

gang of conspirators, had but lived and plotted in our days, they would have taken the precaution to carry their Bibles with them to their nocturnal assemblies, and would thus, according to this new moral code, have escaped, as religious professors, the punishment which was inflicted on them as traitors. Surely there is a good time coming for rogues; when the persons of burglars armed with hymn-books shall be held sacred, and drunken prostitutes with their Tracts—some of Achilli's "Come to Jesus"—in their pockets, may with safety bid defiance to the "persecutions" of the police.

So much has been said about these interesting martyrs—the lie about their being imprisoned for "reading the Bible" has been so often refuted—by Dr. Cahill—and in the unanswerable letter from his Grace of New York, published in the Catholic Freeman's Journal of that city—that we should not have again returned to the subject, but for the inconsiderate comments of the Montreal Herald; we say inconsiderate, because we believe that he has been led into error by accepting, as gospel truth, the lying statements of the Buona Novella, one of the most notoriously unscrupulous Anti-Catholic journals in Europe. The mere fact that it was this journal that first started the report of Francesco Madias's death—a report now universally admitted to be a lie—should have been enough to put our cotemporary on his guard against giving too facile credence to its other assertions. Besides, in the report of the trial of the Madias, as published in this Buona Novella, are there not discrepancies sufficient to convince any unprejudiced person of the bad faith of the reporter? For instance, after—by way of raising a prejudice against the Tuscan government, and representing it as shrinking from publicity because conscious of its injustice—after telling us that, though "a great many citizens applied for admission to the Halls of Justice," they were refused admittance, because the government had determined "that the trial should be conducted with closed doors," a few lines farther on he informs us—alas! that liars should have such short memories—"that the conduct of the Madias during the trial awakened the admiration of the audience;" and in his attempt to account for "the audience" at a trial conducted with "closed doors," he gets himself involved in another absurdity, more extravagant than the first. The audience was composed of Englishmen! "admitted through the influence of Sir Henry Bulwer." Oh! monstrous—these lies are like the father that begets them. It was because of their suspected criminal intrigues with Englishmen that the Madias were upon their trial; and the Buona Novella would have us soft-headed enough to believe that, the Tuscan government, jealously excluding its own subjects from the Halls of Justice, in order to avoid the scandal of publicity, was, at the same time, so short sighted as to admit thereunto the very persons whom, of all others, it was most its interest to exclude. The force of impudent mendacity can no further go. The "English audience" at a trial with "closed doors," is a lie too extravagantly absurd even for the French Canadian Missionary Society, to publish in its Annual Records. Why should the Montreal Herald insult the common sense of his readers by retailing it?

If the reliance of the Montreal Herald upon the veracity of the Buona Novella be not very creditable to his penetration, his citing the massacre of St. Bartholomew's as an instance of the persecuting spirit of the Catholic Church, says but little for his candor, or his knowledge of history. Whatever the crimes of that massacre—and we seek not to extenuate them—the Catholic Church is as little responsible for them, as is the Church of England for the guilt of the still more execrable massacre of Glencoe. The Montreal Herald would justly accuse us of misrepresentation if we laid the slaughter of the loyal, and unoffending, MacDonalds to the account of Protestantism; and yet Protestantism could, with far more show of justice, be held accountable for the acts of its recognised head, and most favored champion, the treacherous and blood-thirsty Dutchman, than can Catholicity, for the savage, but unpremeditated act of Charles IX. God forbid that we should appear as the apologist of the latter; we condemn as strongly as can the Montreal Herald, the means which the French King employed to rid himself of the enemies of his Crown and person; we deplore the murder of Coligni in his bed, but at the same time, we still more regret that the hoary headed assassin of the gallant Guise did not expiate his crimes on the gallows, as a felon. But how, in the name of common sense, can the Catholic Church be held responsible for an act in which she had no part, and to which, even if premeditated, it is not pretended that she was privy? It was represented at the time, as a measure of defence, suddenly decided upon at the instigation of the Queen Mother, and undertaken against the threatened outbreak of the Huguenots in Paris, 8000 strong, and irritated beyond measure at the attack upon the Admiral, upon Friday the 23d of August: in this light it was represented to Foreign Courts, and amongst others to the Sovereign of the Papal dominions, who—receiving the facts of the case, as represented by Charles and his friends—as a matter of course, congratulated the French King upon having been delivered from a great danger, by what was represented at the time as a victory, over the rebellious Huguenots—"In Rebellis"—as the medals struck on the occasion bear on their reverse. For further particulars we would refer our cotemporary to the "Memoires de Brantome," a cotemporary historian, who positively asserts that it was the dread excited by the threats of the Huguenots, after the wounding of Coligni, which led to the dreadful slaughter on St. Bartholomew's Eve, and the following two days. It was a fearful crime; almost as bad as the crime perpetrated, without provocation, after long deliberation, and by the express orders of the Glorious and Immortal Defender of the Protestant

