were killed on the Pennsylvania railroad recently. The former was daily expecting his wife and children from Ireland.

**THE DEATH PENALTY.**—Last year a law was passed by the Legislature, to the effect that a person found guilty of murder, or any other crime, the penalty of which was death, should be kept in the State prison for one year at the expiration of which time the Executive could issue a warrant for execution. The Senate this morning passed to a third reading an act to repeal the law, by a vote of 32 to 5.—*Boston Traveller*.

**EXTRAORDINARY AND FATAL CRUELTY BY CHILDREN.**—The records of the coroner's office supply a narrative of a most extraordinary case of cruelty inflicted by two children at Randall's Island upon a third child of about their own age and which resulted in the death of the sufferer. Coroner Cambie held an inquest upon the body yesterday. The deceased was John McCaffray, a boy six years of age. He slept with a number of other children at the nursery on the Island, in a ward under the superintendence of the assistant matron, Caroline Valey, who also occupied a bed in the same room. On Saturday evening at seven o'clock the boys were all put to bed as usual, and among them the deceased, who was apparently well. Mrs. Valey retired about eight o'clock, and did not wake until five o'clock the next morning, when she found young McCaffray dead. John Mann, 10 years of age, who slept near the deceased, informed the coroner's jury, that—Sometime in the night he got up for some purpose; he found two boys, James Crumley and Charles Collins, both about seven years of age, standing by the side of the bed of deceased; Crumley took a stick of wood and hit the deceased on the face and his feet; after that they took him out of the bed and put him out on the piazza; and when there they hit him again; the deceased then laid out there until after the bell rang at five o'clock in the morning, when Crumley and Collins, brought him in and put him on the bed; he was then dead. John Murphy, another of the boys about seven years old, and Crumley and Collins, corroborated the statement made by John Mann, but they could not or would not give any reason for what they did. Doctor Whittlesey made a *post mortem* examination of the body; and found external bruises on the forehead, one eye discolored, and some blood from the nose, the lips were livid, tongue protruding and clenched between the teeth; the lips were contracted, and hands and feet distorted, but no other marks upon the body; the *post mortem* disclosed congestion of the lungs—the brain was in a healthy state. The witness gave it, as his opinion, that death was caused by convulsions. The jury thereupon rendered a verdict:—"That John McCaffray came to his death by convulsions superinduced by cruel treatment on the part of two boys, aged about seven years, by the names of James Crumley and C. Collins. The jury further say that they find no watchmen employed either for the protection of person or property during the night time on said island, and they deem such necessary." Such malignant cruelty as these children appear to have practised upon their companion would be horrible under any circumstances, and in this case it is monstrous. The offenders are probably too young to be held accountable to the law, but their precocious depravity certainly demands rigorous restraint.—*American paper*.

THE MARRIAGE BILL IN PIEDMONT.

(From the *Tablet*.)

The detestable Marriage Bill is for the present laid aside, and, next to a positive victory, comes the delaying of the enemy's march. Lord Minto's incursions into Italy remind us of the legend of the "Wandering Jew," who carries pestilence and famine over the soil he treads. That unhappy Presbyterian is the sign and sacrament of evil; wherever he goes infidelity and sedition mark his footsteps, and in no place has he trod heavier than in the disordered city of Turin. Nevertheless, we are not without hopes that better counsels will now prevail; the fidelity of the Episcopate and the zeal of the Clergy are grand and ominous signs. Monsignore Franzoni in his exile is more powerful than in his palace. The prayers and sympathies of good Catholics, and the noble resistance of the Bishops of New Granada, fellow-exiles of their European brethren, are motives of perseverance, and signs of ultimate success. When men are found to carry their cross in public, one may be quite sure that victory is not far off. The Supreme Pontiff has led the way, and shown to his subordinates the hopelessness of peace unless purchased by war. The Bishops of France have been fighting with the University and the infidel press, and the Episcopate of Belgium and Ireland are struggling against the same foe, the Liberal politician and the literary Sybarite.

The French infidels, in their onslaught on the Church, undertook the defence of morals and domestic peace. They were zealous for the sacredness of the family. The family was the germ and the type of the state. Education was to be conducted at home by the family and in the family, no one to interfere with it. The great obstacle to this state of blessedness was a weakness on the part of the wife, that she would go to confession, and carry her daughters with her. This was a real disturbance of the domestic tyranny, for the infidel husband and father was shut out from the conscience of a wife and child. The family was, therefore, no longer united, and its happy tranquility infinitely deranged. The remedy was to get rid of the Priest, who was called a Jesuit, and every ill epithet was discharged against him.

These wretched writers cared nothing for the family which they engendered. In many cases they were notoriously corruptors of domestic life, and their theory and practice tended directly to the destruction of family peace and to all abominable licentiousness.—In France they have been foiled, but in Piedmont have found a better reception. The Ministers of the King of that country have adopted the theories of the infidel, and have labored to destroy the very foundations of domestic peace. In a Catholic country, where there are scarcely any professed heretics, and where, consequently, there is no excuse for a new law, men have dared to disturb the social edifice, in order to uproot the authority of the Pope.

