

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, SEPTEMBER 10, 1852.

NO. 5.

THE VERY REV. DR. NEWMAN.

The following beautiful discourse was preached by the above distinguished divine in the Synod of Oscott, on Tuesday, July 13th, under the designation of "The Second Spring":—

"Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, the rain is over and gone. The flowers have appeared in our land."—*Words taken from the second chapter of Solomon's Canticle of Canticles.*

We have familiar experience of the order, the constancy, the perpetual renovation of the material world which surrounds us. Frail and transitory as is every part of it, restless and migratory as are its elements, never-ceasing as are its changes, still it abides. It is bound together by a law of permanence, it is set up in unity; and, though it is ever dying, it is ever coming to life again. Dissolution does not give birth to fresh modes of organisation, and one death is the parent of a thousand lives.—Each hour, as it comes, is but a testimony, how fleeting, yet how secure, how certain, is the great whole. It is like an image on the waters, which is ever the same, though the waters ever flow. Change upon change—yet one change cries out to another, like the Seraphim, alternately, in praise and in glory of their Maker. The sun sinks to rise again; the day is swallowed up in the gloom of night, to be born out of it, as fresh as if it had never been quenched. Spring passes into summer, and through summer and autumn into winter, only the more surely, by its own ultimate return, to triumph over that grave, towards which it resolutely hastened from its first hour. We mourn over the blossoms of May, because they are to wither; but we know, withal, that May is one day to have its revenge upon November, by the revolution of that solemn circle which never stops, which teaches us in our height of hope, ever to be sober, and in our depth of desolation, never to despair.

And forcibly as this comes home to every one of us, not less forcible is the contrast which exists between this material world, so vigorous, so reproductive amid all its changes, and the moral world, so feeble, so downward, so resourceless amid all its aspirations. That which ought to come to nought, endures; that which promises a future disappoints, and is no more. The same sun shines in Heaven from first to last; and the blue firmament, the everlasting mountains, reflect his rays; but where is there upon earth the champion, the hero, the law-giver, the body politic, the sovereign race, which was great three hundred years ago, and is great now? Moralists and poets, often do they descend upon this innate vitality of matter, this innate perishableness of mind. Man rises to fall: he tends to dissolution the moment he begins to be; he lives on, indeed, in his children, he lives on in his name, he lives not on in his own person. He is, as regards the manifestations of his nature here below, as a bubble that breaks, and as water poured out upon the earth. He was young, he is old, he is never young again. It is the lament over him, poured forth in verse and in prose, by Christians and by heathen. The greatest work of God's hands under the sun, he, in all the manifestations of his complex being, is born only to die.

His bodily frame first begins to feel the power of this constraining law, though it is the last to succumb to it. We look at the bloom of youth with interest, yet with pity; and the more graceful and sweet it is, with pity so much the more; for, whatever be its excellence and its glory, soon it begins to be deformed and dishonored by the very force of its living on. It grows into exhaustion and collapse, fill at length it crumbles into that dust out of which it was originally taken.

So is it, too, with our moral being, a far higher and diviner portion of our natural constitution; it begins with life, it ends with what is worse than the mere loss of life, with a living death. How beautiful is the human heart, when it puts forth its first leaves, and opens, and rejoices in its spring-tide.—Fair as may be the bodily form, fairer far, in its green foliage and bright blossoms, is natural virtue. It blooms in the young, like some rich flower, so delicate, so fragrant, and so dazzling. Generosity and lightness of heart, and amiableness—the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part—are not these beautiful?—and are they not dressed up and put out for admiration in their best shapes, in tales and in poems?—and ah! what a prospect of good is there!—who could believe that it is to fade?—and yet, as night follows upon day, as decrepitude follows upon health, so surely are failure, and overthrow, and annihilation the issue of this natural virtue, if time only be allowed it to run its course. There are those who are cut off in the first opening of this excellence, and

then, if we may trust their epitaphs, they have lived like angels; but wait a while, let the bright soul go through the fire and water of the world's temptations, and seductions, and corruptions, and transformations, and, alas! for the insufficiency of nature, alas for its powerlessness to persevere, its waywardness in disappointing its own promise! Wait till youth has become age; and not more different is the miniature which we have of him when a boy, when every feature spoke of hope, put side by side of the large portrait painted to his honor, when he is old, when his limbs are shrunk, his eye dim, his brow furrowed, and his hair grey, than differs the moral grace of that boyhood from the forbidding and repulsive aspect of his soul, now that he has lived to the age of man. For moroseness, and cynicism, and selfishness is the ordinary winter of that spring.

Such is man in his own nature, and such, too, is he in his works. The noblest efforts of his genius, the conquests he has made, the expansive influence he has exerted, the nations he has civilised, the states he has created, they outlive himself, they outlive him by many centuries, but they tend to an end, and that end is dissolution. Powers of the world, sovereignties, dynasties, sooner or later come to nought: they have their fatal hour. The Roman conqueror shed tears over Carthage, for in the destruction of the rival city, he discerned too truly an augury of the fall of Rome; and at length with the weight and the responsibilities, the crimes and the glories of centuries upon centuries, the imperial city fell.

Thus man and all his works are mortal; they die, and they have no power of renovation.

But what is it, my Fathers, my Brothers, what is it that has happened in England just at this time? Something strange is passing over this land, by the very surprise, by the very commotion, which it excites. Were we not near enough the scene of action to be able to say what is going on—were we the inhabitants of some sister planet, possessed of a more perfect mechanism than this earth has discovered for surveying the transactions of another globe—and did we turn our eyes thence towards England just at this season, we should be arrested by a political phenomenon as wonderful as any which the astronomer notes down from his physical field of view. It would be the appearance of a national commotion, almost without parallel, more violent than has happened here for centuries—at least in the judgments and intentions of men, if not in act and deed. We should note it down, that soon after St. Michael's day, 1850, a storm arose in the moral world, so furious as to demand some great explanation, and to rouse our intense desire to gain it. We should observe it increasing from day to day, and spreading from place to place without remission, almost without lull, up to this very day, when perhaps it threatens worse still, at least gives no sure prospect of alleviation. Every party in the body politic undergoes its influence—from the Queen upon her throne, down to the little ones in the infant or day school. The ten thousands of the constituency, the sum total of Protestant sects, the aggregate of religious societies and associations, the great body of established clergy in town and country, the bar, even the medical profession, nay, even the circle of literary men, every class, every interest, every fringeside gives tokens of this ubiquitous storm. This would be our report of it, seeing it from the distance, and we should speculate on the cause. What is it all about? against what is it directed? what wonder has happened upon earth? what prodigious, what preternatural event is adequate to the burden of so vast an effect?

We should judge rightly in our curiosity about such a phenomenon; it must be a portentous event, and such it is. It is an innovation, a miracle, I may say, in the course of human events. The physical world revolves year by year; but the political order of things does not renew itself, does not return; it continues, but it proceeds; there is no retrogression. This is so well understood by men of the day, that with them progress is idolized as another name for good. The past never returns—it is never a good; if we are to escape existing ills, it must be by going forward. The past is out of date; the past is dead. As well may the dead live to us, as well may the dead profit us, as the past return. This, then, is the cause of this national transport, this national cry, which encompasses us. The past has returned, the dead lives. Thrones are overturned and are never restored; states live and die, and then are matter only for history. Babylon was great, and Tyre, and Egypt, and Nineveh, and shall never be great again. The English Church was, and the English Church was not, and the English Church is once again. This is the portent, worthy of a cry. It is the coming in of a Second Spring; it is a restoration in the moral world, such as that which yearly takes place in the physical.

