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**THE TRUE WITNESS AND CATHOLIC CHRONICLE.**  
 MONTREAL, FRIDAY, FEB. 17, 1854.

The Catholic Clergy and laity of Quebec have adopted the following address to His Excellency Mgr. Bedini. The address has already been numerously signed by the most estimable citizens, first amongst whom stands His Honor the Mayor, and will be forwarded at the end of the week. The Catholics of Quebec have done themselves much honor by their conduct, which we hope will be imitated by the Catholic citizens of Montreal:—

TO HIS EXCELLENCY MONSIGNOR CAJETAN BEDINI, ARCHBISHOP OF THEBES, APOSTOLIC NUNCO TO THE COURT OF BRAZIL.  
 MAY IT PLEASE YOUR EXCELLENCY—

We, the undersigned Clergy and Catholic Citizens of Quebec, beg leave to express anew our feelings of gratitude and respect for your person.  
 We would have been happy to acquit ourselves of this debt towards your Excellency whilst you were still on the soil of America; but circumstances, distressing to us, and highly disgraceful to the neighboring Republic, have deprived us of this satisfaction, and obliged us to transmit you our address across the Atlantic.

We return you thanks, my Lord, for having by your visit afforded to the Catholics of Canada an opportunity of giving expression to their inviolable attachment to the Chair of Peter, and their profound veneration for the august Successor of the Prince of the Apostles. Your Excellency will ever be an incontrovertible witness to the sincerity of those feelings among a people who have always considered the Catholic Faith as the safeguard of their liberties, and the most precious inheritance bequeathed them by their forefathers. Your high mission, and your words of benevolence, have revealed to us the large share the infant Churches of the New World occupy in the paternal affection, and pastoral solicitude of that glorious Pontiff who governs the Universal Church. In this opinion we have been confirmed by our personal experience of the rare merit of the Prelate chosen to fill this important mission. For, whilst honoring the Papal Nuncio, we admired in the person of the Archbishop of Thebes, the most amiable and brilliant qualities both of mind and of heart. Previously, indeed, the public press of Italy had enabled us to appreciate your skill in a most difficult administration, as well as the goodness of your heart and the nobleness of your character. But your sojourn in our country, by making you known in a more particular manner, has acquired for you the general esteem, and has gained you the hearts of all classes of society. It was therefore with feelings of deep disgust that we learned the vile calumnies invented by the enemies of all order, and religion to vilify the venerated Chief of the Church, in the person of his representative. Nevertheless, the atrocious insults offered to your Excellency have not been to us a matter of surprise. Your devotedness to the good cause, your zeal for the interests of the Church, your firm attachment to the Sovereign Pontiff, were too well known, not to expose you to the odious insults of perverse men, whose efforts are directed to the subversion of every principle of honor, justice, and truth.

We had a right to expect that, in the country of liberty, your mission of conciliation and charity would not have met with any other obstacles, and that the protection so liberally granted to the apostles of hatred and discord would have been extended to a minister of the God of peace. Our hopes have been disappointed; and in the sincerity of our hearts do we deplore the weakness of a government which has proved itself unable to protect from the violence of a few turbulent strangers, the Representative of the most venerable Power in the universe. We join with the three millions of Catholics and all the good citizens of the United States, in condemning this flagrant violation of the sacred laws of hospitality, of rights which have always been held as inviolable by all civilized nations. To those courageous men, who in some localities maintained the authority of the law against the fury of a mob, are due the thanks and gratitude of all the friends of order and justice.

We love to assure your Excellency, that the Catholics of Canada anxiously followed all your movements in the midst of the dangers which beset you on every side; and they unceasingly admired the firmness, wisdom, and generosity you so brilliantly displayed in those days of severe trial.  
 We fervently pray that the God of justice may reward your Excellency for the persecutions you have had to endure in the New World; and that He may shower down His choicest blessings on you, and all your undertakings.  
 Quebec, 12th of February, 1854.

It seems now to be a pretty generally admitted fact that the prime movers to, and actors in, the murderous designs upon His Excellency, Mgr. Bedini, were not native Americans, but European foreigners; with whom the more respectable portion of the citizens of the great American republic, disown all connection, and disclaim all sympathy. Some few Americans may have been amongst their ranks, but the great majority were German, and Italian Protestants; infidels in religion, and democrats in politics; the very refuse of the jails, and brothels of Europe.

By this obscene fraternity, Mgr. Bedini was naturally looked upon with the deadliest hostility; its hatred, its cowardly attempts on his life; show how rancorous, how deep seated, was that hostility; nor could the friends and disciples of the Protestant apostle Gavazzi have given us a better illustration of the precepts of their master, the tendencies of modern Protestantism, and the spirit of the new democratic evangel, than that with which they have supplied us in their dastardly conduct towards Mgr. Bedini.

