

bility; we were informed, that the first step in the riot began on the Hillgate, soon after eight o'clock, when two Irish laborers, who were passing, were attacked by a troop of boys, the eldest of whom was scarcely fourteen years of age. The poor fellows would have been severely injured, but were rescued by two shopkeepers. The crowd of rioters meanwhile had increased, and determined, as they said "to have their fling out"—to carry out which intention they rushed towards High-street and St. Peter's Gate, ill-using some of the bystanders as they passed, when the mob had reason to suspect them of being Irish Catholics. Our informant was hurried along several hundred yards by the tide of persons, and saw the onslaught made. The windows in St. Thomas's Schools do not appear to have been broken until after an attack had been made on the Irish residents in Rock-row, when retaliation occurred, and fresh additions of mere boys, eager for wanton mischief, recruited the ranks of either party.

In the contest on the open ground near St. Peter's, the windows of many houses were broken, but the appearances of these, and the schools of the Protestant Church, do not bear marks of any deliberate attempt at their destruction.

The Protestants were finally victorious, and overpowered their opponents.

Taking up the narrative at the point where our first report left it, we proceed to record, that after having gutted the twenty-four houses in Rock-row and its vicinity, the rioters went to the Catholic church at Edgeley. They first obtained access to the Priest's house; after breaking his windows and doors, they tore down the library from the shelves (valued at £800,) destroyed pictures, vestments, candlesticks, chairs, beds, furniture, and every valuable article of crockery. Bursting into the chapel, they tore down the altar, destroyed the organ, and levelled the pews, and finally endeavored to set the buildings on fire. The school next became the scene of destruction to an equally frightful extent, the library and furniture having been totally destroyed. Animated by more than a desire for aimless mischief, they obtained access, not without great difficulty and labor, to the ciborium, or "receptacle of the Adorable Sacrament," in which the remains of the Sacrament were kept; this was broken, and its contents scattered amidst the rioters in the chapel. This occurred about half-past eleven, soon after which the soldiers came upon the ground, and dispersed the mob.

While this was going on, another gang directed their destructive energies against the Catholic chapel, known as St. Michael's, in Princess-street—a building formerly used as the Mechanics' Institution. There they broke pews, altar, and stairs, tore out the windows, destroyed the organ, threw down the stone cross from the roof, and, as at Edgeley, took special care to destroy the ciborium.

By far the greatest destruction of property and personal injury has fallen upon the Irish Roman Catholics, yet it is a noticeable fact that comparatively few but Roman Catholics have been arrested as rioters. Several special constables took an active part in the destruction of property.

One hundred and fifteen persons have been arrested one of whom (Barney McCarl) died during the night.

The town is in the greatest consternation, as it is anticipated that another riot is likely to occur to-night. The examination of the prisoners is proceeding.

The scenes of desolation are beyond description.—*Manchester Correspondent of Tablet.*

FURTHER PARTICULARS.—STOCKPORT, THURSDAY, JUNE 24.—The only thing I have to add to what I sent yesterday is, that the town is in great commotion, and another outbreak is expected, but precautions are being taken to preserve order and prevent the destruction of property. The details up to the present you will find as fully and fairly given as I could communicate them in the *Manchester Examiner*; but there are many particulars which I have yet to learn, and no doubt a great deal will be elicited on the investigation, which will be resumed to-morrow morning.—The only point in which the telegraph dispatch received in Liverpool yesterday (and which I took for granted was correct) was incorrect, is to the numbers killed—it was stated eight; but this naturally arose from the fearful state of excitement that prevailed at the time. I fear, from what I have seen, that many persons will not recover. I shall be able to send you impartial details by to-morrow's post, so that you may calculate on nothing save what is strictly correct, as I am on the spot, and possess the best means of information.—*Correspondent of the Telegraph.*

EFFECTS OF THE LATE PROCLAMATION.

["A Catholic writes as follows to the *Morning Chronicle* of June 22]:—

Sir,—When you wrote your excellent article of this morning on the recent offensive proclamation, you probably were not aware that what you set down as possibilities had actually become facts.

The Rev. Father D., a gentleman of high family, an accomplished scholar, and an exemplary Priest, was passing peaceably through the streets, when a person spat in his face. Is this an English, or an ancient Jewish custom revived?