Three centuries ago, and the Catholic Church, that great creation of God's power, stood in this land

in pride of place. It had the honors of near 1,000 years upon it; it was enthroned in some twenty sees up and down the broad country; it was based in the will of a faithful people; it energised through ten thousand instruments of power and influence; and it was ennobled by a host of saints and martyrs. The churches, one by one, recounted and rejoiced in the line of glorified intercessors, who were the respective objects of their grateful homage. Canterbury alone numbered perhaps some sixteen, from St. Augustine to St. Dunstan and St. Elphege, from St. Anselm and St. Thomas, down to St. Edmund. York had its St. Paulinus, St. John, St. Wilfred, and St. William; London, its St. Erconwald; Durham its St. Cuthbert; Winton its St. Swithun. Then there was St. Aidan of Lindisfarne, and St. Hugh of Lincoln, and St. Chad of Lichfield, and Thomas of Hereford, and St. Oswald and St. Wulstan of Worcester, and St. Osmund of Salisbury, and St. Birinus of Dorchester, and St. Richard of Chichester. And then, too, its religious orders, its monastic establishments, its universities, its wide relations all over Europe, its high prerogative in the temporal state, its wealth, its dependencies, its popular honors—where was there in the whole of Christendom a more glorious hierarchy? Mixed up with the civil institutions, with king and nobles, with the people, found it in every village and in every town, it seemed destined to stand, so long as England stood, and to outlast, it might be, England's greatness.

But it was the high decree of heaven, that the majesty of that presence should be blotted out. It is a long story, my Fathers and Brothers—you know it well. I need not go through it. The vivifying principle of truth, the shadow of St. Peter, the grace of the Redeemer, left it. That old Church on its day became a corpse, (a marvellous, an awful change!) and then it did but corrupt the air which once it refreshed, and cumber the ground which once it beautified. So all seemed to be lost; and there was a struggle for a time, and then its Priests were cast out, or martyred. There were sacrileges innumerable. Its temples were profaned or destroyed; its revenues seized by covetous nobles, or squandered upon the ministers of a new faith. The presence of Catholicism was at length simply removed—its grace disowned—its power despised—its name, except as a matter of history, at length almost unknown. It took a long while to do this thoroughly; much time, much thought, much labor, much expense; but at last it was done. Oh, that miserable day, centuries before we were born! What a martyrdom to live in it, and see the fair form of Truth, moral and material, hacked piecemeal, and every limb and organ carried off and burned in the fire, or cast into the deep! But at last the work was done. Truth was disposed of, and shovelled away, and there was a calm, a silence, a sort of peace;—and such was about the state of things when we were born into this weary world.

My Fathers and Brothers, you have seen it on one side, and some of us on another; but one and all of us can bear witness to the fact of the utter contempt into which Catholicism had fallen by the time that we were born. You, also, know it far better than I can know it; but it may not be out of place, if by one or two tokens, as by the strokes of a pencil, I bear witness to you from without, of what you can witness so much more truly from within. No longer the Catholic Church in the country;—nay, no longer, I may say, a Catholic community;—but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been the "Roman Catholics;"—not a sect even—not an interest—not, as men conceived of it, a body, however small, representatives of the Great Communion abroad—but a mere handful of individuals, who might be counted, like the pebbles and *debris* of the great deluge, and who, forsooth, merely happened to retain opinions, which, in their day, were the profession of a Church. Here a set of poor Irishmen, coming and going at harvest time, or a colony of them lodged in a miserable quarter of the vast metropolis. There, perhaps, an elderly person, seen walking in the streets, grave and solitary, and strange, though noble in bearing, and said to be of good family, and—a "Roman Catholic." An old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching to it that "Roman Catholics" lived there; but who they were or what they did, or what was meant by calling them Roman Catholics, no one could tell;—though it had an unpleasant sound, and told of form and superstition. And then, perhaps, as we went to and fro, looking with a boy's curious eyes through the great city, we might come to-day upon some Moravian chapel, or Quaker's meeting house, and to-morrow on a chapel of the "Roman Catholics;" but nothing was to be gathered from it, except that there was lights burning there, and some boys in white, swinging censers; and what it all meant could only be learned

from books, from Protestant histories and sermons, and they did not report well of "the Roman Catholics," but on the contrary, deposed that they once had power and had abused it. And then, again, we might, on one occasion, hear it pointedly put out by some literary man, as the result of his careful investigation, and as a recondit point of information, which few knew, that there was this difference between the Roman Catholics of England and the Roman Catholics of Ireland, that the latter had Bishops, and the former were governed by four officials, called Vicars Apostolic.

Such was about the sort of knowledge possessed of Christianity by the heathens of old time, who persecuted its adherents from the face of the earth, and then called them a *gens lucifuga*, a people who shunned the light of day. Such were Catholics in England, found in corners, and alleys, and cellars, and the housetops, or in the recesses of the country; cut off from the populous world around them, and dimly seen as if through a mist or in twilight, as ghosts sitting to and fro, by the high Protestants, the lords of the earth! At length so feeble did they become, so utterly contemptible, that contempt gave birth to pity, and the more generous of their tyrants actually began to wish to bestow on them some favor, under the notion that their opinions were simply too absurd ever to spread again, and that they themselves, were they but raised in civil importance, would soon unlearn and be ashamed of them. And thus, out of mere kindness to us, they began to blaspheme our doctrines to the Protestant world, that so our very idleness might be our plea for mercy.

A great change, an awful contrast, between the time-honored Church of St. Augustine and St. Thomas, and the poor remnant of their children in the beginning of the nineteenth century! It was a miracle, I might say, to pull down that lordly power; but there was a greater and truer one in store. No one could prophesy its fall, but still less would any one have ventured to prophesy its rise again. The fall was wonderful; still after all it was in the order of nature—all things come to nought. Its rise again would be a different sort of wonder, for it is in the order of grace, and who can hope for miracles, and such a miracle as this? Has the whole course of history a like to show? I must speak cautiously and according to my knowledge, but I recollect no parallel to it. Augustine, indeed, came to the same island to which the early Missionaries had come already; but they came to Britons, and he to Saxons. The Arian Goths and Lombards too cast off their heresy in St. Augustine's age and joined the Church, but they had never fallen away from her. The inspired Word seems to imply the almost impossibility of such a grace as the renovation of those who have crucified to themselves again and trodden under foot the Son of God. Who then could have dared to hope that, out of so sacrilegious a nation as this is, a people would have been formed again unto their Saviour? What signs did it show that it was to be singled out from among the nations? Had it been prophesied some fifty years ago, would not the very notion have seemed preposterous and wild?

