

ing an imputation upon his impartiality—and, instead of inflicting a punishment commensurate with the heinousness of their crime, he, in nearly every case, mitigated the punishment assigned by law. Gleave, who was convicted of trampling upon the cross, and who was described by the judge as having been "concerned in all the outrages; seen not only stirring the fire before Mr. Frith's house, where all the articles from the house and chapel were consumed, but also coming out of the vestry which had been broken into." This prime mover received, indeed, the punishment of two years' imprisonment, with hard labor.

But compare this with the sentence on Mulligan—Mulligan the Irish Catholic, Mulligan convicted neither of house-burning nor of sacrilege, but of "manslaughter," of manslaughter occurring in a general row, not in a special quarrel, in which deadly malice might have instigated the fatal blow, but in a general melee, which chance, rather than premeditation, brought him and the alleged victim in contact. Whilst this "Irish Papist," who might have been sentenced according to law to a few months' imprisonment, is transported for fifteen years, the house-burner, the chapel wrecker, the desecrator of the cross, he who trampled upon the sacred emblem of our common salvation; gets two years' imprisonment, and his accomplices, Peed and Buttery, who had aided him in the same sacrilegious work; were sentenced each to eighteen months' imprisonment, giving a still more marked contrast to the punishment inflicted upon the unfortunate Mulligan.

The ringleaders have yet escaped. Will the government render its "best assistance" for their apprehension and punishment? "It cannot be," said the judge, "but that some respectable persons will come forward and mention the individuals whom they saw engaged in those riots." We doubt it. The government will give no aid, and why should the loyal inhabitants act in opposition to the known wishes of the government? —Dublin Freeman.

THE NEWMAN INDEMNITY FUND.

(From the Dublin Telegraph.)

The Ministerial newspapers have had the baseness to attempt to check the collection of funds for the expenses of Dr. Newman's prosecution. They desire to see that illustrious man, whose services to the Catholic Church fill them with rage, imprisoned for the rest of his life. With this view, the Morning Herald, for instance, affects to consider it a reproach to the Catholic body, that the Catholics are subscribing to show their sympathy with a convicted libeller, and goes on to boast, that Protestants would never think of doing so. Those who say this well know, that all fair men, of all religions and political parties, are agreed, that the conviction of Dr. Newman was not for publishing a libel, but for defending the Catholic faith—not for being the libeller of Achilli, but for being Rector of the Catholic University. This it is for which we defend him, because we know him to be an innocent sufferer for justice sake, and desire to share with him, if it may be, both the cross and the crown. The Government paper goes on to state, as a fact, that the expense of the defence was defrayed by the Cardinal Archbishop of Westminster, whom it declares to have enormous wealth. There are here two distinct and, we fear, intentional falsehoods. The English Bishops, and the Cardinal among the rest, are even poorer than those of Ireland (for, although they have a handful of persons in easy circumstances, their flocks are, beyond comparison, less numerous); and in this particular case we have ascertained that the expenses (which the Cardinal could no more have met than Dr. Newman) were defrayed by money which Dr. Newman was obliged to borrow at interest for that purpose, and that he has no means (except those furnished by the liberality of the faithful) to defray either interest or principal. The malignant falsehoods of the Herald only show the rage of the persecutors, at finding that the charity and piety of the Catholics threaten to deliver their victim out of their hands. But we sincerely believe that their malice has overshot itself—that they have served the cause of the Church, which they thought to crush in the person of this illustrious man. The subscription is spreading, not only in England and Ireland, but in France and Germany, and, we expect soon to hear, in America. Every man who contributes anything to it will be drawn nearer to the Catholic Church of England, and he will, moreover, feel in his own person, and, therefore, be less likely to forget the notorious fact (confessed even by the Times, and which, therefore, we imagine few will have the audacity to deny), that between Catholic and Protestant justice is not to be expected in an English tribunal. Upon you, Protestants of England—upon your boasted ermine, once called spotless, but spotless now no more—upon your world-honored institutions, not upon the great Oratorian, falls the shame of the late events.—The Catholics of the world are subscribing to redress wrongs inflicted by the injustice and partiality of your judges, and the falsehood of your juries.