If these men really believe in the sacredness of the family, and wished to encourage what they professed to venerate, surely their course should have been very far different from what it is. What they have proposed to do is this: to abolish in practice one of the Seven Sacraments. There was no excuse for such a scheme; nothing in the habits of the people that required it either as a remedy for past disorders, or as a vent for irreligious men. The Piedmontese married as other

people, and had no desire to separate the marriage contract from the Sacrament. The people, we venture to say, are not able to separate them even in thought, and would, if asked, say that a Christian and a Jew cannot marry. They know perfectly well that marriage must be a Sacrament, for a man once baptised, whether he receives it in sin or not.

It is curious to observe how the anti-Catholic faction in every age sets itself against this Sacrament. Their aim is licentiousness in morals and what they call liberty of thought. The authority of the Holy See comes home to every man in the question of marriage, and is a restraint upon his evil desires. If it was once admitted that the civil power can decide on the invalidity or validity of a marriage, the authority of the Church is gone: for in this case a Sacrament falls under the cognizance of the lay tribunals, and if one, so may all. Thus it was in France when the Gallican school was powerful; Lamoignon attempted to subject marriage to the Royal authority, and oust the Pope of his undoubted jurisdiction. The infidel is clear-sighted enough to see that, if the people at large can be brought to refer their marriages to the secular tribunals, there is an end of the question between them, and the Church. They will then have carried the point, and settled the matter in the most practical and efficacious way. There will be nothing sacred in the marriage of Christians upon the unbelieving theory, and nothing criminal in a life of concubinage.

The State is at liberty to regulate the civil consequences of marriage, to determine the successions and entails. But it is not competent for the State to decide what constitutes marriage in a given case, any more than what constitutes a valid ordination. The State secures to children born in lawful wedlock, their inheritance, and to a Priest a certain consideration, privileges, and immunities, according to its good pleasures, more or less, as the case may be: but it cannot determine whether the particular wedlock is lawful, nor can it determine who is a Priest. These are matters utterly beyond its skill, province and jurisdiction. The legislators of Turin proposed to determine the conditions of a valid marriage, and to regulate the ceremonial of its celebration, leaving it to the parties concerned to decide whether they would apply to the Priest for his blessing or not. They went even further, pretending to respect the scruples of the weak, for they allowed the parties to separate after so many months of concubinage, if one wished to go to the Priest and the other refused.

It is quite clear that there is no zeal for morals here but the evil spirit of licentiousness. It is nothing more than an attempt to abolish marriage, and reduce civilised men to the condition of unreasoning brutes. For the present the attempt has failed, and Piedmont has not yet become the scandal of Christendom. It is to be hoped that man's eyes may become open to the real objects of these conspirators, and cease to applaud them. Gioberti is not now living to direct these wretches, and they may not find another to supply his place. Nuytz is under the censure of the Holy See; his powers are crippled, and his fate will be that of others who have been rebellions, and the mischief will cease. The defeat of the ministry, though by but two votes, will give time, and, in a fight like this, time is all we can expect. The enemy will not be converted into a friend, but his energies may fail him, and new champions will arise to defend the Church, and save the ignorant people from the horrible evils into which these liberal philanthropists were preparing to plunge them.

CATHOLIC SOLDIERS AND GOVERNMENT INJUSTICE.

(From the *Catholic Standard*.)

We think there are few who deny that the Irish Catholic soldiers have ever borne a high character for bravery and discipline in the British army.

Surely it would not be too much to expect that men who bear so high a character in the army, and who are at least, as every one must admit, quite equal to their English or Scotch comrades, should be allowed to enjoy the same rights and privileges. Yet such, we affirm, is very far from being the case; the religious wants of the latter are amply provided for, while the religion of the poor Irish soldiers is shamefully neglected—nay, we will add, completely overlooked by the English government. While the soldiers who belong to the English church and the Presbyterians have ministers well paid to attend them, and while every encouragement is given to these ministers in the performance of their duties, a beggarly stipend is parsimoniously doled out to the Catholic priest, who unasked and unearned for, labors for the soldiers of his congregation. The Government are actually not ashamed to offer to educated gentlemen, who sacrifice their time and comfort to make its servants good, honest, and loyal men, a sum which even the poorest scavenger would indignantly reject. Hear it, ye admirers of the liberal and noble-minded government of England! Behold the tariff which, after years of delay, the War Office, in a spirit of marvellous generosity, determined on for the support of a Catholic priest:—

Where there are 50 soldiers, 5s per week  
From 50 to 200 10s "  
Any number above 200 15s "