My Fathers, there was one of your own order then in the maturity of his powers and his reputation. His name is the property of this diocese, yet is too great, too venerable, too dear to all Catholics, to be confined to any part of England, when it is rather a household word in the mouths of all of us. What would have been the feelings of that venerable man, the champion of God's ark, in an evil time, could he have lived to see this day? It is almost presumptuous for one who knew him not to draw pictures about him, and his thoughts, and his friends, some of whom are even here present; yet am I wrong in fancying that a day such as this, in which we stand, would have seemed to him a dream, or if he prophesied of it, to his hearers, nothing but a mockery?—Say that one time, rapt in spirit, he had reached forward to the future, and that his mortal eye had wandered from that lowly chapel in the valley which had been for centuries in the possession of Catholics, to the neighboring height, then waste and solitary. And let him say to those about him, "I see a bleak mount, looking upon an open country, over against that huge town, to whose inhabitants Catholicism is of so little account. I see the ground marked out, and an ample enclosure made; and plantations are rising there; clothing and circling in the space. And there on that high spot, far from the haunts of men, yet in the very centre of the island, a large edifice, or rather pile of edifices, appears, with many fronts and courts, and long cloisters and corridors, and story upon story. And there it rises under the invocation of the same sweet and powerful name, which has been our strength and consolation in the Valley. I look more attentively at that building, and I see it is fashioned upon that ancient style of art which brings back the past, which had seemed to be perishing from off the face of the

earth, or to be preserved only as a curiosity, or to be imitated only as a fancy. I listen, and I hear the sound of voices, grave and musical, renewing the old chant, with which Augustine greeted Ethelbert in the free air upon the Kentish strand. It comes from a long procession, and it winds along the cloisters. Priests and religious, theologians from the schools, and canons from the Cathedral, walk in due precedence. And then there comes a vision of well nigh twelve mitred heads; and last I see a Prince of the Church, in the royal dye of empire and of martyrdom, a pledge to us from Rome of Rome's unwearied love, a token that that goodly company is firm in Apostolic faith and hope. And the shadow of the Saints is there;—St. Benedict is there, speaking to us by the voice of Bishop and of Priest, and counting over the long ages through which he has prayed and studied, and labored; there, too, is St. Dominic's white wool, which no blemish can impair, no stain can dim;—and if St. Bernard be not there, it is only that his absence may make him remembered the more. And the princely patriarch, St. Ignatius, too, the St. George of the modern world, with his chivalrous lance run through his writhing foe, he, too, sheds his blessings upon that train. And others, also, his equals or his juniors in time, whose pictures are above our altars, or soon shall be, the surest proof that the Lord's arm has not waxen short, nor His mercy failed—they, too, are looking down from their thrones on high upon the throng. And so that high company moves on into the holy place; and there with august rite and awful sacrifice, inaugurates the great act which brings it thither. What is that act? it is the first Synod of a new Hierarchy; it is the resurrection of the Church!

O my Fathers, my Brothers, had that revered Bishop so spoken then, who that had heard him but would have said that he spoke what could not be? What! those few scattered worshippers, the Roman Catholics to form a Church? Shall the past be rolled back? Shall the grave open? Shall the Saxons live again to God? Shall the shepherds, watching their flocks by night, be visited by a multitude of the heavenly army, and hear how that their Lord had been new born in their own city? Yes; for grace can, when nature cannot. The world grows old, but the Church is ever young. She can, in any time, at her Lord's will, "inherit the Gentiles, and inhabit the desolate cities." "Arise, Jerusalem, for the light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the face of the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. Lift up thine eyes round about and see; all these are gathered together; they come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side." "Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, and the rain is over and gone. The flowers have appeared in our land.....the fig-tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come." It is the time for thy visitation. Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not. Arise, Mother of God, and with thy thrilling voice speak to those who labor with child, and are in pain, till the babe of grace leaps within them! Shine on us, dear Lady, with thy bright countenance, like the sun in his strength, O stella matutina, O harbinger of peace, till our year is one perpetual May. From thy sweet eyes, from thy pure smile, from thy majestic brow let tea thousand influences rain forth, not to confound or overwhelm, but to persuade, to win over thine enemies. O Mary, my hope, O Mother undefiled, fulfil to us the promise of this spring. A second Temple rises on the ruins of the Old. Canterbury has gone its way, York is gone, Durham is gone, and Winchester is gone. It was sore to part with them. We clung to the vision of past greatness, and would not believe it could come to nought; but the Church in England has died, and the Church lives again! Westminster and Nottingham, Beverley and Hexham, Northampton and Shrewsbury, if the world lasts, shall be names as musical to the ear, as stirring to the heart, as the glories we have lost, and saints shall rise out of them, if God so will, and doctors once again shall give law to Israel, and preachers call to penance and to justice, as at the beginning.

Yes, my Fathers and Brothers, if it be God's blessed will, not saints alone, nor doctors only, nor preachers only shall be ours—but martyrs too, shall re-consecrate the soil of God. We know not what is before us, ere we win our own. We are engaged in a great, a joyful work, but in proportion to God's grace is the fury of his enemies. They have welcomed us as the lion greets his prey. Perhaps they may be familiarised in time with our appearance, but perhaps they may be irritated the more. To set up the Church again, in England is too great an act to be done in a corner. We have had reason to expect, that such a boon would not be given to us without a cross. It is not God's way that great blessings should descend without the sacrifice first of great sufferings. If the truth is to be spread to any wide extent among the people, how can we dream, how can we hope, that trial and trouble shall not accompany its going forth? And we have already, if it may be said without presumption, to commence our work withal, a large store of merits. We have no slight outfit for our opening warfare. Can we religiously say it, that the blood of our martyrs, three centuries ago and since, shall never receive its recompense? Those priests, secular and regular, did they suffer for no end? or rather, for an end which is not yet accomplished? The long imprisonment, the fetid dungeon, the weary suspense, the tyrannous trial, the barbarous sentence, the savage execution, the rack, the gibbet, the knife, the cauldron, the numberless tortures of those holy victims, O my

God, are they to have no reward? Are Thy martyrs to cry from under thine altar for their loving vengeance on this guilty people, and to cry in vain? Shall they lose life, and not gain a better life for the children of those who persecuted them? Is this Thy way, O my good, righteous and true? Is it according to Thy promise, O King of saints, if I may dare talk to Thee of justice? Did not Thou Thyself pray for thine enemies upon the cross, and convert them? Did not Thy first martyr win Thy great Apostle, then a persecutor, by his loving prayer? And in that day of trial and desolation for England, when hearts were pierced through and through with Mary's woe, at the crucifixion of Thy body-mystical, was not every tear that flowed, and every drop of blood that was shed, the seeds of a future harvest, when they who sowed in sorrow were to reap in joy?

And as that suffering of the martyrs is not yet recompensed, so, perchance, it is not yet exhausted.—Something, for what we know, remains to be undergone, to complete the necessary sacrifice. May God forbid it, for this poor nation's sake! but still, could we be surprised, my Fathers and my Brothers, if the winter even now should not yet be quite over? Have we any right to take it strange, if, in this English land, the spring-time of the Church should turn out an English spring; an uncertain anxious time of hope and fear, of joy and suffering, of bright promise and budding hopes, yet, withal of keen blasts, and cold showers, and sudden storms.

One thing alone I know, that according to our need, so will be our strength. One thing I am sure of, that the more the enemy rages against us, so much the more will the saints in heaven plead for us; the more fearful are our trials from the world, the more present to us will be our Mother Mary, and our good patrons and angel guardians; the more malicious are the devices of men against us, so much the more will the supplication will ascend from the bosom of the whole Church to God for us. We shall not be left orphans; we shall have within us the strength of the Paraclete, promised to the Church and to every member of it. My Fathers, my Brothers in the priesthood, I speak from my heart when I declare my conviction, that there is no one among you here present but, if God so willed, would readily become a martyr for His sake. I do not say you would wish it; I do not say that the natural will would not pray that that chalice might pass away; I do not speak of what you can do by any strength of yours;—but in the strength of God, by the grace of the Spirit, in the armor of justice, by the consolations and peace of the Church, by the blessing of the Apostles Peter and Paul, and in the name of Christ, you would do what nature cannot do. By the intercession of the saints on high, by the penances and good works, and the prayers of the people of God on earth, you could be forcibly borne up as upon the waves of the mighty deep, and carried out of yourselves by the fulness of grace, whether nature wished it or no. I do not mean violently, or with unseemly struggle, but calmly, gracefully, sweetly, joyously, you would mount up and ride forth to the battle, as on the rush of angels' wings, as your fathers did before you, and gained the prize. You, who day by day offer up the Immaculate Lamb of God, you who hold in your hand the Incarnate Word, under the visible tokens which He has ordained, you who again and again drain the chalice of the Great Victim, who is to make you fear?—what is to startle you?—what to seduce you?—who is to stop you, whether you are to suffer or to do—whether to lay the foundations of the Church in tears, or to put the crown on the work in joy?