Faith, in the vale of Glencoe; a crime, however, for which we do not hold, either Anglican Episcopalianism, or Scotch Presbyterianism, to be responsible.

As to persecution affording "an infallible proof of falsehood and error," the less our cotemporary says on that point the better. The *tu quoque* is a mode of argument which may sometimes be employed to advantage against an unwary opponent; as for instance in the following syllogism, for which the Montreal Herald supplies us with the major proposition—Hallam, another Protestant authority—in his Constitutional History of England, c. 2., the minor—and to which we attach a most unobjectionable conclusion:—

"The persecution of others, is an infallible proof of falsehood and error in the religious system which resorts to it."—Montreal Herald, Feb. 26.

"Persecution is the deadly original sin of the Reformed Churches: that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."—Hallam Const. Hist., c. 2.

We have therefore—"an infallible proof of falsehood and error in the religious system"—of the Reformed Churches."

We see that our cotemporary, the Montreal Transcript, notices a singular article in Putnam's Magazine, headed, "Have we a Bourbon amongst us?" in which the writer endeavors to make it appear that a certain Mr. Eleazar Williams, for many years a Methodist Missionary amongst the Indians at St. Regis, is no less a person than the son of Louis XVI and Marie Antoinette, commonly supposed to have died in the Temple prison in Paris. A well known contributor to the N. Y. Freeman's Journal has knocked this story on the head, and has clearly shown the absurdity of the pretensions put forward by some injudicious friends, or, perhaps, some wicked wags, in behalf of poor Mr. Williams. He has given the certificate of Lasne, the guardian of the unhappy prince, and who attended upon Louis XVII in his last hours, to the fact, that on the 8th June, 1795, at 2 p.m., the son of Louis XVI died in his arms in the Temple tower. The body, by order of the Convention, was visited by four members of the Committee of General Safety, and by all the officers of the Temple; it was examined by Drs. Pelletan, Dumanin, who called in Drs. Jeanroy and Lassus, to aid them in testifying to the identity of the body—of the last two gentlemen, one had been professionally connected with the Royal House of France; the other with the Imperial Family of Austria. The result was, that, commissioners, officers, medical men, and all who visited the body, were, after a most rigid examination, convinced that the body before them was that of the wretched son of Louis XVI. To all this positive testimony, what does Mr. Eleazar Williams oppose? That he was idiotic in his youth—that a Frenchman once took him on his knees, and cried over him—and that he has got a scar on his nose, a piece of a satin petticoat, and a scabby leg. Upon the strength of these he claims to be the true representative of the Bourbons; rather a slight foundation, it must be admitted, for so imposing a superstructure. With the remarks of the Montreal Transcript we entirely agree. That poor Mr. Williams was idiotic in his youth, we have no doubt; and we have as little doubt that he has got "a bee in his bonnet" still. There is no reason to believe him to be an impostor; on the contrary, we think it more likely that he has been cruelly hoaxed, and that the writer in "Putnam" has been guilty of an ungenerous act in dragging the poor man's name before the public, and exposing his folly to the world. The story about the Prince de Joinville is such a palpable absurdity—with its parchments, and great Seal of France—we wonder the author did not introduce the Crown, Sceptre, Throne, Royal robes, and the Oriflamme at once—that we cannot conceive how any man of common sense could have lent himself to the publication of such nonsense; but such is the gullibility of the mass of mankind, that, if a story be but manifestly impossible, it is sure to be pretty generally received as perfectly credible.