(From the Tablet.)

We are delighted to see that the subscriptions for Doctor Newman are likely to be both very general throughout Christendom, and very handsome in their amount. England, as is fitting—we can hardly say sets the example, because other countries have not waited for an example to be set them—but takes upon herself the share of burthen which belongs to her.—As the Dublin resolutions of last week very properly expressed it, London is the centre of the movement, and if an impulse be necessary, it is from that centre the impulse ought to spring; and from London accordingly whatever encouragement can be given to the subscription is proceeding. The Cardinal Archbishop of Westminster has addressed to all his Clergy a circular calling upon them to receive the contributions of the faithful towards defraying the expenses of the late trial. A committee has been formed to carry out this purpose. The Earl of Arundel and Surrey and the Chevalier de Zolneta have been appointed treasurers to the fund; and by an advertisement in another column we see that the Very Rev. Dr. Whitty, Vicar-General and Provost of the diocese, acts as secretary to the committee. As evidence of the zeal for doing the work in the diocese of Westminster, we may point to Islington, where, at the request of the Rev. Mr. Oakeley, some of the leading Catholics of his congregation have undertaken to raise subscriptions, and amongst the poorer part of the flock a penny collection is being made, under the patronage of Our Lady and St. John the Evangelist.

The French subscriptions are also proceeding liberally, above £300, having already been raised, for

which we are in great part indebted to the spontaneous exertions of the *Univers*.

In Germany the editors of the *Deutsche Volkshalle* are made the depositaries of "sums of money addressed to them from all quarters," to sustain Dr. Newman against his persecutors.

Holland is not less ready to respond to the call.—The *Tijds*, the Catholic journal of Amsterdam, animated by the example of the *Univers*, "ardently desires to take part in this homage rendered to our Church in the person of Dr. Newman;" appeals to its readers for their support; and has already announced a first list of subscriptions, amounting to four hundred francs.

JOHN MITCHEL AND THE EXILES.

Letters have been received in this city from Mitchel. They breathe that lofty patriotism and manhood which so characterized the first and greatest felon. We are happy to state that he is in excellent health, and feels stronger than for many years previous. He is residing with his family on a large farm, over fifty acres of which is in a state of cultivation, and there the hero martyr expects to eke out his term of transportation in raising sheep and furnishing butter to the colonists of Van Dieman's Land. Mrs. Mitchel, who, it will be remembered, shares her noble husband's love of country and hopeful spirit is with him, and in good health. Smith O'Brien has given up his position of tutor to a Doctor's family he had there, his health still continuing in such a precarious state as to need some more vital exercise and exciting allurement than the dull, stupid monotony of "teaching the young idea how to shoot." The lovable John Martin resides with his friend Mitchel and teaches school. Happy scholars—you never may read:

"The day's disasters in the master's face."

The gallant Kevin O'Doherty is engaged in a dispensary at Bothwell, continuing his "surgical operations." Sad transition for the young revolutionist—instead of breaking crowns to be mending them.

Another item of news in these letters is of particular interest, more especially to one "poor exile far away." The wife of Thos. Francis Meagher has given to him a son, and to old England another rebel, for of course the baby is always "the dead image of his father." We heartily congratulate the escaped felon and the exiles on this accession to their ranks. We are happy to state that Mrs. Meagher was in good health; also, the baby, who is a fine little fellow, and named Henry Emmet Fitzgerald.—N. Y. Truth Teller.