My Fathers, my Brothers, one word more. It may seem as if I were going out of my way in thus addressing you; but I have some sort of plea to urge in extenuation. When the English College at Rome was set up by the solicitude of a great Pontiff in the beginning of England's sorrows, and missionaries were trained there for confessorship, and martyrdom here, who was it that saluted the fair Saxon youths as they passed by him in the streets of the great city, with the salutation—"Salvete flores martyrum?" And when the time came for each in turn to leave that peaceful home and go forth to the conflict, to whom did they go before leaving Rome, to receive a blessing which was to nerve them for their work? They went for a Saint's blessing; they went to a calm old man, who had never seen blood, except in penance; who had longed indeed to die for Christ, at the time the great St. Francis opened the way to the far East, but who had been fixed as if a sentinel in the holy city, and walked up and down for fifty years on one beat, while his brethren were in the battle. Oh, the fire of that heart, too great for its frail tenement, which tormented him to be kept at home when the whole Church was at war! and therefore came those bright-haired strangers to him, ere they set out for the scene of their passion, that the full zeal and love pent up in that burning breast might find a vent, and flow over, from him who was kept at home, upon those who were to face the foe. Therefore one by one, each in his turn, those youthful soldiers came to the old man; and one by one they persevered and gained the crown and the palm—all but one, who had not gone, and would not go, for the salutary blessing.

My Fathers, my Brothers, that old man was my own St. Philip. Bear with me for his sake. If I have spoken, too seriously, his sweet smile shall temper it. As he was with you three centuries ago, in Rome, when our Temple fell, so now surely when it is rising, it is a pleasant token, that he has even set out on his travels to you; and that, as if remembering how he interceded for you, at home, and recognising the relations he then formed with you, he now wishes to have a name among you, and to be loved by you, and perchance to do you a service here in your own land.

IRISH INTELLIGENCE.

IMPORTANT MEETING—THE VERY REV. DR. NEWMAN.

On Friday the 13th ult., a numerous and influentially attended meeting of ecclesiastical dignitaries, clergy, and laity, the friends and admirers of the Very Rev. Dr. Newman, was held at the committee-rooms of the Irish Catholic University Society, for the purpose of concerting measures for creating a fund to indemnify that distinguished and illustrious gentleman for the enormous expenses to which he has been subjected, in consequence of his having dared to expose the real character of the traducers of the Catholic Church.

The hour of two o'clock had been named for the commencement of the proceedings; but long before that period the committee-rooms were filled with an assemblage, comprising many of our eminent and distinguished clergy, and also with a great number of the influential Catholic laity.

Shortly after two o'clock, His Grace the Archbishop of Dublin arrived at the place of meeting, attended by his Chaplain, and accompanied by the Rev. Dr. Cooper and a body of his clergy. His Grace, on entering, was received by the entire meeting with every mark of affectionate respect. Amongst those present were:—His Grace the Archbishop of Dublin; the Bishops of Elphin, Saldes, and Bombay; Very Rev. Dr. Kieran, V. G., P. P., Dundalk; and many of the principal clergy and laity.

On the motion of the Rev. Dr. Cooper the chair was taken amidst loud demonstrations of applause by His Grace the Most Rev. the Archbishop of Dublin.

It was unanimously resolved that the Rev. Dr. Cooper and John O'Connell, Esq., should be requested to act as honorary secretaries to the meeting.

Letters were read from several of the Bishops, inclosing the amount of their subscriptions, and expressing their regrets at being unable to attend.

Mr. J. D. Fitzgerald, Q. C., M. P., then proceeded to move the first resolution as follows:—"Resolved—That the affectionate veneration in which we have long regarded the Very Rev. Dr. Newman has been increased, not lessened, by the late judicial proceeding against him—a proceeding which has excited the surprise and indignation of all Europe." He said he felt highly honored at being called upon in the presence of such an assemblage as that before him to move or second any resolution, or to take any part in the proceedings of the day. It was needless for him to say how heartily he concurred in the language and sentiment of the resolution entrusted to him. He had not the pleasure or the honor of being personally acquainted with the Very Rev. Dr. Newman, but he had been an observer of his career, and it was unnecessary for him to say that he regarded the character of that gifted and amiable divine with the deepest veneration, entertained feelings of the most heartfelt affection towards him. In every word of the resolution which he had the honor to move, he was sure he would have the full and hearty concurrence not only of that meeting, but also of the public at large (hear, hear). By the adoption of the resolution they were to pledge themselves that, so far from anything that had occurred in course of the judicial proceeding in which Dr. Newman was lately concerned, or their result, having had any effect upon their minds prejudicial to the character and position of the eminent ecclesiastic, they had, on the contrary, increased the affectionate admiration and respect with which they regarded him (applause). He (Mr. Fitzgerald) was almost afraid to give full expression to the sentiments he entertained with respect to the latter part of the resolution, which alluded to the surprise and indignation which had existed throughout Europe by those judicial proceedings (hear, hear). As one who desired to see the law and its mode of administration respected, he would repeat that he was unwilling to describe the manner in which those proceedings ought to be characterized; he would, however, say that they had entirely and utterly failed, to produce the moral effect such proceedings ought to have, and that the whole thing had recoiled upon itself (hear), and that it was manifest from all that occurred in the course of the trial that the very fountain of justice itself had been polluted.

The Lord Bishop of Elphin then rose amid loud applause to propose the next resolution as follows:—"That we, therefore, deem it an imperative duty to contribute to the fullest extent of our means and influence towards rescuing this victim of injustice from at least the pecuniary portion of that ruin which impends over him, and under which it was hoped to crush the man in whom the cause of Catholicity seemed for the moment to be personified."

The Very Rev. Dr. Curtis seconded the resolution amid loud applause, and it passed unanimously.

Mr. C. G. Duffy, M. P., then came forward and said—My Lords, I have the honor of proposing the next resolution, which aims at the practical result of our business. The honorable gentleman then read the resolution as follows:—"That with this view, we at once proceed to open a subscription list, and to appoint a general committee, to consist of gentlemen to be presently named, for the purpose of raising Ireland's quota of the 'Newman Indemnity Fund,' and that it be an instruction to said committee to place themselves in communication on the one hand with London, the natural centre of the movement, and on the other, with such parties throughout Ireland as may be willing to institute, under proper authority, local collections in their several districts, and otherwise aid in liquidating an expense calculated officially at no less than eight thousand pounds." I occur entirely in the resolution, and I have great pleasure in proposing it.

Mr. Frederick Lucas, M. P., seconded it—I have great pleasure in seconding this resolution. It is hardly necessary, at this late hour of the day to detain the meeting by saying anything in support of it.