TO CORRESPONDENTS.

Our Pakenham correspondent is respectfully informed that his communication is declined. It contains a grave accusation against certain parties therein alluded to, but it does not give the proofs of the truth of that accusation. Now, as we make it a rule never to give currency to a charge which, if called upon, we are not prepared to substantiate, we cannot, until at least, our correspondent shall have furnished us with indubitable proof of the truth of his statements, make the TRUE WITNESS the medium of circulating reports injurious to the characters of our Protestant fellow-citizens, and which, for aught we know to the contrary, may be unfounded. Our correspondent, no doubt, believes them to be true; but he must prove them, and furnish us with the means of proving them, to be so, ere we can undertake to publish them.

We have received the "Correspondence, in pamphlet, between the Rev. J. Johnstone, of Aylmer, and the Sons of Temperance." We cannot comply with our correspondent's request to "review" it. As we have no intention of opening our columns to the "Aylmer Sons of Temperance," we have no right to say anything offensive to them; and we see not how we can presume to criticise the Rev. Mr. Johnstone for speaking of Temperance Societies, in the identical terms which the TRUE WITNESS has often made use of when alluding to them:—"Every Catholic, in that he is a member of the Church, is a member of the most ancient, and the most effectual of all Temperance Societies... whose members are initiated in Baptism, and whose pledge is the body and blood of our Crucified Redeemer."—TRUE WITNESS, March 12th, 1852. We have never seen

occasion to alter our sentiments, respecting the value, and all-sufficiency, of the Church, whether as a Temperance, a Chastity, or as a Total Abstinence from Stealing, Society.

A GOOD OMEN.—The *Huddimand Independent*, an ardent advocate of State-Schoolism, and an apologist for the tyrannical maxim, that the majority have the right to coerce the consciences of the minority in the matter of education, makes the following important admission:—

"It is as unfair to compel a dissenter to contribute to the support of a State-Church, as it is to compel a supporter of sectarian education to assist in maintaining secular."

Or, in other words, that the principle of State-Schoolism is fully as unjust as is that of State-Churchism.—The Liberal party as they call themselves—by a singular misnomer, though as it strikes us—have determined not to submit to, not to allow themselves to be taxed for the support of a State-Church; we call upon them then to desist from their brutal, and tyrannical efforts, to enforce upon the Catholic minority of Upper Canada the equally odious, the equally unjust, burden of supporting State-Schools. We will join them in their cry—"No State-Churchism;" if they will add to it a cry also of—"No State-Schoolism."

We were guilty last week of an unintentional error, in stating the income of the Bishoprick of Montreal at between £500 and £600. By a letter from the Procurator, the Rev. Mons. Mamondin, we learn that the net income for the current year is under £272. When it is remembered that, out of this sum, the Bishop of the Diocese and his Coadjutor, a Secretary, and several other ecclesiastics, have to be supported, it must be admitted that £272 is not an exorbitant amount for so many persons. Goldsmith's curate was "passing rich" on £40 sterling a-year; but a Catholic Bishop in Canada is, by the *Globe*, and his correspondent, "Peter Prayer," represented as rolling in wealth, although he can hardly boast of an equal income.

We learn from the *Christian Guardian*, the Methodist organ of Toronto, that "some persons have used, with a good conscience, raspberry juice, as an expressive symbol of the Redeemer's blood." We only hope that it agrees with their bowels, as well as it does with their consciences.

PUBLICATIONS RECEIVED.

We have received a copy of a Lecture delivered by Dr. E. D. Conery, in Washington Hall, Jersey City, on the Freedom of Education. It is an eloquent and logical discourse, and ably refutes the stale and stupid cant—that the Catholic religion is hostile to liberal education. It is too voluminous for publication in our columns, but we cordially recommend it to every friend of Freedom of Education, and particularly to his Supreme High Mightiness, the Rev. Chief Superintendent for Upper Canada.

We are much pleased with the *Metropolitan* for March. This periodical is unquestionably a valuable addition to the Catholic Literature of the United States. It is edited by a Catholic Clergyman, and contains 48 pages, Royal 8vo., of sound Catholic reading matter. We earnestly recommend it to the attention of the Catholic Institutes of Canada. Published by Murphy & Co., Baltimore.—Subscription only two dollars per annum.

