From latest English Papers.

HOUSE OF LORDS.

The Duke of Wellington moved the second reading of the Maynooth College Bill.

The Duke of Newcastle asked if her Majesty's consent had been given to the introduction of the Bill?

Lord Brougham warmly denounced the interruption of the noble duke as disorderly.

The Duke of Wellington proceeded to state the objects of the bill, giving a short sketch of the history of Maynooth, and supporting the bill by arguments similar to those which had carried it successfully through the House of Commons.

The Duke of Cambridge expressed his cordial approbation of the measure.

The Earl of Roden reviewed at great length the doctrines of the Church of Rome, as taught at the College of Maynooth, and contended that the Protestants of Ireland were disgusted with the course pursued by the government, considering themselves as having been betrayed. He moved as an amendment, "That the bill be referred to a select committee, for the purpose of inquiring into the nature of the books used as standards of instruction, and the discipline established at Maynooth."

The Bishop of London feared that, looking at it even on grounds of expediency, the bill would not be beneficial. The existing Roman Catholic priesthood of Ireland were, he believed, greatly deteriorated in general character, in literature, and in loyalty, which deficiences he attributed to the nature of the education they received at Maynooth. He would, therefore, support the amendment in order that there might be an inquiry into a system which by means of a bill upon the table, would be enabled largely to add to the Roman Catholic ecclesiastics of Ireland. Bound as he was by a solemn oath to use all faithful diligence in driving away all erroneous doctrine contrary to God's word, he would not assent permanently to endow that which he believed to be such; and though he confessed he could not see how Ireland was to be governed, yet he contended that we should never violate principle in the attempt.

The Earl of St. Germans defended the College of Maynooth from some of the charges made against it, and insisted upon the importance of the bill, as a means of pacifying Ireland through the Catholic priesthood.

The Duke of Manchester charged the Irish priests with conniving at and encouraging crime: and contended that the doctrines taught at Maynooth were directly calculated to lead to this result.

Lord Beaumont defended the Roman Catholic religion from the attacks made upon it by the Earl of Roden.

The Bishop of Cashel said that the history of the Roman Catholic church was the history of the progression of error, and would therefore oppose the bill.

Lord Clifford shortly addressed their lordships in support of the bill, after which the debate was adjourned.

TOXTETH PARK PROTESTANT OPERATIVE SOCIETY.—The annual meeting, on Monday evening, in the Music-hall, Bold-st., was attended by a numerous and respectable auditory. The Rev. H. M'Neile, as patron of the society, took the chair, and on the platform we observed the Rev. T. Nolan, the Rev. F. Parry, the Rev. H. Hampton, the Rev. C. Marshall, the Rev. W. R. Hunt, the Rev. W. Butler, the Rev. D. Anderson, Mr. C. Horsefall, Mr. W. L. Alexander, &c. The rev. chairman, in the course of his opening speech made the following remarks:—

"Let us be firm and true, and let the Protestants of the United Kingdom be guided by that principle—let all be firm and true in the exercise of their civil privileges—*prepare for the next election.* (Loud cheers.) Be not cajoled into satisfaction or forgetfulness, although no evil consequences of this measure immediately appear. Organise for registration. (Cheers.) Be steady—be calm—be persevering—be sober. Let no Protestant enter a public house to sit down to drink, any more than he would a mass house to bow down to an image, or to pray. Give satisfaction to your employers, and be diligent and honest in your business. Give the police nothing to do. Let their office, so far as you are concerned, be a perfect sinecure. Look to your faithful pastors, who are trying to fulfil their solemn oaths to banish all false doctrines from the land. Let the regis trations be the muster roll of our Protestant army for the next year, and then when the day of triumph comes, the victorious polling booths will be to us and our country the green banks of the Boyne Water. (Cheers.) An important branch of practical wisdom among men is to look forward with sagacity, anticipating probable events and preparing for them. When the approach of a very probable, and when the preparation required can do no harm at any rate, it becomes a duty to make it. It is in the exercise of such forethought, and to organise such preparation, that I have now a proposal to make you. I anticipate that we shall, in due time, have a considerable increase of Roman Catholic proselytes here, as well as in this town, and in the country, men trained at Maynooth, in all the plausibilities of the controversy, and all the reckless assertions in defiance of facts by which so many ignorant and unwary Protestants are deceived. (Hear.) It becomes a matter of duty to make such preparations for this as are in our power, and I confess I see no thing for it, but to meet them at all points, training up a number of Protestants in a competent knowledge of Christian doctrine and historical facts, and employing them to preoccupy the minds of the people with truth both in religion and history, that they will not readily receive the falsehood, but be ready to detect the masked batteries of the sly, insinuating emissaries from Maynooth, and to answer at the outset, "No, no, none of your false charity for us, pretending to deny what we know you are sworn to; none of your saint worship under pretence of helping us in our prayers; none of your divided allegiance under the fictitious distinction between secular and spiritual: we know better than to be taken in by such means: we are set for the Protestant religion and the liberties of England." (Great and continued cheering.) What say you then to adult classes for learning Protestant Catechism? (hear, hear.) Do you think it worth while to take a little trouble in the cause? (Cries of 'Yes, yes.') I do not want large classes—six, eight, or at the most ten in each—all to learn the Protestant Catechism. I have some in my hand now. You must be taught in these things so that you can meet them when they come to you with a few plausible statements mixed with just truth enough to deceive and falsehood enough to mislead. When they talk to you about "the old religion," you must be ready to show them which is the old religion, that if they go back 500 or 600 years for their "old religion," you can go back for 1800 years and find yours in the Epistles, and strange enough, in the Epistle to the *Romans*. (Loud cheers.) And if they tell you as some of them may perhaps do, that the seven churches of Glandelough, in the county Dublin, are a plain proof that they have the "old religion," you can open the book and show them what St. John said about the seven churches of Asia. (Hear, hear.) It is in this way you must be instructed. This is the proposal I would make, that we should have classes in Toxeth Park and in Liverpool, consisting of Protestant men who are not ashamed to acknowledge they have yet something to learn, and who are willing under the direction of their pastors or people appointed by their pastors to learn the Protestant catechism, so that they may be prepared for this controversy, for you may depend upon it we are but just entering upon another conflict, and that there will be either a fresh Reformation or the loss of the Protestant religion and the liberties of England. (Loud cheers.)