The resolution was put and carried unanimously. Mr. La Touche next presented himself. He said—My Lord Archbishop, I have been entrusted with the next resolution, and I feel great pleasure in proposing it. It is as follows:—"That the following gentlemen be named the committee for raising the Newman Indemnity Fund," with power to add to their number: His Grace the Archbishop of Dublin; Very Rev. Dr. Curtis, S. J.; Rev. Dr. Cooper; Rev. H. J. Rorke, S. J.; the Right Hon. the Lord Mayor; W. H. F. Cogan, Esq., M. P.; John D. Fitzgerald, Esq., M. P.; Frederick Lucas, Esq., M. P.; Charles Gavan, Duffy, Esq., M. P.; J. J. Bagot, Esq., J. P.; D. L.; James O'Ferrall, Esq.; Michael Errington, Esq.; Charles Cavanagh, Esq.; Richard Kelly, Esq., T. C.; George Atkinson, Esq., M. D.; Henry William Wilberforce, Esq.; Christopher Fitzsimon, Esq., J. P., D. L.; John O'Connell, Esq."

RETURN TO THE CATHOLIC CHURCH OF THE REV. MR. HOPKINS.

To the Editor of the Dublin Telegraph.
Sir—Knowing the lively interest you have invariably evinced for the welfare of the Catholic Church, and your able advocacy of the Catholic cause, I beg leave to submit to you for publication the following facts, which may not be uninteresting to your readers.
On Friday, the 6th instant, (August) the Rev. A. Hopkins (about whose perversion to Protestantism and reception into the Protestant Church the organs and fanatics of Exeter Hall made such glowing reports a few months past) was received back into the bosom of the Church by His Grace the Archbishop of Tuam, who was passing through this town on his way to Achill. The Protestant Bishop Plunket had also arrived in town the previous evening for the purpose of giving confirmation; and it appears the Rector of Kilmore, the Rev. Mr. Hewson, waited on the Rev. Mr. Hopkins, who was then his curate, and recommended the propriety of his making preparations to receive confirmation at the hands of the Protestant bishop. To this Mr. Hopkins objected, stating at the same time that he did not consider confirmation of the smallest efficacy unless administered as a sacrament, and refused to comply with the wishes of his rector in this instance.

Taking advantage of Dr. MacHale's short sojourn in the country, he forwarded a message to his Grace, imploring of him to receive him back into the true and holy Church of Christ, as he could enjoy no peace of mind or happiness out of its pale.

The Sacrifice of the Mass was celebrated on the morning of Friday, by the Very Rev. Dr. MacHale (the nephew of his Grace), of the Irish College, Paris, and after its celebration his Grace ascended the altar, accompanied by the Rev. Mr. Hopkins, who appeared deeply affected. After a few minutes delay, during which he appeared to be struggling with his feelings, the Rev. Mr. Hopkins came forward and addressed the congregation in the following words:—"Dear Brethren—I come before you on the present occasion with mingled feelings of contrition and rejoicing, contrition for having abandoned the true Church for so long a time, and rejoicing at having broken the chains which bound me so long to error, and at being received back into the true fold of Christ. It would be impossible for me, dear brethren, to give you even the faintest idea of my state of mind during my severance from the true Church. All was mental agony of the deepest and most acute description.—Sleepless nights and days of sorrow were my constant attendants. I reflected on the eternal salvation of my own soul, which was paramount to every other consideration; I could no longer dissimulate, and praise and glory to the giver of all good, who has deigned to bestow his graces on so unworthy a wretch as I have been, and who has endowed me with sufficient strength and resolution to burst for ever the ignoble fetters of apostasy and error by which I was bound. I now offer up my prayers and thanksgiving to Almighty God for His great mercy; and I humbly ask pardon and forgiveness for the scandal and disedification I have shown, and, not considering myself worthy to raise my eyes to heaven, I must only exclaim, with the penitent Publican, "Oh, Lord have mercy on me, a sinner." Overcome by his feelings he burst into a flood of tears, and descended from the altar.—The ceremony of reception into the Church, which is a very interesting and imposing one, was then proceeded with. The Rev. Mr. Hopkins approached the altar, holding a lighted taper in his hand, and read aloud, out of the Missal, a solemn profession of faith, in which all the tenets and doctrines of the Catholic Church are acknowledged, and all heretical doctrines repudiated. His Grace the Archbishop then delivered an appropriate address, in his usual eloquent, forcible, and impressive style. This I trust will convince the enemies of our Church that their proselytising crusade in the west is a perfect mockery of religion—a pecuniary speculation which is only coeval with the distressed condition of our peasantry. The death-knell of the system will I trust shortly be sounded, and the people will ere long be left to the free exercise of their own religious convictions.

Hoping you will excuse me for trespassing at such length on your valuable space, I am, Mr. Editor, your faithful servant,
CATHOLICUS.
Belmullet, Mayo, 7th August, 1852.

TENANT RIGHT.—The following resolutions were passed at a meeting of the Donaghadee Tenant Right Association, on Thursday, the 12th August:—First, "That this meeting view with alarm and sorrow the conduct of the gentry and many of the magistrates of this part of the county in originating and sanctioning 'mob law' at the late election, and thus publicly violating the constitution of the empire; and we deem it revolting to every Christian principle, subversive of public morality, and a very dangerous example to the county, for men holding the commission of the peace to employ and encourage lawless mobs of hired bludgeon-men to abuse and endanger the lives of peaceable electors for conscientiously exercising their constitutional privilege." Second—"That we, as Presbyterians, have heard with indignation of the unchristian attempt of the Rev. Doctor Cooke, of Belfast, in his late election harangue, to fix upon the Presbyterian people, contrary to truth and the testimony of history, the stigma of the unhappy occurrences of '98; and we repudiate the foul calumny.—We deem the conduct of the Professor of Sacred Rhetoric the more reprehensible, in that the calumny was spoken to please the enemies of our church, and under the mask of Christian peace and union. And it is our humble opinion that the Presbyterian Church, if she would stand in a proper light before the Government and the world, should narrowly watch the sayings and doings of her self-constituted prelate." Third—"We resolve, having commenced the struggle for independence, to carry it forward to the best of our ability, by every constitutional means, until by the 'ballot,' or some other way, our poor country obtains freedom from the coercion and foul intimidation of the landlords."—Nation.

The Dublin Evening Post of Tuesday furnished the following return of the sales in the Encumbered Estates Court, from the opening of the Commission until the 9th August; when further sales in Dublin were suspended until after the summer vacation:—"The number of estates sold was 777 in 4,083 lots. Court sales, £4,715,257 10s; Provincial sales, £1,636,198; Private sales, £1,002,280 12s 8 1/2d."

The criminal returns for the year 1851, for Ireland, show a decrease in the committals of 6,642, as compared with the previous year, of 21.22 per cent.

The Very Rev. Dr. Newman, after spending some days in seclusion at Tervos, the residence of William Monsell, Esq., M. P., arrived in Limerick on Tuesday, and visited the Right Rev. Dr. Ryan, with whom he remained for a few hours. The highly distinguished and truly pious ecclesiastic left for Dublin by the 4 1/2 p. m. train, we are happy to say, in improved health and spirits. The Very Rev. gentleman intends, we believe, to remain in Ireland for some time on business connected with the National University, of which he is President, and has proceeded to Dublin to attend a meeting of the committee of the University.—*Limerick Reporter*.