In one sense, Mgr. Bedini and Gavazzi may both be called, in the language of the Rev. Dr. Emerson, "Representative men;" representative of the two opposite principles which are about to contend for mastery, not in Europe only, but on the shores of the New World as well. It seems indeed, more than a casual coincidence that, in one year, America should have been visited by two such men—whose respective histories, if they possess some few points of resemblance, offer yet more of striking contrast; and whose influences, both for good and evil, will long be felt by, and be productive of many important results to, the people of Canada, and the United States.

Between the careers of Mgr. Bedini and Gavazzi, there are some striking analogies. Both natives of Italy, both have taken an active and important part in the convulsions of their native land; both have visited this Continent; the one as the honored and confidential Envoy of his Sovereign; the other—obliged for his crimes, and to avoid the gallows to flee his country—as a needy and intriguing adventurer; of both, the progress, whether in Canada, or in the United States, has been attended with much excitement, and, in one or two instances, with loss of life; both have again returned to Europe to fulfil their respective destinies; finally both have received the august and indelible stamp of the Catholic priesthood, and have bound themselves by the most solemn engagements, and the most sacred oaths in the presence of Almighty God, faithfully to perform its functions, and to discharge its obligations. But here all resemblance ends; and if again we couple the names of Mgr. Bedini and Gavazzi, it is not by way of comparison, but of contrast; for whilst the former, faithful to his oaths and loyal to his God and to his sovereign, is a distinguished ornament of the Prelacy, and a credit to his country—the other, false to his ordination vows, has scandalized the Church, by his dissolute conduct, his lewd life and conversation—is a standing disgrace to his Order, and the fit associate of the Leakeys, the Achillis, and the Ciocci, whose turpitudes are only redeemed in the eyes of Protestants, by the virulence with which they Protest against the Catholic Church from which they have been expelled.

Gavazzi is the representative of modern Protestantism; especially of that democratic Protestantism which is destined to supplant the older Protestantism of Calvin and Luther. The avowed object of this new dispensation, is to destroy the altar, to overthrow the throne, and to uproot the domestic hearth; its mission is to complete the work of the XVI. century, and to consummate the revolt against authority which the lecherous monk of Saxony commenced; and to carry out to their last consequences the "principles of the reformation." The Gospel of Gavazzi is but the Gospel of Luther fully developed; Gavazzi-ism is Lutheranism transplanted from the cold regions of the North, and ripened beneath an Italian sun.

Democracy or "People-worship" is the religion of Italian Protestantism. God is obsolete, worn out, and behind the progress of the age, which has grown too enlightened any longer to submit to His authority. A new claimant for divine honors has made his appearance, to whom the throne of absolute and universal sovereignty must be resigned. Man, the "universal man," or humanity personified, is the God of modern Protestantism, and there is no God besides him; though his prophets are numerous, amongst whom we may number Gavazzi and Mazzini. Woe to him who will not bow down and adore this new divinity.

Of this tendency of modern Italian Protestantism, the more religiously inclined of the Protestant world are fully aware; and over it, in spite of their hatred of Catholicity, they are almost inclined to mourn.—The last number of the *North British Review*, the organ of the British Evangelicals, distinctly recognises this tendency as the most striking characteristic of "Italian Protestantism."—

"The tendency of the Mazzinian party is to deify humanity. Man, as man, is the prophet of God—the people is supreme—the voice of the people is the voice of God—the Lord Jesus Christ is not the Redeemer of a lost world, but an apostle of progress."—*North British Review*, November, 1853.

Much the same doctrine is preached by the democratic and infidel press in America; for instance, we find in a late number of the *Irish American* the following concise exposition of this new theology:—

"When the spirit descended upon them in tongues of fire, the people became the everlasting incarnation of God."

To whom all men must submit; and before whose divine majesty all must prostrate themselves; under the penalty of having their throats cut in honor of the great "People-God;" and in the name of "civil and religious freedom"—Liberty, Fraternity, and Equality, being of course the three persons of the new Protestant Doxology. Of this religion Gavazzi is apostle and high priest; to preach it, was the object of his mission in America.

Mgr. Bedini, on the other hand, may be taken as the representative of the old anti-Protestant or Catholic principle, which proclaims God as Creator, and asserts Him to be the only Lord and Sovereign of all things; to Whom even great "People-God" must submit. This blasphemous and contemptuous treatment of "People-God" of course is most offensive to the deity, thus unceremoniously stripped of its divine attributes. "People-God," does not like to be

told that it is creature, and as such, bound to obey its Creator; it howls, and bellows, and exhorts its devotees to avenge its wrongs upon the person of the insolent contemner of its majesty who has refused to bow the knee, to the great Baal of Protestantism. We can easily understand why the mission of Mgr. Bedini was so offensive to German and Italian Protestants; he had set at naught their divinity, and had distinguished himself as an opponent of "People-worship."