Several appropriate resolutions were proposed in excellent speeches, and carried unanimously, and after a collection being made in aid of the funds of the association, and the doxology being sung, the meeting separated.

"THE ARCTIC EXPEDITION.—The screw-propeller steam ship Rattler, commander G. W. Smith, commanding *pro. tem.*, arrived at Sheerness on Monday, from the Orkney Islands, after having towed the Erebus and the Terror to Cape Wrath, and thence to the Islands Barra and Rona, situate 60 miles N. W. of the Orkneys, where the ships composing the arctic expedition took their final departure about noon, on the 4th inst., under the auspices of as favorable a breeze as could be well desired to waft them towards the icy region they have been sent to explore. The Erebus and Terror were, on several occasions, both taken in tow at one time by the Rattler, and in calm weather a speed of 6½ knots was shown by Massey's log on board each ship. With a strong breeze ahead, and considerable sea, the rate was never less than four knots; but the greatest feat that the screw has yet performed in exhibiting its capabilities for tugging purposes, was that of towing both vessels (whose combined tonnage is nearly 500 tons) through the Frith of Pentland, and thence to Cape Wrath, which was rendered more difficult by the swell then setting in from the Western Ocean, and the consequent breaking of nine-inch hawsers, which were used: at times even two of these immense ropes were insufficient to hold the Erebus and her consort. It will be gratifying to those who have friends embarked in the arctic expedition to learn, that up to the time of their departure from the steamer, no accident had occurred.—Sir John Franklin and his associates were in excellent spirits, and full of hope. The next news that may be expected will be by the transport, which leaves them at the edge of the ice. In running from Flamborough head to Sheerness, a distance of 200 miles, the Rattler accomplished it in 24 hours.—*Morning Herald.*

BANK OF ENGLAND.—The movement of the Bank of England for the week ending on the 31st ult. gives the following results compared with the previous week ending on the 24th ult:—In the department of issue the notes had increased £223,190, which had been produced by the purchase of an equal amount of gold coin or gold bullion, there being no alteration in the silver bullion. On the debit side of the banking department the "rest" has decreased £10,216, the public deposits had increased £301,107, the private or other deposits had increased £778,173, and the seven day or other bills had increased £9,068, making the total liabilities £31,982,618. On the credit side the government securities had increased £80,000, the other securities had increased £914,475, the notes had increased £167,640, and the gold and silver coin had decreased £83,963, which equalised the account. The bullion in both departments of the bank was £16,411,978 against £16,348,124, being an increase during the week of £63,844. The paper in actual circulation, including the seven-day and other bills, was £26,830,688, against £25,911,123, being an increase of £919,560.

OUTRAGES IN LEITRIM.—The accounts from the county Leitrim are of a very alarming character. One man murdered, a woman nearly burned to death, and an attack made on the police, which ended in the death of three of the faction called "Molly Maguire," and two of the constables wounded. In the same county a very disgraceful scene was enacted in a Roman Catholic chapel at Drumlon. The priest had a difference with one of his parishioners, named M'Dermott, and ordered the pew belonging to the family to be flung outside the walls; his injunctions were not obeyed, when he left the altar, and proceeded himself to the work of demolition, several of his congregation aiding. Another party, friends of the offending parishioner, came to the rescue, but they were soon overpowered and flung out of the chapel, together with the seat, after a most riotous exhibition. Informations have been sworn against his reverence.

SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES.—This society held its annual meeting in London on Monday. The Archbishop of Canterbury presided. The report stated that the number of applications for aid during the year just completed was 192, exceeding the number received in any previous year, with the exception of 1840 and 1844. The number of grants voted has been 140; of these no less than 61 have been for the building of new churches and chapels. The remaining 80 were—for rebuilding, with enlargement, 19; for simple enlargement 28; and for arrangement of seats and internal improvements, by which increased accommodation has been obtained, 32.—The amount of church room provided by the grants thus made during the past year is sufficient for 42,800 persons; and of these sittings 36,196 will be free of expense, which is a larger number by above 1,000 than has been provided in any preceding year. The annual average number of grants voted in the seven years ending in 1831 was only £13,192, while in the seven years ending in 1838, it had increased to £16,647; and in the seven years ending on the 31st of March last, it has amounted to £21,600 per annum.—A strong appeal was made in behalf of the society, and was supported by many distinguished speakers.

IMPORTANT TO SHIPOWNERS.—A case of some interest and importance was on Tuesday tried at the Admiralty Court, and will doubtless excite attention among ship owners and merchants. It has long been felt as a great hardship, that the private shipowner has no remedy against a Queen's ship for damage occasioned by the latter, in the event of collision; as it has been held a question of privilege for some years that the Lords of the Admiralty cannot be brought into court. A case was brought before Dr. Lushington, and two of the Trinity Masters, (as usual where points of nautical skill are involved,) in which the Lords of the Admiralty make themselves the plaintiffs, and it is consequently inferred,—justly or not remains to be seen,—that, having brought themselves into court in one way, they cannot plead their privilege in another. The case we allude to is that of the Black Eagle steamer, damaged to the extent of £1,300 by the East India merchantman Sappho, when proceeding lately to Portsmouth to convey her Majesty to the Isle of Wight. It was decided by the court that the Sappho had been to blame, and the Admiralty Commissioners recovered damages.

The celebrated steeple chaser Discount was lately sold at Tattersall's for 320 guineas.

Fifty thousand accidents requiring surgical aid occur annually in London.

Lord Brougham is said to be one of the best Polka dancers in London.

The Emperor of Russia has just forwarded to this country, for presentation to Prince Albert, a most magnificent gift, consisting of three Russian carriages and four superb horses of the purest Orloff breed.

A handsome girl in the bloom of youth died at Hinckley on Thursday evening last, in consequence of tight lacing.

The grant for Education in England is to be increased 35,000*l.* this year, making the total 75,000*l.*

The tax on bricks produces £250,000 per annum, on paper £600,000, and on soap £50,000.

The steam ship Helen M'Gregor performed the passage from Cromarty to Hull, including six hours at Copenhagen, in 136½ hours.

Lieut. O'Reilly, R. N., Horsea, has succeeded in illuminating a shot used in Capt. Manby's apparatus, by means of which a communication in cases of shipwreck can be effected in the darkest night with the greatest certainty.

An antidote to arsenic has been discovered by Dr. Bunsen, in the hydrated peroxide of iron—a simple preparation, and one which ought to have a place on the shelves of every druggist in the kingdom.

The *Kentish Observer* states that an officer of a Dragoon regiment a few days ago was found dead in his quarters, it being supposed that he had committed suicide in consequence of losses sustained at the Derby races.

Mr. Owen, a pink saucer maker, residing in Gosswell road has been killed through testing the essential oil of almonds by the taste. He was in the habit of testing the oils and other poisons which he employed by the same means, though warned of the danger of the practice.

The *Nottingham Review* gives a circumstantial account of the recovery of a horse dealer, named Richard Fowler, of Mansfield, by the aid of electricism, after he had swallowed two ounces of laudanum, and had been by the poison reduced to a state of stupor that had all the appearance of death. The stomach pump and other means were first tried without avail.

It is rather an extraordinary circumstance that Mr. Thomas Bowles, who was on board the Royal George when she sank, and who is now, probably, the only survivor, should have been on the Yarmouth suspension bridge during the late accident. He was precipitated into the water, but was once more providentially saved. He is we hear about 83 or 84 years of age.

Sir James Graham has put a stop to reporters furnishing the newspapers with accounts of the last dying speeches and conduct of condemned criminals having addressed a letter to the chairman of Quarter Sessions in every county in England and Wales in which he directs that—"No person except the proper authorities, the prison officers, and the police on duty shall be admitted into the interior of the prison on the day of an execution, nor on occasion of a condemned sermon, nor during the performance of Divine service after sentence of death has been pronounced."

HER MAJESTY'S STATE BALL.—At the Queen's *ball costume* on Friday evening, at Buckingham Palace, all the guests appeared in the costume of the period between 1740 and 1750. The company numbered about 1,200, and included the diplomatic corps and the principal foreigners of distiction at present in the metropolis, who adopted the foreign costumes of that date, appearing in the uniforms of their respective nations. The nobility and gentry present, in numerous cases, adopted the costumes of members of their families living at that period, the dresses being copied from family portraits with the greatest exactness.—This magnificent *fete* has brought the costume of the period so much under public notice, as to render a precise description of it unnecessary. Every possible variety of colour, texture, and material, and the greatest magnificence of embroidery, and jewelled decoration consistent with propriety, were brought to bear on this quaint and antiquated costume, and the result was a harmony and unity of effect perfectly surprising. Most of the gentlemen appeared in velvet coats, crimson, black, or blue, most richly embroidered with gold or silver, or trimmed with gold lace; powdered wigs were universal, and the style of *coiffure* was so complete as to render recognition, except among intimate friends difficult. Gentlemen holding military commissions in her Majesty's service appeared, as nearly as possible, in the corresponding uniforms of their respective services at the period selected for the *fete*.