We do deliberately believe that were it not for the influence of the Priests exerted at the late General Election, or the fear of it, a majority could have been secured in the Irish constituencies by the Irish landlords to re-enact Protection. For every Irish Derbyite is an ardent Protectionist—and nearly every Irish landlord is a Derbyite. The sole political power able and adequate to resist this was the Priesthood. And never did Irish landlords make such outrageous exertions as at the late election. The letter of Lord Londonderry, talking of "his voters" and his "family seat," (as if freemen were chattels, and Parliament an opera box) may seem to indicate what was going on in every county in Ireland, and what only reached the light in Down by reason of a squabble that ended the moment common cause was to be made against the people. It is only of late that an Irish landlord would hesitate to call you out if you canvassed his tenants without his leave. Public placards were posted on dozens of estates that we know of, ordering the tenantry, on pain of expulsion, to vote for landlord nominees. Every where the tenants got similar directions under similar threats from the regular bailiffs of the property. We saw it with our own eyes more than once. And we write with the placard before us, in which Lord Lorton has actually the infernal audacity to menace his Sligo tenantry for listening to speeches made at the town of Hoyle in support of the candidature Mr. Sheriff Swift, of London.—*Nation*.

The *Dublin Evening Mail* of Monday says that Lord Derby has given authority for the translation and publication of the whole of the famous Brehon Laws; and that the task has been entrusted to Dr. Todd and Dr. Graves.

A curious question is asked of the *Londonderry Standard*, respecting the late election for the county Down. "Is it the fact," inquires a correspondent, "that the agent of an estate somewhere about Somerset, Coleraine, who drove in loads of Presbyterians, riding at their head, and two burly bailiffs in the rear, has since laughingly boasted he could get Presbyterian ministers' votes for £10 each, elders' for 5s., and members' for a plate of gooseberries?"

The Derby Government has appointed Mr. John Ennis, described as an "Orange Catholic," to be one of the Commissioners of Charitable Bequests in Ireland.

According to the *Cork Constitution*, the number of visits to the Exhibition, from its commencement to six o'clock on Friday week, has been returned as 70,600. Of this number, the season-ticket admissions were 36,000; the two-shilling tickets, 5,600; the shilling tickets, 12,000; and the sixpence tickets, 17,000. Should the public patronage continue up to the close of the exhibition as it has done since its commencement, the total number of admissions will exceed 100,000.

Another victim has been added to the list of slaughtered at the Sixmilebridge tragedy. Young Molowney, a fine, handsome, athletic, intelligent fellow, who received bullet wounds in the back and thigh from three soldiers of the 31st Regiment, while attempting to escape from the fusillade of the military escort, died on Sunday morning in the Limerick Infirmary. He is the seventh who has been deprived of life, and we learn that two other wounded men are in such a condition that their recovery is considered utterly hopeless. As far as my experience goes, both in Ireland and England, civilians charged with, or even suspected of participating in the perpetration of crime, have ever been detained in custody pending on inquiry, or placed under strict surveillance by the Coroner. Is it right, or calculated to increase respect for the administration of justice, that military men, similarly accused, should be permitted to remain at large, with every facility for escape.—*Correspondent of Dublin Telegraph*.

EXTRAORDINARY AERIAL PHENOMENON.—On Sunday, the 8th ult., a most awful thunder storm occurred in Ardee and its vicinity, accompanied by lightning of the most vivid and terrific description; no accident, however, occurred from the electric fluid, except the burning of a cock of hay, belonging to a person named Gray, in the neighborhood; awful torrents of rain, however, poured down, accompanied by hail stones, intermixed with large pieces of detached ice. The most singular fact of all is that in the neighborhood of the town, in a space of about ten paces, a vegetable substance, resembling sea-rack, accompanied the ice, many pieces of which were enveloped in it! About the full of a large hamper or basket of this substance fell, and had all the saline properties as to taste and smell of sea weed. We have often heard of acrobites, falling but this is the first instance, at least that we have heard of, any vegetable product having been precipitated on our sphere. We have preserved a specimen of it to exhibit to the virtuosos in such phenomenon.—*Drogheda Argus*.

EIGHT PERSONS DROWNED.—KENMARE, 10TH AUG.—Eight unfortunate persons were on yesterday drowned in the river Kenmare, when coming from the opposite, or county Cork, side of the river, to attend a fair held in the village. The day was beautifully calm; but, when leaving Sharkey Island (three miles from this), the boat (an old one) struck on a sunken rock, and immediately filled. There were in her fifteen persons; and, although within thirty yards of the shore, eight unfortunate individuals met a watery grave.—*Tralee Chronicle*.

On Thursday a man, who was bathing at Salthill, Galway, came in violent contact with a rock, which, striking on the head, rendered him totally insensible, and he sank. Lord Dunsandle, who was partly dressed on the brink at the time, seeing the man drowning, at once plunged in, and, at the risk of his own life, succeeded in rescuing him.

An inquest was held on Friday by Lewis Ormsby, Esq., coroner, in the county infirmary, on the body of Edward Hughes, who was killed by a fall while riding Brunette for the flat race on Thursday evening. The unfortunate man has left a wife and seven young children to deplore his decease.—*Roscommon Journal*.

MRS. CHISHOLM.—We understand that this distinguished philanthropist is expected to arrive in Dublin about the 21st instant, on her way to Cork, to see the emigrants who are about to sail for Australia from that harbor under her auspices. After Mrs. Chisholm returns from Cork she will spend a fortnight in Dublin.—*Freeman's Journal*.

The exodus from the West of Ireland has recommenced in right earnest. The *Billingstoe Star* says:—"Within the past fortnight the number of emigrants from this province has been more than doubled, and we have been assured that very many who had heretofore no thought of quitting the country, are at present 'setting their houses in order'—in other words packing up their traps, preparatory to taking their departure for America." And again, to quote the same authority:—"Great numbers from this part of the country are daily passing away to take shipping in Liverpool for America. In the early part of this week, a great many people left the parish of Moore, and several from this locality; in fact the railway trains and canal boats are daily filled by crowds of the peasantry, who are hurrying away as if they were escaping from a plague. From Australia several remittances have been received by the poor people here, sent by their relations who went out as paupers; and that distant country is now being added to in population by many of our strong and willing hands. The bad harvest prospect in the loss of the potato crop will startle many others; and all who can gather together merely as much as will pay the passage money will follow their friends and relatives. The present distracted state of public feeling, induced and renewed by the unholy agitation which attended the late election warfare—the excessive taxation—the want of manufacturing industry, are all sufficient to make any and all who are enabled to go to quit this country, and employ their energies and capital elsewhere. We confess we are rejoiced to see those poor people fleeing from the accumulated evils which are crushing every interest in this unfortunate country." From the south, too, the emigration tide pours outwards with unabated force, and a Waterford paper calculates that, from present appearances, the numbers leaving that and other ports will be quintupled in a few months hence. The Mars steamer sailed from Waterford for Liverpool on Saturday with 150 passengers, many of them of the better class, nearly all bound to the United States.

The Hope emigrant vessel left Limerick, on Tuesday, 10th ult., with the large number of 331 passengers for Quebec.

A LADY SAILOR.—Some amusement was created in Cork on Monday, by the curious discovery, that a young and rather attractive girl had been parading the streets dressed in the garb of a sailor. The discovery was made by the sharp eye of Constable Geale, who saw the pretended sailor on the South Mall, and who found in the feminine features and hands, newly cut hair, and mingling gait, and general appearance of the disguised being, sufficient evidence of her sex. He immediately arrested and charged her with the result of his suspicions, which, after some hesitation, she admitted to be correct. She stated that her name was Agnes Corbett, and that she was a native of Limerick, where she resided with her brothers, who were possessed of some property near this city. She had assumed the masculine attire for the purpose of endeavoring to work a passage to America as a sailor, hoping there to find her lover, a man named Alexander Moore, a mate of a vessel. It was only that day this new *Rosalind* had put on the male dress, which accounted for the ready manner in which her appearance in garments to which she was unused betrayed her sex. For protection she was removed to a separate and comfortable part of the bridewell, and her friends have been written to, informing them of the circumstance.—*Cork Examiner*.