REVIVAL OF CONVOCATION.—The very serious obstacle that seem to hinder an approach to uniformity of doctrine in the Church of England, without a schism in that body, amount to this, that on the questions likely to be the earliest discussed there are divisions among the professed theologians of the Church, which have been recognised, argued about, and acted upon for three hundred years, and which remain now much in their essence what they were at first. Convocation can scarcely hope to heal those divisions; and to drive either party out of the communion of the Church would be the most fatal triumph for the other party and for the Church herself. But, besides the differences among what are generally called orthodox Churchmen, it is impossible to avoid knowing that among the laymen who find in the worship and symbols of the Church of England what satisfies their religious consciousness, there is the wildest possible disagreement as to points of doctrine; but they prefer her to any other communion, because of the very laxity and indefiniteness of her exactions in these matters. Many of the most learned of the Clergy are supposed to be in the same state of mind. Now, while things are allowed to remain quiet—while a general consent to the national form of religion is all that is implied by adherence to the national Church—all such men adhere to it, and its power for good is, we believe, greatly increased by their adherence; but attempt to make its articles more explicit and more binding upon the consciences of individual members, and one of two results appears imminent—either the Church will, by narrowing its basis, lose the hold it has at present upon a large and still more influential portion of the community; or this untheological portion of the community will insist upon raising its voice in convocation, and every proposition that the Church reposes on will come into discussion, from the existence of God to the regeneration of infants by baptism. These persons will urge, not without justice, that if the national Church is going to reconstitute itself, it must do so upon the *bona fide* belief of the nation; that if the status is to be disturbed no limit can be allowed to the discussion of constituent principles in any direction, but there must be perfect freedom of speech, perfect freedom of decision, and the question put must be in somewhat this form—"In virtue of what common belief about the universe, its maker, and our relations to it and to him, are we English, a nation, and not an aggregation of mere buyers and sellers?" Sooner or later, we imagine, even so wide would be the questions which convocation would find itself called upon to solve, if it once entered upon the discussion of theological doctrines; unless, indeed, long before that period of affairs, men came to the conviction that the Church they were seeking to constitute was there already, by the very fact of those common beliefs—that these were the moving and formative forces of society, and being actual living facts, needed no adherence by subscription nor statement upon paper, but were ever finding their genuine expression in the outward and inward life, in the policy, the commerce, the literature, and the art of the nation.—Spectator.

TELEGRAPH TO EUROPE.—The London correspondent of the *National Intelligencer* makes this announcement:—"We yesterday heard the particulars of a new and very promising project to establish a submarine telegraph between Great Britain and the continent of North America. The transit line of this telegraph will be, throughout its entire length, as well as its commencement and its termination, on a route which no former project has been alluded to. The obstacles to its execution are few and easily surmounted. Careful calculations have been made, which show that the expense will not exceed one-fourth part of the most moderate preceding estimate. The liability to accident and derangement will be very small, and when they do occur they can be easily and promptly remedied. This project will unite every point in North America with every point in Europe which is at present reached by the electric telegraph; and an eastern arm of the projected submarine telegraph will bring the nations of Norway, Sweden, Denmark, and Russia

into connexion with all the lines of telegraphic despatch by their respective caps—Bergen, Stockholm, Copenhagen, and St. Petersburg. This eastern arm is, of course, to be constructed by a separate and additional capital. The British government approve of the plan, and many scientific and practical men, to whom it has been submitted, entertain no doubt of its success. We hope in the course of a week or two to send you a chart of its intended route, with particulars of plans, estimates, &c. Should this idea be carried out, and we perceive no reason why it should not, there will be an almost instantaneous communication established between nearly every principal place in North America and Europe. What will the science and perseverance of the age attempt next?"

The Hanoverian Government has just published an order forbidding all meetings of Anabaptists, and threatening with imprisonment any foreign missionary of that sect, who shall attempt to preach in the Hanoverian territory.

The Austrian *Lloyds* contradicts the statement of General Georgy being about to be transferred to the fortress of Kufstein. He is to remain at Klagenfurth.

ARTFUL DODGE.

A gentleman from Paris writes the following:—I saw through one of the windows of the Mayor's office, in the twelfth arrondissement, what seemed to be the body of a negro hanging by the neck. At the first glance, and even at the second, I took it for a human being, whom disappointed love, or perhaps an expeditious judge, had disposed of so suddenly; but I soon ascertained that the ebony gentleman in question was only a large doll, as large as life. What to think of this I did not know, so I asked the door keeper the meaning of it.

"This is the Contraband museum," was the answer; and on my showing a curiosity to examine it, he was kind enough to act as my cicerone.