FRANCE.—The town of Dijon has been much agitated by the conversion of a Catholic priest, M. Trivier, to the religion of the Bible. M. Trivier, in a letter to the archbishop, dated 19th ultimo, says that his conversion has been owing to a study of the sacred scriptures: he expresses how much pain the separation from his revered bishop has caused him, and appeals to the sacrifices he makes as proof of his sincerity. The mob is so excited that M. Trivier has to be guarded by police wherever he goes.

The Paris journals of Tuesday are exclusively occupied with the treaty for the slave trade. Generally speaking the treaty has been well received.

M. Guizot received his colleagues at the Foreign office on Tuesday; and at a Cabinet Council held the same day by the King, his Majesty countersigned the ratification of the new treaty for the suppression of the slave trade. An *attache* of the Minister for Foreign Affairs set out from Paris on Tuesday afternoon, for London, carrying the treaty with him. It is probable that on Monday or Tuesday Admiral Mackau will present to the Chamber of Deputies a bill for carrying a treaty into immediate execution. The bill will contain a demand for a sum of ten millions of francs, for completing the number of steam boats and sailing vessels, of which the French squadron is to be composed.

SWITZERLAND.—On the 20th ultimo, a great number of the prisoners taken at Lucerne on Dec. 8th were released without trial, the authorities feeling that to proceed against them all would be endless. The trial of the free corps, however will be more easy, as their participation in the attack was self evident.

SYRIA.—By the latest intelligence from Syria it seems that the Druses have burned five or six villages belonging to the Maronites, and some two or three Catholic priests were murdered by them. The Maronites in return have burned some fifteen villages belonging to the Druses—no mercy was that of neither women nor children were spared. A fatal catastrophe took place in the Channel of Chesmé. A Greek vessel returning from Jaffa, with seventy or eighty passengers, Greek pilgrims from the Holy Land, was capsized during the night, and all hands perished except seven. Her Majesty's steamer Hecla was met with on her way to Beyrout. Her Majesty's corvette Amazon is at Ourlac, exercising gunnery. It is expected that the state of affairs in Syria will require the presence of a British squadron No further cases of plague at the lazaretto.

TURKEY AND SYRIA.—A letter from Constantinople of the 19th ultimo, in the *Augsburgh Gazette*, states that the Porte has sent a note to the ambassadors of the great powers complaining of the inefficientness of their intervention towards putting an end to the incursions of the Greeks.

Advices from Beyrout, dated April 4th, state that "Mount Lebanon was again in arms, the Maronites and Druses fighting furiously against each other and blood flowing on all sides. The Ottoman stepped forward to prevent this, but the Maronites would not listen to reason; and as they continued to fall upon the Druses, the Turks were obliged to side with the latter, to preserve them from extermination." This new difficulty caused a meeting of European ambassadors at the residence of Sir Stratford Canning, in Constantinople, on the 17th ult. but the Hecla British steamer had been in the mean time despached for Beyrout and Malta. The Capudan Pasha had previously left Syria for Constantinople. The latest news from Circassia received in the Turkish capital was adverse to the Russians.

A letter from Larisa, Thessaly, of May 12, states that 5 000 elephants had crossed the Turkish frontier, pillaging and ravaging the country, and that the Seraskier had put himself at the head of 8,000 men to oppose them.

Speech of the Hon. and Reverend Baptist Noel, at the forty-sixth Anniversary Meeting of the London Religious Tract Society:—