The March number of the *Anglo-American* has come to hand. The talented editor of this publication is evidently determined to please the public.

To the Editor of the True Witness.

SIR—Some few days ago I noticed in the *Toronto Globe* an article, or communication, signed, "Peter Prayer," a very nice and ancient name, indeed; nor was I at all surprised to find such a precious "morceau" in the *Globe*. But, Mr. Editor, when I received the *Cornwall Freeholder* of the 22nd February, a paper professing liberal principles, and supported by a majority of the Catholics of this, and of the adjoining counties, I was surprised at his attempt to excuse himself for copying "Peter Prayer's" letter. The excuse was but a lame one! The Catholics of Glengarry do not thank the *Freeholder* for the tender of his columns for the discussions of a matter that he acknowledges he has nothing to do with. If the Catholics of Canada are to be imposed on, God knows that Brown & Co. are not the parties to save them; and if the *Freeholder* supposes that points of doctrine, or discipline, are to be discussed by Catholics through the medium of its columns, it is very much mistaken.—As a political paper, the *Freeholder* is held in the highest estimation by many of the Catholics of these united counties; but should it ally itself with Brown of the *Globe*,—the envenomed enemy of Catholicity,—then I say, for one, that he may send to Toronto for "Peter Prayer's" support, instead of ours. I am, and always have been, a staunch supporter of liberal principles; but always made a point of defending my religion first, and then my politics. This may give offence to some, but I am as anxious to aid in the promulgation of truth, as the Editor of the *Freeholder* was in his comments on "P. P.'s" letter.

I am, Sir, your obedient servant,
AN OLD SUPPORTER OF THE
"FREEHOLDER."
Glengarry, C.W., Feb. 25, 1853.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Pakenham, Dr. McGillis, 12s 6d; Templeton, J. Hagan, £1 5s; Aylmer, J. Doyle, £1 5s; Hamilton, Catholic Institute, 7s 6d; Warsaw, J. O'Brien, 10s; Clarenceville, W. Laughran, 6s 3d; West Hatley, Miss Lord, 14s 8d; Perth, J. Doran, £1; St. Columban, J. Murphy, 6s 3d; St. Isidore, Rev. Mr. Trudel, 15s; St. Anne de la Poca-tiere, Rev. L. A. Bourret, £1 15s; Rigaud, Rev. Mr. Desautels, £1 5s; St. Remi, H. McGill, 12s 6d; Williamstown, R. McDonald, 12s 6d; Longueuil, J. Murphy, 6s 3d; Chatham, C. W., A. B. McIntosh, 10s; Saint aux Recollets, Rev. Mr. Vinet, £1 5s; N. Lancaster, J. McDonnell, 5s; Lindsay, Rev. J. J. Chisholm, £1 15s; Danville, T. Donegan, £1 5s;

Beauharnois, E. Cuskelly, 15s; Isle Perrot, Rev. Mr. Aubry, 6s 3d; St. John's Chrysostom, Rev. Mr. Beau-dry, £1.

COLONIAL PARLIAMENT.

The proceedings in our Provincial Legislature have as yet presented little of general interest. Mr. Brown has managed to get the signatures of 41 persons, calling themselves Catholics, to a petition against the Three Rivers Cathedral Bill. He has also distinguished himself by his opposition to a Bill allowing certain Charitable Societies to hold undisputed possession of their property; and yet, singularly enough, he professes to be a friend of the Voluntary principle—a principle which means, if it means any thing, that every one shall be at liberty to do what he wills with his own. On the 2nd inst., on the motion of Mons. Morin, the Bill to appropriate certain unexpended balances of the School Fund for Lower Canada, was read a second time. The School question has not, as yet, been fully brought before Parliament: we trust, however, that the friends of Freedom of Education will make an effort this Session, to throw off the degrading incubus of State-Schoolism.