"THEM ADUACIOUS PAUPERS."—"Some few days since," says the *Cork Examiner*, "a number of female paupers refused to work the mill when ordered to do so by the Master, and, in consequence, according to the instructions of the Board, the ringleaders of the party were kept in confinement, until yesterday, when twenty-three of them were removed to the county gaol, there to await their trials on a charge of insubordination."

EXECUTION OF THE CONVICT BROPHY.—This wretched man, condemned at our late assizes for participation in the Ballymack murder, was hanged in front of the county gaol, pursuant to his sentence, on Wednesday. At a quarter before one o'clock, forty men of the constabulary force, under head-constables Croghan and Harkins, were drawn up beneath the drop, and the culprit was led forth by the prison officials, and attended by the Rev. Messrs. Maher and O'Hanlon, the curates of the Catholic chapel. The man had been for some time quite reconciled to his fate, the anticipation of which had so little effect upon his mind that he improved much in condition by the good diet which he was afforded since he entered the gaol, and which he ate with good appetite up to the morning of the execution. In the press-room, previous to being led out to the drop, he declared to all present that he had neither hand, act, nor part in the murder for which he was about to suffer; but he confessed that he had falsely accused his sister-in-law of having perpetrated the foul crime. Upon being thrown off by the executioner death seemed to be instantaneous. Upwards of 3,000 persons are said to have assembled to witness the revolting spectacle, which was more than double the number who attended the recent execution of the much more remarkable culprit John Walsh, alias Shawn-na-Sheoge.—*Kilkenny Moderator*.

A Galway paper says:—"We are glad to find that there is an evident improvement in the potato crop during the last few days. There is not such a glut in the market now as there was last week, and the prices are looking up, which facts indicate an improvement in the tubers. From personal observations we are enabled to state that the disease is not progressing, so that we trust a large proportion of this valuable crop may be yet saved."

GREAT BRITAIN.

CONVERSION.—The Rev. R. Belaney, Vicar of Arlington, in Sussex, has resigned his living, and been received into the Catholic Church.—*Catholic Standard*.

Emigrants are leaving for Australia at the rate of 5,000 per week. The noble harbors of Sydney and Melbourne are crowded with shipping, amongst which will shortly be seen the Great Britain, the finest merchantman in the world. It is not only the unsuccessful and destitute of our countrymen who are attracted thither—numbers are giving up good situations to emigrate, and are making great sacrifices that they may not be left behind in the race to the antipodes.

THE MINISTERIAL POLICY.—The declaration that the Earl of Derby would make certain disclosures as to the ministerial policy at the Preston agricultural dinner, appears at least to have been premature. The noble earl has not yet accepted the invitation to be present at the dinner.—*Globe*.

RELIGIOUS LADIES INSULTED AT LIVERPOOL.—An incident occurred in the neighborhood of Scotland-road, Liverpool, on Thursday evening, August 5th, which, but for the timely interference of the police, would probably have resulted in serious consequences. It appears that five ladies, connected with the Convent of St. Leonard's-on-the-Sea, have recently taken an establishment in this town, for the purpose of forwarding the object of religious education. With this view they have entered upon one of two large houses situated at the upper part of Great Oxford-street, near Scotland-road, and in the immediate vicinity of St. Anthony's Chapel; their operations being principally confined to the school connected with that place of worship. The house next to this branch convent is occupied by Mr. Peacock, biscuit manufacturer, whose factory adjoins his house on the other side. In front of these houses are two small gardens, enclosed by rails mounted on a low wall; the gardens are separated by the same description of enclosure. To ensure greater privacy, the Nuns have had the railing in front of their house, as well as that dividing the gardens, lined with boarding. About seven o'clock on the night in question Mr. Peacock proceeded to hew down the invidious but slender partition, to the great alarm of the Nuns, who were at the time in the act of weeding in their small garden. The first course which suggested itself was to apprise Mr. Corish, the clerk of St. Anthony's, who resides in the neighborhood, of the extraordinary proceeding. This person immediately procured the assistance of a policeman, and proceeded to the spot, which by this time was the scene of much confusion. A strong body of police soon afterwards came up, under the direction of Mr. Superintendent Ride, and remained in possession of the ground until past nine o'clock, thereby preventing any violence on the part of the crowd. Mr. Peacock, in justification of his act, alleged that he had been annoyed by persons intruding into his garden to pry into the adjoining one, and it was to put an end to this annoyance that he knocked down the partition. The matter, it is said, has been placed in the hands of the legal adviser of the Nuns.—*Liverpool Mercury*.

ORANGE PROCESSIONS AT LIVERPOOL.—On Saturday a number of Orangemen were brought before the magistrates at Liverpool, charged with having, on Thursday, the 12th of August, "riotously and tumultuously assembled in various places in the borough of Liverpool, with firearms," &c., their object being to walk through the town in procession. The prisoners names were—Daniel Smith, John Jones, Robert Falloes, James Rowson, John Hough, Edward Tucker, William Wells, Thomas Wells, James Hampton, John Tweed, Henry Herd, Edward Usher, Charles Usher, and Thomas Neville. Mr. Snowball, solicitor, appeared for all the prisoners. From the evidence it appeared that a placard had been extensively posted throughout the town announcing that the "Loyal Orangemen" intended to walk in procession on the 12th of Aug., in commemoration of the battle of Aughrim. In order to prevent this exhibition, a proclamation was issued by the mayor of Liverpool forbidding the procession, and instructions were issued to the police to put it down. The "Loyal Orangemen," however, resolved to set the proclamation at defiance, and on the morning of the 12th they assembled in different parts of the town. Superintendent Murphy deposed that on proceeding with a body of police to a house called the Whitesheaf on the morning of Thursday he saw the gates of the yard thrown open, when a party of men, in all about twenty, headed by a band of music, marched into the street. The greater portion of them wore orange scarfs; two had naked swords in their hands. On being stopped by the police the party retreated inside, but soon after appeared in Great Homer-street, having left the public-house by another entrance. At the same instant a still larger party appeared in Fox-street, but the police promptly interfering, prevented the two bodies joining, and twenty-four persons were taken into custody. Soon after, however, the greater number were allowed to go. Chief Superintendent Ryde gave evidence as to the attempted formation of processions in other parts of the town, and all the prisoners were spoken to by the various witnesses as having been engaged in these attempts. Six or seven were described as having had in their possession pistols loaded with ball. One of them, named Wells, had a pistol loaded with ball, and capped, a staff with lead at the end, 38 pistol-balls, 30 caps, and a quantity of powder. Mr. Mansfield, the presiding-magistrate, resolved to commit all the prisoners for trial at the present assizes. They were, however, admitted to bail on entering into their own recognisance of 40s. each, and finding two sureties in 20s. each.