The Rev. Father R. was rudely pushed off the pavement into the gutter.

The Rev. Mr. R., a secular Priest, wearing no habit, but the simplest dress that a Priest ever wears, with the collar usually worn by our Clergy, was threatened by a zealot to be carried off to the police station.

Two most inoffensive Brothers of Christian Doctrine at Kensington, were given in charge to a policeman, who, on being assured that they had committed no breach of the peace, refused to receive the charge.

Probably many similar instances could be collected, and it is not surprising that they should occur. The great bulk of people are ignorant of the formalities of law. The proclamation thunders forth menaces against a class of persons, as endangering the peace of these realms, by appearing in a given costume; it could not have said much more than it does had it been issued against some riotous "free companions" of old, going about in masks with bludgeons, or firing pistols from time to time in the street. Many suppose that the offence has been committed, and is punishable, the moment the proscribed garb has made its appearance, and, therefore, consider the wearer as already under the gripe of the law.

Now, Sir, would it not have been simply fair and honest to have informed the public in general, and the fiery zealots in particular, that the offence could only be visited by the more circuitous route of an action by the Attorney-General suing for a penalty of fifty pounds? This would have prevented much excitement,

and some insult; but possibly it would not have answered a desired purpose.

It may be some satisfaction to her Majesty's advisers to learn that their thunderbolt has taken effect. The Passionist whose aspect, according to one of your contemporaries, must have been enough to rob all sound Protestants of their appetite, has made his appearance in a travelling cap and dubious coat, which, though they cover the venerated head and mortified body of a peer's brother, may still betray the poor Brother, and so come under the penalties of the ambiguous proclamation. I remember being told that in Paris, at the revolution of 1830, when it became dangerous for Priests to appear publicly in their Ecclesiastical dress, many of the Clergy betrayed themselves by the extravagance of secularly which marked their disguises, and by the queer-shaped hats, which had been renounced and consigned to old cupboards for half a generation, and now came out, to conceal what they could not remove—a tonsure that would have defied, for three months to come, even the advertised powers of incomparable Macassar. Now, I put it seriously to my religious friends whether a garb such as no gentleman, who is not a Passionist or Capuchin, would wear, does not as much constitute a habit of his order as the one which he has cast off in exchange for another scarcely more peculiar?

Though I have trespassed too long on your valuable space, allow me room for a few remarks on what I must call a monstrous fiction, to which one of your contemporaries, on Wednesday last, gave currency, for the avowed purpose of bolstering up the proclamation. At the conclusion of its article, it stated that in Orchard-place a platform is periodically erected for the purpose of burning the Bible. Now, Sir, I most solemnly deny this assertion in every part and every sense of the words. No platform is periodically erected—no Bible is burnt, nor has been burnt, by any of our Ecclesiastics, nor in their presence, nor with their knowledge, nor, I believe, at all there or in any other part of London. But let me give you an anecdote of Orchard-place, which may throw some light on the insulting accusation.

This court is occupied exclusively by Irish of the poorest class. A year ago what is called "a mission" was held there by some zealous Italian Priests; nor had the place any reason to blame the result. The character of the place was changed; quiet, order, and sobriety succeeded to the tumult, confusion, and drunkenness which had before reigned there. I appeal to the neighboring police for the truth of this assertion. Some time after, one of these Italian Priests was returning to visit the people, on a Sunday evening, when he found a party of idle youths playing at cards, which he owned they had been doing during the church time. He took the cards from them; and, after his discourse to the people, produced them, explained what had happened, and said he should now publicly burn them; seeing, however, some suspicious-looking spectators, not belonging to his ordinary class of auditors, on the outskirts of the crowd, he turned towards them, held up the pack, and said, "Look, look, they are cards which I am going to burn. The papers will, perhaps, say to-morrow that I burnt the Bible. But look; it is not the Bible, but a pack of cards that I hold in my hand, and am about to burn." He repeated his appeal several times.