The Honourable and Rev. Baptist Noel, in seconding the resolution, said:—Those great doctrines, with the mention of which the resolution closes, are, I believe, essential to the welfare of every nation in every age. They must be maintained with steadfastness and force by those who have the happiness to acquire a knowledge of them; and they are the great remedies which God has provided for many of the evils which afflict humanity.—With the doctrine of justification by faith in our Lord Jesus Christ, all our hopes, as guilty sinners, are essentially connected. Without a belief in the sufficiency of the Holy Scriptures in all matters of faith and practice, we are left to nothing but feeble and conflicting authorities—human authorities—authorities made up in such ponderous records as those to which my friend, Dr. Archer, has alluded, which would lead us to interminable debate, or endless scepticism, without any solid foundation for our hopes, that would involve us in a mental and moral servitude, a yoke intolerable to bear. If we do not maintain the right of private judgment, or, in other words, the duty of believing Christ rather than man, of obeying Christ rather than men, then are we sacrificing our duty to him, for the sake of some nameless and ever-shifting authority, the foundation of which it is impossible for us to discover; while the absolute supremacy of our Lord, in his Church, must be believed by every church, that would maintain its integrity, and by every individual Christian who means to be reverentially obedient to his Lord. But the resolution intimates that these points are particularly to be advocated in our days, because of the circumstances of our times. The times in which we live call for zealous and persevering efforts for the maintenance of these great truths. Let me state briefly to this meeting, what I think are some of the great features of these times. In the first place, it seems to me, that there never was a period in which the common sense of mankind was, by the consent of multitudes, so generally referred to in all great questions that are controverted. That common sense of mankind, which God has given, is one of the best and greatest gifts he has bestowed, and which he has made common as the light and as the air, because it was essential for man's welfare to possess it. That common sense of mankind, to which there is a constant, and will be growing, reverence is calculated to sweep away every doctrine that cannot stand the most rigid scrutiny, and cannot live under the most elaborate argumentation. But there is a second feature in the days in which we live, not important, namely, that a large number of those who recognise the province of common in the determination of controverted questions of all sorts are equally ready to submit to the authority of god's word in the discussion and determination of every controverted religious question whatsoever. Now, the word of God is in exact accordance with that common sense which God has given. Their dictates will be always found the same; and if popular opinion ever comes into collision with the dictates of the word of God, it will be found, on more inquiry, that such popular opinion is delusive, and not consistent with common sense. Numbers of persons, then, are taking—in our day a larger number, I think, than ever were found before—the authority of common sense and the authority of the word of God, as superior to everything else. In conjunction with these two principles, gaining ground in our day, we happily possess, more than was ever enjoyed before, liberty of thought and liberty of speech in our own land; and while men feel that they have a right to bring every question to the bar of common sense, and that which is superior still, or rather everlasting harmony with it—the word of God, and ascertain the dictates of his will in connexion with the liberty of thought and liberty of speech which our constitution and our laws insure to us, there is the best promise of many deep rooted errors being removed, and many sources of collision among Christians being swept away for ever. Let me add to this, that if I mistake not the principle, the recognition of evangelical truth is more common in this day than it has been before. And while I acknowledge, at the same time, that those who distinctly comprehend and devotedly love the doctrines of the gospel, are still a minority in the land, yet their numbers are great and growing. With these great privileges which the merciful providence of God has bestowed upon us, there is, of course, a proportionate responsibility resting upon all who are thus circumstanced, to make known to society around them, by every means in their power, those great doctrines they believe and love. But there are opposite features of the days in which we live. We have heard from by eloquent friend who preceded me, of the prevalence, to a certain extent, of Anglo-catholic doctrine and feeling in the church of England. It is my firm conviction, after much inquiry, that that doctrine and feeling spread still—though it is only in those particular directions in which it has been found to grow and spread from the beginning. In conjunction with those feelings within the bosom of the English Church, there has been observed in the Report to night, and every one else notices it, a revived diligence and hope in the Roman Catholic community. With these two anti evangelical and anti-protestant parties, there are combined those who would be thought liberals, but whose liberty consists in contemplating alike all forms of positive belief. And then there is another class—a more respectable one—that give their energies to practical matters. It is that class of politicians, who while they profess to respect religion, and perhaps do respect it, are yet so lost in a measure, are so occupied with their functions and the heavy duties that devolve upon them, that, as one great minister in this country is reported to have said when dying, if they were honest enough to acknowledge it, they, like him, would say, "We have been too busy to be religious." When these four classes combine against the gospel, then it might be expected that an opposition should arise to the prevalence and victory of evangelical truth, which might alarm us into despondency, had we not higher energies to look to than our own. And it seems to me, that in the conjunction of these four parties that has led to that proposition for the endowment of a Roman Catholic college, which must, ere long, whatever its authors intend, infallibly lead to the establishment of the