In a huge, dirty room, are scattered over the floor, on the walls and along the ceilings, all the inventions of roguery which had been confiscated from time to time by those guardians of the law, the revenue officers.

It is a complete arsenal of the weapons of smuggling; all, unfortunately, in complete confusion.

Look before you; there is a hogshead dressed up as a nurse, with a child that holds two quarts and a half. On the other side are logs hollow as the Trojan horse, and filled with armies of cigars. On the floor lies a huge box constricted gorged with China silks; and just beyond it, a pile of coal curiously perforated with spoils of cotton.

The colored gentleman who excited my sympathy first, met with his fate under the following circumstances:—

He was built of tin, painted black, and stood like a heyduck or Ethiopian chasseur on the foot of a carriage, fastened by his feet and hands. He had frequently passed through the gates, and was well known by sight to the soldiers, who noticed he was always showing his teeth, which they supposed to be the custom of his country.

One day the carriage to which he belonged was stopped by a crowd at the gate. There was a grand chorus of yells and oaths, the vocal part being performed by the drivers and cartmen, the instrumental by their whips.

The negro, however, never spoke a word. His good behaviour delighted the soldiers who held him as an example to the crowd.

"Look at the black fellow," they said, "see how well he behaves! Bravo, nigger, bravo!"

He showed a perfect indifference to their applause. "My friend," said a clerk at the barrier, jumping upon the foot-board, and slapping our sable friend on the shoulder, "we are really much obliged to you."

Oh, surprise! the shoulder rattled. The officer was bewildered; he sounded the footman all over and found he was made of metal, and as full as his skin would hold of the very best contraband liquor, drawn from his foot.

The juicy mortal was seized at once, and carried off in triumph.

The first night the revenue people drank up his shoulders, and he was soon bled to death. It is now nearly six years since he lost all the moisture of his system, and was reduced to a dry skeleton.

A QUEER PROTESTANT SECT.

At the distance of about one half mile from the village of the Shakers in Canterbury, N. H., there is to be seen in a pasture, far from any public road, a marble stone, in height about seven feet, which was brought from Lebanon, N. Y., the head quarters of the Shakers, about six years since, and erected by special command of Heaven, as an object of worship by the holy anointed elders of this novel sect and their deluded followers. The devotion around this stone, consists of kneeling, tumbling, wailing, singing, dancing, and other antics too numerous to mention, which so forcibly remind the spectator of the worship of the Hindus, that he can hardly persuade himself that he is in America.

The Shakers of Lebanon have their "holy mountain" situated about two miles from their principal village, up to which they make a formal pilgrimage once a year, to worship "after their fashion." They go up in "families," each family comprising one of the three distinct "orders" into which the "community" is divided.—The "holy place" is located upon the top of one of the highest peaks of the picturesque and famed "Berkshire Hills," and commands one of the most charming semi-mountain views we ever beheld. In one direction the Catskill Mountains are seen towering to the clouds; and with a glass in a clear day the Hudson river may be seen for 30 or 40 miles of its course below this city.—Lebanon Springs, and all their vicinage of nearly unequalled pastoral scenery, are spread out at the foot of the hill towards the west. Eastwardly lies in full view the beautiful village of Pittsfield—one of the rural gems of Massachusetts—encircled with its fine farms, and dotted with large, bright spots, which a closer inspection show to be lakes, or "ponds" as they call them "over there." Beyond tower the mountains in the vicinity of Williamstown, North Adams, and other villages in that region. Towards the south-west lies a portion of the valley of the Housatonic, and at several points the river, here scarcely larger than a respectable mill stream, sparkles in the sun, as it flows on its course towards Long Island Sound.