When he related this to me and others, I little thought, not only that his prophecy would come true, but that the ingenious pen of a journalist would transform a semi-hecatomb of naughty cards into a systematic and periodical destruction of the Scriptures. Now, really, if the *Deus ex machina* of a royal proclamation was not sufficient for electioneering purposes, this *Acheronta movebo* proceeding, of conjuring up untruths, descends rather too low.—I am, Sir, your obedient servant,
A CATHOLIC.

POPULAR DELUSIONS.—Men and women are credulous animals. Other animals are wary and suspicious in proportion as they are sagacious. But man, to whom alone reason is given, is distinguished by his credulity. Scarcely any theory is too absurd, any allegation too monstrous, any doctrines too self-contradictory, or any practices too ruinous and degrading, not to find a host of believers, with works according to their faith. The worst consequences of this credulity are sometimes entirely veiled from the world; sometimes they take form and substance and develop themselves in organisations, associations, and special communities. Perhaps the most egregious credulity known at this day, and hereabout, is that which places reliance on the spiritual rappings; and but few follies of any day, have produced so much mischief. This glaring imposture, for it is nothing else, has left in its course domestic misery, dethroned reason, desolation and death. Had we preserved all the instances of these evil results of the delusion which have met our eye in exchange papers, or otherwise come to our knowledge, and were here to classify them as above, the list would be positively appalling. Only yesterday the following came to us in the *St. Louis Evening Dispatch*:—"A gentleman living in Illinois, and known to many in this city, has a family of sons and daughters grown up men and women, of the highest respectability. Some years ago his wife died; and he, living in the remembrance of her love, as a faithful, good wife, has never married. During her life they were very happy; perhaps less than the usual domestic vexations of married life attended them; not the first blush of a suspicion ever attached to her good name. But this has been swept away by the magnetic juggling of a medium, who has borne evidence from some departed spirit that she, the good wife, was unfaithful to him through her whole career, and that the children, one and all, were illegitimate. Wholly under the influence of a conviction that spiritual agency a fixed fact, the gentleman has discredited his children as common bastards, and driven them from his heart. A wife's memory blasted, children's names dishonored in their life, a happy home made desolate, and a father's closing eye of life rendered dreadful in its loneliness. On what evidence?—On nothing."—This morning the *Fitchburg News* mentions the death of a lady at Lunenburg, under circumstances of such a nature as leave little doubt that her death was precipitated by a prediction of certain spirit rappers that she would die within a specified time. Cases of mental derangement, induced by belief in the imposture, are all too numerous, while even high intellects have been tainted by its influence. Add to these the radical but specious infidelity which it has fostered and diffused, the mawkish transcendentalism which it has substituted for practical common sense, and the wild and blasphemous vagaries which it pawns upon the world as revelations, while it repudiates the only and Divine revelation of the Gospel,—and one's heart

aches at the vision of moral pestilence walking at noon-day. We may not lift the curtain from domestic circles, or we might tell of the practical duties of life neglected, of filial and fraternal harmony interrupted, of morbid curiosity and of wasted energies of mind crouching before superstition, and of a super-sensitiveness that finds a supernatural agent in every sound and motion.—*New York Advertiser.*

Under the existing regulations of the Irish Board of Education, the use of the Scriptures as a school book is not and cannot be made compulsory in any schools it supports. Mr. Walpole and colleagues seek to extend government aid to schools in which the use of the Scriptures as a school-book is compulsory. At present the Scriptures are used as a school book in many instances with the consent of the priests. But the extension of government aid to schools in which their use is compulsory, any impartial Irishman will tell you, will immediately rouse the suspicion and opposition of the priests, and the Scriptures will be banished from many schools in which they are now daily read by the children both of Catholics and Protestants. The children of Catholics will be withdrawn from all schools in which the Scriptures are used at all. There will be Bible schools for Protestants and non-Bible schools for Catholics. The mixed schools, in which young Catholics and Protestants contract friendships that last for life, softening the asperity of sectarian differences, will be abolished.—Ireland will be again divided into two great hostile camps of Protestants and Catholics, each hating the other, because they know nothing of them. The expense of education will be enormously multiplied, for two schools receiving government aid will be required wherever one now suffices. Government proposes to purchase the support of 1,700 ecclesiastical canvassing agents, by a concession that will re-ignite the waning sectarian animosities of Ireland, and arrest the progress of general education by rendering it more costly. This Machiavellian policy is adopted by the cabinet of the Premier, under whose auspices, by whose exertion, the system now sought to be undetermined, became law. It is adopted with a full consciousness of its odious character, for the most unscrupulous subterfuges are resorted to in order to divert attention to it.—*London Daily News.*