Roman Catholic church. It must do so, because, by the consent of all men, the religious difficulties are moved out of the way of the legislature by this very vote, while the avowed ground upon which that proposition has been made is, that they must conciliate the Roman Catholic population of Ireland; and as that population tells us, in no equivocal language, that this endowment of the college will not conciliate them—that this grant will not pacify Ireland—that they only look at it with any satisfaction merely as a precursor to more important concessions—it must inevitably lead, unless those who think with me, prevent it, to the establishment of the Roman Catholic church. Now, under these circumstances, with such great advantageous possessed by religious men, on the one hand, such as their fathers never knew, and with such a hostile force against them, on the other, such as their fathers would have dared to resistance, what does it become us to do? It seems to me, according to the spirit of this resolution, needful to take care that we put before the country that knowledge which I believe, with my eloquent friend who preceded me, is able and is destined eventually to secure a victory for evangelical religion. Were we cold and laggard before, the circumstances of our day would bid us, now at least, to proclaim throughout this country, the great truth, of justification by the righteousness of Christ, through faith in his atoning sacrifice, with out works. The doctrine, that the word of God has given to guide men to salvation, is sufficient for the objects for which it was designed, without the miserable comments of men—that he was given us that word, and bade us reverence it; and that we must follow its dictates rather than the dictates of any fallible and erring authority whatsoever. We have in our days, besides what I have already mentioned, men of great ability and long political experience, of vast intellectual resources, who do hesitate to tell us, that the legislature of this land is absolutely supreme in all ecclesiastical as well as in all civil questions. Then, I say, it is high time for every one who bows reverently before Christ Jesus as his King and Lord, to declare that he repudiates the false doctrine, by whatever authority it is advanced; and that he will resist it, by whatever adversaries it is sustained. In order to effect that object we all desire—in order to repeal that flood of error which we see flowing in a deep and growing current—we must contrast these Scripture doctrines with those opposite errors which now find so warm a welcome amongst the multitude. Seven thousand petitions presented to the House of Commons against what must be eventually the establishment of the Roman Catholic church, have only animated the Government by their own declaration, to more persevering efforts for its attainment. Nine hundred thousand persons have at this hour petitioned only to stimulate the energies of the Government to greater decision in opposing them. But what is the duty which necessarily these very circumstances devolve on you and me, if we would not be ourselves the patrons of priestcraft, vote for a premium upon superstition, and pay the priests of another religion to promulgate falsehood all through our land?—what but this?—that we should take good care, (and 900,000 persons pledged to oppose this grant have declared their principles on this matter,) to make known to the millions that remain, what are those great doctrines of Protestantism on the one hand, and of Romanism on the other, which are now bro't into hostile collision. We might have lived, at least I speak for the ministers of the gospel, to have told our own people who were never involved in the danger of this contagion, those great truths and holy precepts of the gospel forms their stay and strength. But when we see that the whole country is invaded by falsehood which finds support in the places, it becomes our duty to arm ourselves as controversialists; and if our whole life must be dedicated to the unwelcome task, we may be ready to fulfil it. Men of other days have borne that burden. They, too, like us, would have loved to soar amid the regions of a calm revelation of the joy to be given us hereafter, and privileges the Christian enjoys now; they like us, would have willingly examined the application of the great precepts and the great promises of God's word, and never wandered from them.—But they were called to fight the good fight of faith—to contend for the faith once delivered to the saints; and if the providence of God calls us to the same task, we, I trust, shall not be found wanting in our duty, or unwilling to make the whole country know, as far as it lies within our power to do so, what are those doctrines and what those practices which we are now called to propugate and to support with the money of this country. It will be forced upon us against inclination to make history speak its accusations against Romanism. We must tell that France have seen—what the Netherlands have felt. We must recall to the world what the Inquisition has done in banishing the gospel from Spain. We must remind our contemporaries of what we might otherwise have consigned to oblivion of the stake that blazed in London—of the martyrs that glorified God in Smithfield as the flames encircled their head. We must tell them how the Lollards bore persecution, and how the goodly army of martyrs in the days of Queen Mary showed joy to meet the scaffold, the stake, the rack, and the dungeon, rather than sacrifice those very truths that are now scowled upon and scorned. If, in doing so, it should be our lot to stir up such a flame of Protestantism as has burned upon the altar of this land's religion—be it our calling in those years that are now to come, again to denounce, with a growing energy, and with growing numbers, those who teach this faith would fain leave in the obscurity in which they have hitherto lain, let me remind those who have forced upon us these duties, that the faint of any hostile collision which shall result, will not be on us. Perhaps it is thought still, as has been expressed by some, that the fever of the excitement will pass when once this measure is carried—but that when Maynooth college is endowed, and when the Roman Catholic church is supported by the State, Protestants will then see the error into which they have been betrayed, and acquiesce in the wise arrangements of those who have, as I firmly believe, altogether miscalculated the energy of that principle by which we are actuated. If we were banded in this opposition