A petition to Parliament, in favor of Freedom of Education, will be presented in a few days to the Catholic citizens of Montreal, for their signatures; we hope that it will be numerously signed, as the cause which it advocates, dear to every lover of freedom, should be doubly so to every child of the Catholic Church. It is full time that the Catholics of Canada should give their legislators to understand that they will educate their children as they think fit—that they are responsible to God alone for the manner in which they fulfil that duty—and that they will not allow themselves to be taxed for the support, either of religious, or educational, establishments which their Church condemns, and of which they cannot avail themselves. "Freedom of Religion," and "Freedom of Education"—no "State-Churchism," and no "State-Schoolism"—should be the rallying cries of every Catholic who loves his Church, and values the title of a Freeman.

Fire.—Early on Wednesday morning, a fire broke out in the Cottage belonging to Mr. George Matthews, in Upper Mountain street, at present occupied by Mrs. Workman. In a short time, the house was burnt to the ground, and the adjoining sheds, belonging to Mr. William Parkyn, which contained valuable models, &c., was also destroyed.—Herald.

A serious accident occurred on Saturday, the 19th ult., on Murray & Carson's sections, 25 and 26, St. Lawrence and Atlantic Railway, from a fall of earth in one of the cuts, by which one man named William Griffin, from County Kerry, Ireland, was killed, and two others severely, but not dangerously injured. A Coroner's inquest was held on the body, and a verdict of accidental death returned. No blame whatever is attributable to the Foreman in charge, as every usual precaution had been taken by him to prevent the occurrence of accidents. One of the wounded men has been sent to the General Hospital. The deceased was a single man without family.—Gazette.

We learn, with regret, that the Church at Beauport was destroyed by fire this morning; the towers alone remain standing.—Canadian, 28th ult.

An inquest was held in this city during the past week on the body of Mrs. Mense, whose death had excited suspicions that she had been poisoned. The chemical analysis of the stomach of the deceased, by Professors Hind and Croft, resulted in the discovery of arsenic, by each of those gentlemen, separately, in the parts analysed by them respectively. The verdict of the jury was, that her death was caused by poison, but by whom administered they were unable to say from the evidence offered to them. The parties who had been arrested on suspicion were therefore released, as no circumstances connected with the case indicated the probability of the person or persons guilty of the crime.—Toronto Christian Guardian.

THE QUEER AMUSEMENTS OF UPPER CANADIANS.—OYSTER SUPPER!—The friends of the Baptist denomination propose having a supper in their new Chapel, St. Catharines, (the proceeds to go towards finishing the building.) On which occasion the public generally are respectfully invited to attend. "Several good speakers and music by a choir, are expected to be in attendance. Tea, coffee, oysters, &c., served at 9 o'clock. Single tickets, 2s. 6d. currency; for a gentleman and lady, 3s. 9d."—British Whig.

Births.

At Bytown, on Ash-Wednesday, Mrs. H. T. Friel, of a daughter.
In this city, on Saturday the 26th ult., Mrs. Michael Farmer, of a son.

Married.

At Aylmer, on the 7th ult., by the Rev. Mr. Hughes, P.P., Joseph S. Macon, Esq., Provincial Land Surveyor, to Eliza O'Neil, youngest daughter of John O'Neil, Esq., late of Cratlaw Castle, County Clare, Ireland, now residing in Buckingham.

Died.

At St. Paschal, on the 12th ult., Joseph Vital Ennis, aged 17 years and 6 months, son of Edward Ennis, Esq., of protracted illness, which he bore with truly christian fortitude and meekness.

21, Main Street, St. Lawrence Suburbs.

MRS. COFFEY begs leave to inform her Friends and the Public in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

JUST PUBLISHED,

AND FOR SALE BY THE SUBSCRIBERS,

NINE DAYS DEVOTION, or a NOVENA preparatory to the Feast of ST. PATRICK, to which are added Prayers at Mass, Stations of the Cross, &c., &c.
Muslin, 127 pages—Price only 7d.

NEW WORKS JUST RECEIVED.

The Metropolitan Catholic Almanac, for 1853, price, 1 3
Father Jonathan; or, the Scottish Converts, by the Rev. J. McDermott 3 2
A History of the attempts to Establish the Protestant Reformation in Ireland, and the successful resistance by that people. By Thomas D'Arcy McGee, 3 9
D. & J. SADLER & Co.,
Corner of Notre Dame and
St. Francis Xavier streets.

Montreal, 24th February, 1853.