THE MEMOIR OF THOMAS MOORE.—The manuscript memoir left by the deceased poet, and a diary almost to the period of his death, occupy ten closely written volumes. Lord John Russell is to be their editor, in conformity with the following clause in the poet's will:—"I also confide to my valued friend Lord John Russell, (having obtained his kind promise to undertake this service for me,) the task of looking over whatever papers, letters, or journals I may leave behind me, for the purpose of forming from them some kind of publication, whether in the shape of memoirs or otherwise, which may afford the means of making some provision for my wife and family." For these manuscripts the Messrs. Longman have, we (*Athenaeum*) understand, agreed to pay Mrs. Moore the liberal sum of £3,000; and they are now undergoing the necessary review with a view to printing. The first volume will, we believe, be published in October; and some good "bits of gossip" from the diaries are already current in literary and political circles.

It is said that the Catholic Church countenances and supports the despotism which trod down Italy, and Hungary, and Sicily, and has ranged herself alongside the man who wields the destinies of France! If she does not recognize Kossuth, Mazzini, and others, it is because she deprecates their neology, and foresees the folly of their blind atheism; and whatever her position may seem to be, those who only see thro' a jaundiced medium are not capable of appreciating her motives. Is that Church to be acknowledged against the people whose dignitaries and priests have ever been intimately associated and identified with the masses of the population? It cannot be that the organization which preserved history and tradition through long centuries is to be discarded at the bidding of men who are but of yesterday, and who are governed by other than pure, holy, motives, although in their infidelity they sometimes invoke the name of God! The republicans of this Western Hemisphere, the democracy of these United States know from past experience that the charge of despotism against the Catholic Church is unfounded; they know it, because they have witnessed the energetic zeal with which the great process of true amelioration was entered on and carried nobly forward by Catholics, and because they have observed, that when they were reviled they rendered not evil for evil, but persevered in the cause which had enlisted their sympathies despite the malevolence and vituperation of those enemies of true liberty and religion, as illustrated in the actions of some of the popular demagogues of the day.—*Western Tablet.*

MAZZINI AND THE ITALIANS.—We received a few days ago an additional proof of the true spirit of this very great patriot. Conversing with an Italian refugee, who was obliged to leave France under escort, after the late *coup d'état*, we were told that Mazzini is a very hard-hearted man, that he never exerted himself in the least to relieve those poor dupes who, having espoused his mad doctrines, brought on themselves the consequence of a penurious and degraded exile. Their poverty in London was beyond description, and Mazzini never troubled himself to succor or interest others in their behalf. If we remember well, we were told that he even refused to see them. This same man told us that Mazzini's name is fast losing its prestige. The Italians begin to find out the selfishness of his character and the hollowness of his intentions. The truth is that many of those who incautiously embarked in the last rebellion, now recant. Those who still remain faithful to the cause of Mazzini, and work to sap the foundations of authority are desperadoes who have nothing to lose, nothing to hope from honorable pursuits, or are literally sold, soul and body to the devil. Of course, we do not endorse all the words of this refugee, but we like to note these sentiments as they may, some time or other, be the key to the solution of some political problems.—*Doston Pilot.*

"Ma," said a boy to his indulgent mother, "may'tnt I go out to play in the mud puddle this afternoon?" "No, my son," said she, "I shall not permit it." "Well, then," said he, "if you don't, I'll go and catch the measles. I know a boy that's got 'em prime."

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THE SUBSCRIBER tenders his sincere thanks to Messrs. J. & C. Curran, Mr. M. P. Ryan, of the Franklin House, and Mr. W. Barley, who bravely came with their men from Grifintown, to assist me on that awful night (the 8th of July, 1852), when the fire burst suddenly out at Dalhousie Square. To those men I am indebted for what has been saved of a fine stock of Teas, Coffee, &c.; and to Mr. John Atkinson, I am grateful for renting me a store not far from my old one, which has enabled me to commence business, notwithstanding my great loss.

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