under the influence of a blind enmity to our Roman Catholic fellow-subjects—if it were wished to bring again the penal code which we abhor—if it were our desire still to legislate in the spirit of that code, though we cannot any longer enact its provisions, then might it indeed be expected by the antagonists that this fever would die away because it would be based in bigotry and error—but reflection would show us the falsehood of the principle, and would lead us to be ashamed of the passion. But, for one, I can say there is no civil privilege that has ever been granted to my Roman Catholic fellow-subjects which I have ever grudged to them, not one claim to civil equality which I have ever regarded unjust. Never have I attended my meeting in which those civil rights were refused to them, that I have refused to them anything that their own sense of justice could claim as a right; and therefore be living, as I do, that the thousands combined in this opposition to the establishment of their church are like myself, entirely free from passion—willing to examine every argument that can be adduced against us, who have exposed all that we have had access to, and found them wanting—ready, as we are, on every occasion to do them every justice, and wishing them all temporal as well as spiritual prosperity, we must feel, that in this opposition we make. There is at least principle that eminent die. Wrong or right, it cannot pass away, because what is now is necessary to be done. Ought we examine the circumstances? We have examined them. Ought we to weigh the difficulties of our Government? So far as in us lies we have weighed them. Ought we to perceive the claims of our fellow subjects? We fully recognise them. Ought we to love them as our own countrymen? We heartily love them now. What, then, is to change the principle that has brought 900,000 persons together to oppose the establishment of the Roman Catholic church? If my voice could reach those who have originated this movement, I would, in the most solemn accents I could command, entreat them still to pause, and not to let a resolution that degenerates into obstinacy, while it secures a greater evil than it removes—not to let any feeling of false shame prevent them from declaring that they must, from considerations of policy, if nothing else should guide their decision, determine that they will not take the first step which they know cannot possibly be the last. Perhaps it might be said—I doubt not it will be murmured in many a circle—I doubt not it is rankling now in many a bosom, that these accents of our mischievous in the extreme, that we are exciting a collision between two great tensions which it is awful to contemplate, and if we are not utterly mistaken in our calculation, the very fulfilment of our predictions will make us enemies to the tranquility of our country. But why should it do so? Why, if we are ready, which, perhaps, the government are not ready to do, to grant the Roman Catholics all they fairly claim, if we can point out a course which, at least to us seems straightforward, honourable, and effective, by which they might realise the nation's tranquility: while in our consciences, we believe, that this will only add to its excitement—then would the fault be not ours, but rest on others, whatever might be the amount of collision. and to the magnitude of which I am far from insensible. But when our Irish fellow subjects come calmly to consider that we only ask for ourselves what we would grant to them—that we only do in our own persons what, if honest, they would do themselves—that we really determine that we will not be parties to the endowment of the doctrines that we believe to be false and mischievous; then, I hope that their own good sense will lead them, when passion is over, to perceive that we have not been their enemies, and to question whether others have been their friends. But if I be mistaken in that hope, and eight millions of persons should be stirred up to more intense enmity against the eighteen millions that are banded in defence of Protestantism, then I must ask, Who will be the authors of that fearful collision?—who have rent asunder these masses of empire? It is us, who have maintained this very doctrine year after year? who have declared that whatever was in power we must maintain them? Is it us, who are only clinging to what we know to be truth, and only ask them not to force us to maintain and support that which we know to be error? or, is it those who will not take the course for some obvious to childhood? and by granting every civil privilege that the Roman Catholics can fairly claim, by conceding to them all that justice may demand, yet still leave the Protestantism of this country uninvolved in the support of falsehood, leaving us to maintain unfettered and unimpeached those great truths that we know to be essential to our welfare and to that of others? At all events, I feel that is not presumptuous to declare, that I would not use one single word of disrespect to those whose talents I admire, whose position and office I honour, whose good wishes for their country's welfare I fully believe, and who may have opportunities of political knowledge which do not fall to our lot—and I would be still further from uttering, could I speak the language of 900,000 of these combined persons, one word of menace which their strength of purpose and conscious integrity would defy. Yet still I must in all solemnity and sincerely, declare that, while my mind is solemnised and saddened by the shadows of coming events, though I know not what consequences to myself, to my church, to this nation, to this Government, may result from that wide spread, long lasting, and most efficient agitation which they may be sure will come; and, for my own part, I do not hesitate to declare, that though the earth should quail beneath our feet, and the heavens gather blackness above our heads, and every heart be fainting, and every thought reeling in the conflict, still we mean to persevere in the promotion of those great truths that we hold most dear and in the maintenance of that great cause that God, by his providence, has committed to us to maintain, till the result be appeared in the victory of the gospel over all that would dishonour it; or if not, till we, laying our heads down on the pillow of death, may have the inestimable consolation of feeling, that by the blessing of God, and many a prayer to him for wisdom, humility, moderation, and resolution, we have the happiness of knowing that we have faithfully discharged our solemn duty.