And if here, we have the secret of the bitter hostility, and cruel assaults directed against our illustrious visitor, in the sympathy which the Protestant Press has manifested for the perpetrators of these outrages, we may see how general, in the Protestant world is the tendency to "People-worship"—how willing it is to fall down and worship before the face of great "People-God." It was as the apostle of this XIX. century evangel, that Gavazzi was invited, caressed and applauded, in Canada; and it is as its uncompromising opponent, that the Catholic Church is menaced, reviled, threatened with spoliation, and that its ministers are spitefully entreated. Nor is this to be regretted; for it is well that the irreconcilable antagonism of Catholicity and Protestantism should ever be brought out clearly and distinctly. Even Catholics, we regret to say, misled by the honied words, and meretricious smiles of their opponents, have too often been inclined to coquet with Democracy; it is well that the alarm be given to Samson in good time, ere yet his strength has departed from him, in the embrace of the treacherous Dalila; it is well that Catholics should learn, and from the lips which had well nigh deceived them, that if they would be true to their Church, they must cease to dally with her enemies. The cry has gone forth from the hostile camp; and fully warned of the approaching and inevitable conflict, Catholics are called upon to range themselves under one banner or the other. No longer can it be permitted them to halt between two sides; they must renounce, at once, and forever, either their Democracy or their Catholicity; this day are they called upon to decide whom they will worship, and whom they will serve—the Lord of Hosts, or "People-God." "If the Lord be God, follow Him—but if Baal, then follow him."—3. *Kings*, xviii., 21.

A STORY OF "A COCK AND A BULL."

The following is too good to be lost; it is worthy of a place in the "Old Woman's Department," and as such we trust to see it reproduced in the columns of the *Montreal Witness*:—

A meeting of "Italian Patriots" was held on Monday, the 6th instant, at New York, for the purpose of blackening the character of Mgr. Bedini, now that his person is beyond the reach of "patriotic stilettoes." Of course the speakers vied with one another in representing His Excellency in the darkest light; but none surpassed a "patriot," of the name of Bisco, who electrified his audience with the following choice *morceau*. For the details, we are indebted to the *N. Y. Daily Times*, 8th inst.:—

Pietro Bedini, brother of the Nuncio, was a married man, living at Sinigaglia when the revolutionists were in possession of that city; and the leaders of the mob determined to seize upon his person, in order to wreak upon him, the vengeance which they were unable to exercise upon his brother. A band of armed ruffians, called in "patriotic" slang "National Guards," surrounded his house, and placed sentinels at the door to prevent the escape of their intended victim; but the bird had flown, and Pietro Bedini was not to be found. As the "patriots," disappointed in their hopes of blood and plunder, were about to retire, a maid servant, hearing a casket, was observed coming out of the house; she was immediately seized, and dragged before the revolutionary tribunal, where she pleaded ignorance as to the contents of the casket, which, she said, had been given to her by her mistress—the wife of Pietro Bedini, and the sister-in-law of the obnoxious Civil Governor of Bologna "with strict injunctions to throw it into the canal." As the casket was locked, and the key not forthcoming, the "patriot" commander of the civic force, commanded it to be broken open; when lo! it was found to contain a long and amorous correspondence from Mgr. Bedini to his sister-in-law, with whom he had long maintained adulterous intercourse; and of which intercourse these letters were the damning proof. Afraid of detection, and alarmed lest this correspondence should fall into the hands of her paramour's enemies, made Pietro Bedini had determined to destroy it; and as of course, in Italy, such simple expedients as tearing, or burning, dangerous papers are either impracticable, or perfectly unknown, this shrewd personage could devise no better plan of concealing her guilt, than locking up the proofs thereof in a casket, and entrusting them to her servant maid to throw into the canal; at the very moment when the streets were thronged, and her own house surrounded, with a savage rabble actuated by the most vindictive animosity against him whose guilt she was so anxious to conceal, and the proofs of which she adopted such wonderful expedients to destroy. It must be admitted that, when lovely woman does stoop to folly, if an Italian woman, she stoops very low indeed. A clumsy, stupid German, or English woman, would, in similar circumstances, have thrust the letters into the fire, and so for ever put an end to the matter; the keen and crafty Italian sends them in broad day-light to be thrown into the canal, by the hands of a servant.