So that the generous, liberal, enlightened government of the great, vast, and puissant Empire of Great Britain, did not feel disgraced by offering to an educated gentleman, to a Priest of the Most High,—whose ordination is accepted as valid by the prelates of the state church,—a scale of remuneration for his services of teaching soldiers in the service of the Crown, their duty to God, the Queen, and their superiors and comrades,—which varied, according to the number of his military flock, between the earnings of a seamstress working for a Jewish slop-maker, and the wages of a hodman! But the parsimony of the Caledonian Calvinist was extravagance in the estimation of the Hibemian Episcopalian,—and the immaculate William Baresford, of electioneering bribery notoriety, reduced Mr. Fox Maule's maximum to ten shillings a week. And this atrocity was perpetrated by a Ministry, one of whose very last official acts was the appointment of an Irish Parson as Military Chaplain at Ceylon upon a salary of either £500 or £700—we at this moment forget which—per annum. If the duties that devolve on each denomination of chaplains were contrasted, an honest man, no matter what his principles, would say that right would be done, were the two scales of salary inverted. The Protestant chaplain draws out a few collects, gives out a few hymns—repeats the Lord's Prayer and the Creed—and reads coldly a vapid sermon once a week—and his ten pounds are earned. The Catholic chaplain says Mass, preaches—hears confessions,—and administers the Holy Eucharist on

Sunday and intervening festivals,—visits the sick, langes over the bed of fever or other contagious disease, inhaling the pestilential breath of the dying sinner while administering the last Sacraments, and is obliged to face all weather, and obstacles to perform this inevitable duty—and when all this is accomplished,—his week's work is done and he has earned his ten shillings! Yet we are told that the Catholics of this empire have no grievances to complain of—no wrongs to be redressed—no injustice to be removed!

THE GOVERNMENT PARSONS.

(From the *Catholic Standard*.)

They are the servants of a State establishment—the slaves and creatures of the House of Commons—and if they desire ecclesiastical freedom, they must surrender their dignities, their pluralities, their wealth, their privileges, and their right to extort tithes and church rates from their own congregations, and still worse, from all those who conscientiously refuse their ministrations. They cannot reasonably expect freedom from state control as long as they consent to receive state wages. For pelf they have become bondmen to the crown, and they have no right to claim patronage and maintenance in the same breath. The Presbyterians of Scotland have set them an example which they might follow without discredit. Let them—if they really desire to be independent of the State—surrender their palaces, their glebe-houses, their lands, and their rich benefices and preferments, and walk, like sincere men, out of what, with their principles—if they feel as they speak—they must consider the Egyptian bondage. Let them cease to touch the unclean thing, if they covet a good name, and prefer God to Mammon. But so long as they prefer to ride in the state coach, rather than walk through the thorny ways of life, they have no right to find fault with one of their number for wishing to step into the box and take the reins. Some of their party have been enabled by God's grace to show them a way out of their difficulty, which we confidently hope to see many more of them as yet follow; for we cannot conceive it possible, that men of intellect, men of strong convictions of what the Church of Christ ought to be, men of respectable lives, men who are apparently alive to the absurdities, the inconsistencies, the want of faith, of hope, and of charity which distinguish Protestantism, and especially the Anglican Evangelicals who form the bulk of Church of Englandists,—can remain much longer the victims of that strange delusion which presents to the mind's eye the State Church of this country as the Church of Christ or even a branch of the Catholic Church.

The following is from the *Pittsburgh Evening Chronicle*, a Protestant paper:—"THE MADIAT FAMILY.—The President of the U. S. and the Secretary of State have, it is understood, each addressed a letter to the Duke of Tuscany, in behalf of the Madiat family, and asking permission for their emigration to the United States. It is thought the object will be effected, inasmuch as Mr. Everett claims to be on familiar terms with the Duke. We think the President and Secretary have very little to do, to be writing letters to Foreign powers, begging for a further increase in our population. The Madiat's may be very good people, but appearances are much against them, too much so for the highest officers in this Government to gather them up. Mr. Fillmore should have learned a little from his Kossuth experience. He warmed the viper and it stung him; he should now be particular who he invites to this country. The precedent it establishes is abnoxious, and may lead to like demands upon this government, which should be deemed impertinent if nothing more. Suppose the Grand Turk protested against President Fillmore's prosecution of Brigham Young, for having dared to hold more wives than was agreeable to the laws of the United States, what would be thought of it? Have the Mormons a right to their religion? the fact of having two wives, instead of one, is held by them as a matter of conscience, yet the laws of the United States interfere with conscience. But we think we are able to settle our own matter, without interference from others. Why then shall the President be called upon to respond to a few old gannets, who are continually hazing after excitement, about New York city. When they get the Madiat's out here, there will spring up a race of Madiat's to be taken care of.

THE YELLOW FEVER AT THE WEST INDIES.—A Halifax paper of the 13th ultimo, has received advices direct from Martinique, which state that not less than 1200 soldiers, and 28 priests have fallen victims to the yellow fever at Martinique. In the island of St. Thomas, not a soldier has escaped, all having died; and many of the ships in port were without crews.

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD,

No. 79, FULTON STREET, NEW YORK;  
No. 25, St. GABRIEL STREET, MONTREAL.

TO THE REVEREND CLERGY—

THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street. That Stock is composed principally of CHURCH ARTICLES, SILVER WARE, CHASUBLES, BROCADED DAMASKS, PULPIT STOLLES, GOLD and SILVER LACES, FRINGES, &c., &c.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many past years. He would also express the confidence that a liberal custom and encouragement will not be wanting towards the branch of business which one of our own countrymen is now establishing in Montreal.

JOSEPH ROY.

Montreal, 26th January, 1853.

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