☞ Blanks, Handbills, and Job Printing of all kinds, executed at the Chronicle Office at lowest prices.

THE CHRONICLE.

SAINT JOHN, JULY 11, 1845.

THE English Mail, with dates to 19th July, arrived at our Post Office on Monday. It was brought to Halifax by the Royal Mail steamer *Acadia*, in 11½ days from Liverpool.

JOHN W. GRAY, Esquire, of this city, and Lady, came passengers in the *Acadia*, and arrived here on Tuesday.

The news by the Mail does not appear to be of importance, if we except the passing of the enlarged Maynooth grant, by both Houses of Parliament, but had not at the sailing of the packet received the Royal assent. It appears that 10,025 petitions, signed by 1 232,201 persons, had been presented to the House of Commons against the Maynooth bill; 98 petitions, signed by 17,850 persons, had been presented in favour of the bill.

PROVINCIAL SECRETARYSHIP.—The *Herald* of this morning says—" We learn from an authentic source that the British Government have appointed the Honorable Mr. Saunders to the office of Provincial Secretary of New Brunswick. This intelligence it is said was received at Head Quarters by the last English Mail."

A cause of considerable importance to mercantile interests, and to the purchasers and sellers of timber, has been heard during Wednesday and Thursday before Mr. Justice Peters. It appears that unauthorised Surveyors have been in the practice of surveying timber above the Falls, under which survey it is said, subject to a re-examination in the timber ponds below. The Act of Assembly contemplates but one survey, and the Surveyors have been brought up for the penalty imposed by law for surveying without having been duly qualified. The hearings are deferred until Monday next, and judgment will probably be given on the following day. Messrs. Street & Wardlaw are Counsel for the Defendants.

SAVING THE HARBOUR.—About 4 o'clock on Tuesday morning last a large frame store building suddenly gave way and fell into the harbour. It was owned by Messrs. John Ward & Sons, and Mr. Quail, Rigger, the latter of whom had a sail loft in the building; but fortunately at that early period of the day, no hands were at work. There were in the store six or seven thousand bushels of salt, and a large quantity of cordage, the immense weight of which was no doubt the cause of its fall. About two thousand bushels of salt, we learn, was subsequently saved.

ACCIDENTS.—On Monday a lad named Lawrence Kelly, residing near M'Kay's steam saw mills, had his leg broken in three places in consequence of coming in contact with the machinery of the mills It has since been amputated.

On the 7th instant, an apprentice on board the brig *Nancy*, of Harrington, named Thomas Douglas, fell overboard from the *Bobby*, of London, and was unfortunately drowned. Every exertion was made to save him, but without success.

The Woodstock Telegraph of last Saturday says:—On Monday, as Lieutenant Trower, of the 33rd Regt., and Mr. Beverly Robinson of Fredericton were returning to Head Quarters from this place, their horse took fright near Munton's when Mr. Robinson was thrown from the carriage, and severely injured.

On Thursday as Mr. James Doherty of the Howard Settlement was chopping down a tree, it fell upon him, and killed him on the spot.

On Wednesday Mr. Lot Woodworth an infirm old man, and nearly blind, was precipitated down a steep bank, and severely injured.

THE ARMY.—The 46th regiment embarked on board the *Apollo*, troop ship, at Halifax, on Monday last, and sailed on Wednesday for Quebec.

Another Fire at Quebec.

The Canada Mail brings intelligence of another great fire having occurred at Quebec on the night of the 28th ult. if possible more terrible and destructive than the last, which occurred a month before, destroying fourteen or fifteen hundred houses.—*Two thirds of the ancient city are now in ruins, and twenty thousand persons are stated to be houseless,—* any reduced to beggary.

From the Quebec Canadien, June 30.

The fire broke out at 11 o'clock at night on the 28th June, and excited by a violent east wind, rapidly spread in all directions. The horrors of the occasion were rendered more perceptible by the extreme darkness of the night; and as great was the mass of flame, that the reflection of the burning materials was observed by passengers in the steam boat from Montreal, at a distance of 111 miles from the scene of conflagration, and was distinctly visible at Trois Rivieres, a distance of 90 miles. The streets destroyed are as follow:

From the Walls of the city Westward.—All that part of the street saint George which escaped the late conflagration, with the exception of two houses. That part of st. Olivier street which escaped the same fire, except the house of Mr. Massue: the street Latourelle; the street Richmond; the street of the Hill of saint Genevieve, except the orphan Military Asylum, and eight or nine other houses; the streets Richilieu, D'Aiguillon, saint Jean, saint Joachim, saint Gabriel, saint Jacques, New, and Artillery, except the British Canadian school, the house of Mr. Primeau, and the south side of saint Joachim street.

Parallel with the Walls—the street Glacis, and saint Francis: all that part of saint Eustache street north of Artillery street; Stewart's lane; all that part of the streets saint Augustine, saint Simon and saint Genevieve to the north of Artillery street, with four or five houses on each to the south of the latter street; Jupiter street; and a number of houses to the south of Artillery street, and between Artigny, saint Michael and Lachevrotiere street.

The number of houses destroyed by this calamitous fires from *fourteen to fifteen hundred*, and includes fourteen houses belonging to the Royal Artillery, which were destroyed by order of the municipal authorities in order to save the rest of the suburb of saint Louis.

The public institutions destroyed are the house and school of the Education society, the Catholic Orphan Asylum, the Patrigue school, the Protestant Cemetery Chapel, and the Wesleyan chapel in Artillery street.

We Lordship the Bishop of Montreal, and Monseigneur the Bishop of Sidyme, with the honorables W. Cothcart, L. Massue and G. Pemberton leave here to-day (says *Le Canadien*) as a deputation to his Excellency the Governor General, for the purpose of beseeching his Excellency, in the name of suffering humanity, to advance money on the responsible of the administration, or immediately to convoke the Legislature, for the purpose of granting relief to the unfortunate sufferers, who now compose two thirds of the population of the city of Quebec.

The following Address, from the Pastor and Wardens of the Church at Norton, has been handed to us for insertion:

May it please Your Lordship—

We the representatives of the Members of the Church of England and Ireland in the Parish of Norton, sincerely thank your Lordship for the early opportunity of welcoming yourself and family to the shores of your newly constituted Diocese.

Descendants of those Loyal