Such is, in brief, the splendid scene spread out before the beholder, as he stands within the sacred en-

closure of a strange superstition, upon the top of the Shakers' "holy mountain." A space of about an acre is encompassed with a handsome board fence, and is covered with grass, which is taken care of as sedulously as if it occupied the centre of some gentleman's fine park, in front of his lovely mansion, and where all the world might see it. On the east side of the enclosure stands a plain frame building, about 40 feet long and perhaps 15 feet wide, one story high, and having two entrance in front. This is occupied by the Shakers during a portion of the time devoted to their annual pilgrimage to the place.—Towards the southwest corner of the lot, and nearly opposite this structure, is a small oblong enclosure, the earth of which is raised about a foot above the surface. In the centre of this there formerly stood erect a marble slab, the inscription upon which commemorated the discomfiture and burial of no less a personage than the Devil himself, who was driven to this spot by Mother Ann, the great foundress of Shakerism, and its canonised Saint, and who, being fairly cornered, was effectually exorcised into the very hands of the "everlasting hills," where, so far as the Shakers are concerned, he has remained ever since, and has "ceased from troubling." (We wish we could say as much for some other "communities;" we "wot of.")

The stone was broken off near the ground, several years since, by some sacrilegious vandals, and has never been re-erected. The visitors can only see where it was, by what remains of it in the ground.

It is to commemorate this great occurrence in their "strange eventful history," that the Shakers annually gather upon this hill-top for worship, and curious and inexpressible are their ceremonies on that occasion. They consist mainly, however, in a sort of polking about the Devil's Sepulchre, mingled with the oddest singing ever heard in such a strange place, and all manner of antics, gesturing and grimaces, expressive, no doubt, of infinite joy over the final discomfiture of his Satanic Majesty.—*Albany Register*.

SINGULAR EFFECT OF PROTESTANT TRACTS.—We copy from the N. Y. Tribune the following testimony to the effects of Protestant missionary enterprise:—

"While distributing his tracts one day among the brothels, an old withered woman who had kept her house there twenty years, told him 'she liked their tracts, and the preaching. She kind o' thought it did her gals good. They allers got more drunk afterwards!'"

INFORMATION WANTED,

OF MICHAEL BUTLER, a child three years old, fair hair, blue eyes, small features, and red complexion. This child was stolen from his father's residence, Almet Island, on the 30th of July, and is supposed to have been conveyed to some place convenient to Montreal. Any information that may lead to his recovery, addressed to the Rev. Mr. Lyden, Almet Island, will be gratefully received by his father, MICHAEL BUTLER.

NOW OPEN AT ODD FELLOWS' HALL, GREAT ST. JAMES STREET,

A GRAND EXHIBITION OF SCRIPTURAL STATUARY, Comprising a large Collection OF FIGURES THE SIZE OF LIFE, Executed by Mrs. PELBY, of Boston.

TRIAL OF CHRIST Before Pontius Pilate, the Governor of Judea, and Caiphas, the High Priest. A splendid group of Priests, Soldiers, Scribes, &c., comprising Twenty-five Figures.

CHRIST BLESSING LITTLE CHILDREN. JESUS DEAD!

A beautiful and imposing Scene, comprising 5 Figures CHRIST PRAYING ON THE MOUNT OF OLIVES.

LAST SUPPER—OUR SAVIOUR UPON THE CROSS.

Admittance—25 Cents. Children, 12½ Cents. For Schools in a body Half-price. Open every day from 10 a.m. to 10 p.m.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, Bacon, and a good assortment of other Articles, for sale at No. 10, St. Paul Street. JOHN PHELAN. Montreal, August 20, 1852.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office, and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

Montreal, May 6, 1852.

M. P. RYAN.

NEW BOOKS AND NEW EDITIONS,

JUST PUBLISHED AND FOR SALE

BY THE SUBSCRIBERS.

Cottage Conversations. By Mary Monica,	2 6
Cobbett's Legacies to Parsons and Laborers (being a sequel to the History of the Reformation); 18mo. muslin,	1 10½
The Spirit of the Nation, and other select Political Songs. By the Writers of the Dublin Newspaper Press; 18mo. muslin; price only	1 3
Moore's Irish Melodies, with a sketch of his life,	1 3
The Sparrow. By Paul Peppergrass, Esq.; Part 2	1 3
The Works of Bishop England; 5 vols.,	50 6

D. & J. SALLIER & Co.,

Corner of Notre Dame & St. Francis Xavier Streets, Montreal, July 21.