The conduct of the "patriot" commander of the civic force was to the full as remarkable, and characteristic of that generosity of sentiment for which "patriots" are proverbial. Having got the letters into his possession, and finding therein the means of taking ample vengeance upon the hated Bedini, and for ever destroying his influence in the Civil, or Ec-

clesiastical affairs of Italy, the worthy commander immediately returned them to the panic-stricken mistress, with these memorable words—"Get out—fly—carry with thee these evidences of thine and thy accomplice's guilt;"—thus for ever putting it out of his power, or that of his "patriotic" friends, to establish the guilt of her hated accomplice.

Gentle reader, is not this a pretty story of "A Cock and a Bull?"

PROTESTANT CONVERTS.

"*Ciocci v. Ciocci*."—This long pending case has, at length, terminated in a verdict for the plaintiff; the details are, as in the Achilli case, too beastly for publication; it is enough to say that Ciocci was the intimate friend of Achilli.

Achilli and Ciocci are both fair average specimens of converts to Protestantism from the Catholic Church; and what they are, we know from the report of the Law Courts, where their misdeeds have been publicly exposed. Ciocci, who, by Sir Stephen Lushington's judgment, pronounced on the 18th, is declared to be a monster of impurity and bestiality, has long been a great favorite with the evangelicals, and one of the shining lights of Exeter Hall; by the Protestant parsons, he has been held up to the world as a pattern of excellence, and employed by them as a missionary amongst the London Papists. His career is at an end however in London; and we may expect him shortly in America, where he will fill up the vacancy caused by the retreat of his worthy brother, the ex-monk Gavazzi.

Another attempt is about to be made in the Massachusetts' Legislature to obtain some compensation for the destruction of the Ursuline Convent in Charlestown, which was attacked, pillaged and burnt some years ago by the Protestants of Boston at the instigation of their parsons. A Mrs. Moriarty, the mother of two of the young lady boarders, who were in the seminary at the time of the attack, and who suffered most cruelly from the brutality of their Protestant fellow-citizens, has presented a memorial to the Legislature, praying to be indemnified for the losses sustained by her children. This demand for justice will, in all probability, be refused; for as yet we do not believe that, in history, there is a single instance recorded, of Protestants willingly granting justice to Catholics.

PROHIBITORY LAWS.—We learn from the *Boston Pilot* that a petition has been presented to the New York Legislature asking for a further extension of the principles of the "Maine Law" so as to prohibit the use of tobacco except for "medicinal purposes." We understand that the young ladies of Montreal are about to improve upon the idea; and that a petition, signed by a large body of strong-minded women, will be presented by Mister George Brown, at the next meeting of Parliament, praying for the Legislative prohibition of all traffic in sighs, amorous glances, whispered vows, or squeezing of hands, except for "matrimonial purposes."

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

It is unnecessary, it would be a work of supererogation, to quote largely from the writings of the early Fathers, to show that they believed in the existence of a Purgatory, as defined by the Councils of Florence and Trent. It would indeed be singular if the same men,—who, when officiating in their sacerdotal capacity, and daily offering the Tremendous Sacrifice of the New Law for the repose of the departed, in their public devotions professed a belief in an intermediate state, wherein the souls of the faithful departed might be assisted by the prayers of the living—should in their writings have denied it. Such inconsistency would be improbable if reported of Protestants; in a St. Chrysostom, or a St. Augustin, it is perfectly incredible; and therefore we must suppose that, what they professed in the public services of the Church, they believed in their inmost hearts, and taught openly in their writings. Instead therefore, of heaping quotation upon quotation from the Eastern and Western Fathers, in support of our thesis—that the doctrine of Purgatory was held and taught in the Church—ere it may be said that her corruptions had commenced, we shall content ourselves by replying to the texts from Scripture, and from the Fathers, adduced by Mr. Jenkins as condemnatory of the doctrine; showing that they are susceptible of another interpretation reconcilable with a belief in Purgatory, and are not therefore conclusive against it. As with every other article of the Creed, of course our sole reason for holding "that there is a Purgatory," is the authority of the Holy Catholic Church.

The first text cited by our author is from St. John xix., 30—"where the Blessed Saviour is represented as exclaiming with His dying breath, "IT IS CONSUMMATED"—whence the Protestant concludes that there remains no punishment for the penitent sinner after this life. The conclusion does not flow from the premises.

For it is possible that Our Lord meant that all that the prophets had spoken of Him, and His sufferings, had then been accomplished; that the great Sacrifice, foreshadowed in the offerings of the Mosaic Law, was then consummated, and the gates of heaven opened to the sons of Adam; and without thereby meaning that, on man's part, nothing more remained to be done or endured whereby the infinite merits of that Sacrifice might be applied to each individual. Our Lord's words are susceptible of such an interpretation, without being so strained as to imply that there remaineth no chastisement for the penitent sinner, either in this life, or in the life to come. And if it be not derogatory to the merits of Christ's Sacrifice to believe that, during this mortal state, Our Lord chasteneth His pardoned children whom He loveth,