TEODOR'S BLASPHEMIES.—This scoundrel's abominations are we trust put an end to; and we are happy to be able to state that his iniquitous proceedings have been discontinued by the Prelates and Clergy of the Established Church—and were favored only by a few cobbler who rant in low Dissenting Meeting-houses. No respectable persons of any class would tolerate his blasphemous exhibitions. Every one of the places on the south side of the Thames which he advertised for his performances, was indignantly closed against him; and it is due to the Rector of St. Mary's, Newington, to state, as we are authoritatively enabled to do,—that before the Bishop of London's interference was requested by Canon Oakley, the Rev. gentleman took effectual steps to prevent his school-rooms from being perverted into a theatre of blasphemous performances. Nothing could be more in keeping with the character of a Christian Clergyman than the letters written by the Rector of St. Mary's, Newington, to an old correspondent of ours, on this subject. It is but right also to state that the managers of a public Reading-room where the vagabond deposited the hire of the apartment for a night, refused to permit his entrance, when they were informed by our correspondent of the purpose for which he engaged the room—and indignantly flung him back his money. In the north side of the town there was not so much charity or decency to be found. A ranting conventicle who was requested to follow the good example of the Rector of Newington, threw open his Meeting-house to the blasphemer of Jesus Christ—and thus showed the wide gulf that, after all, separates the educated gentleman who officiates in the Anglican pulpit, from the crazy knife-grinder or shoe-black who roars and foams as the Evil Spirit prompts, in the deal rostrum of the conventicle.—*London Catholic Standard*.

So great is the scarcity of hands in West Sussex, owing to emigration and other causes; that the farmers, unable to procure the means of housing their crops, have applied to the commanding officer of the Scots Fusilier Guards, who, on condition that his men did not compete with agricultural laborers, but only supplied their places when vacant, consented to allow his men to wield the sickle in place of the sword. Two of the farmers of Bosham, Mr. Edward Wyatt and Mr. Holloway, engaged a score each of the Fusilier Guards, and with their assistance have completed the ingathering of their sheaves, and stacked them for winter thrashing. The harvest southward of the South Downs is always the earliest in the kingdom.

EXTRAORDINARY CHARGE AGAINST A NOBLEMAN.—On Friday Lord Frankfort appeared before Mr. Henry at Bow-street, on a summons obtained by Lord Henry Lennox, to whom the noble defendant, it was alleged, had sent letters of an immoral nature. Mr. Humphries, for the prosecution, said that he would be able to show that the defendant had sent several letters of the above-mentioned character to Lord Henry Lennox, several noblemen, Clergymen, and ladies, in which letters, however, the names used were those of Mr. Wilmer Harris, of Sutton Lodge, Hackney, and 12; Moorgate-street, City, and Mr. M'Beath, of 3, Vignette-street, Regent street, one of which commenced nearly as follows:—"Mr. M'Beath presents his duty to the parties, and informs them that he continues to arrange assignments between ladies and gentlemen, to meet in private; and having been trained under Wilmer Harris he now acts direct under precedent." Mr. M'Beath then goes on to call the attention of ladies to his peculiar system in promoting affairs of gallantry, stating that he had put the husband of one lady into the Ecclesiastical Court, and had broken the neck of another husband and baronet, so he was quite safe. (A laugh.) The letter concluded by offering further services of a similar nature. The Rev. H. M'Kenzie and Lord Henry Lennox proved that they had received similar letters. Thornton, a sergeant in the detective force, stated that he had detected Lord Frankfort's servant on the 22nd of July in the act of putting letters, one of which was read, and was of a similar character to that mentioned above, into the post, when he took her into custody. It further appeared, from the evidence of Inspector Field, that the woman was in the habit of posting letters for his lordship. The officers had been making every effort to find the woman, and serve her with a summons to attend, but could not succeed. A Mr. Wm. M'Beath, of Vigo-street, a solicitor, deposed that he knew nothing of the papers. On a former occasion he had distributed some circulars for his lordship. He believed the letters to be in his lordship's handwriting, although disguised. Lord Frankfort denied that there was any truth in the statements made by the officers, but declined to make any statement, and the case was adjourned on Tuesday, his lordship being held bound to appear in his own recognisance for five hundred pounds. On Tuesday some further evidence was given in the case, after which Mr. Dearey, on the part of Lord Frankfort, demanded to have the case sent to another tribunal, and hoped the public would suspend their judgment. Mr. Henry then called on the defendant to enter into his own recognisance in five hundred pounds, and two sureties in two hundred pounds each, which bail was accordingly put in by two of his lordship's tradesmen. The court was crowded by a respectable audience, and the case excited much interest. The case will be tried at the Central Criminal Court.

RUNNING AWAY WITH A BRIDE.—On Thursday week a gentleman at Wakefield was to have been married to a young lady at Barnsley. All was prepared for the agreeable union, but sad was the disappointment; the day came, but not the gentleman. The fair one, of course, was perplexed, and very naturally wondered what could be amiss. On anxious inquiry, however, it turned out that the intended husband, who had promised to vote for Mr. Sanders, at the election on Thursday, at Wakefield, had been kidnapped by some of Mr. Leatham's supporters, and taken to a distant part of the riding.

MORE CHILD MURDERS AT NOTTINGHAM.—A short time ago, Mr. Oswald Garratt, a joiner, observed a dark-colored bag in the possession of a man who was walking near the river Leen, in company with a boy. After tying a stone to the bag, the man threw it into the water, and the boy ran to the other side of a bridge near (it is supposed) to see whether the bag floated.—Upon its sinking, the boy exclaimed, "It's all right." The man and boy then went off the same way they had come. A Youth, named Chapman, observed the bag floating on the water the same evening, and having procured a rake, the bundle was taken out, and proved to contain the body of a child. An inquest was held on the body, but no satisfactory information could be elicited as to how the child met its death, or who the parties were who deposited the bundle in the river. On Monday morning, a man who was walking in the same direction, found a suspicious-looking parcel near the same place where the body of the child before named was discovered, containing the body of another infant. An inquest has been held, but no information elicited sufficient to lead to the apprehension of any party.

MURDER AT SHEFFIELD.—A young man, named Waddington, a grinder, cut the head off an illegitimate daughter of his, aged two years, and attempted to murder its mother because she summoned him for its maintenance.

GIFT OF A CHILD BY ITS FATHER TO A GIPSY.—A very singular circumstance occurred on Wednesday evening, in the neighborhood of Doncaster-street, Sheffield—nothing less, in fact, than the giving of a child to a strolling gipsy, the donor being the child's own father. It appears that about seven o'clock, a member of that wandering tribe was passing along the street, when he was accosted by a man who inquired if he wanted a child? The gipsy said he did, and forthwith the hard-hearted father fetched from his house a fine young boy, and handed him over to the tender mercies of the swarthy stranger. Forthwith the gipsy trotted off with his charge, and, more considerate than its parent, took from his head his own cap, and put it on that of the child. A while afterwards the mother came home, and learning what had transpired, became almost frantic. Instant pursuit was determined on, but some time elapsed before any traces could be discovered of the way which the gipsy had taken.—At length it was found that he had gone in the direction of Wadsley, and learning afterwards that there was an encampment of these wanderers on the banks of the Rivelin, the place was visited, and there was found the child, which was given back to the mother, who reached home again, after an anxious search, about ten o'clock.—*Sheffield Independent*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY, AFTERNOON,
 At the Office, No. 3 McGill Street.
 TERMS:
 To Town Subscribers: \$3 per annum.
 To Country do. \$2 1/2 do.
 Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 10, 1852.

NEWS OF THE WEEK.

Parliament is not expected to meet before the middle of November.

We learn by the *America* steamer that the "Fishery" dispute has been settled by a compromise—and such a compromise! The British Government renounces for its colonial fishermen the exclusive right of fishing in all British bays, harbors, creeks, or arms of the sea, throwing them open to the use of the Americans, who, however, are restricted from approaching within three miles of the British coasts. On the other hand, the British colonial fishing vessels are to enjoy liberty of fishing in all waters, provided they preserve the same distance from the American shores. Such is the substance of this, to Great Britain, ineffably degrading and humiliating arrangement, by which the British Government sacrifices the honor of the British flag, the interests of the British colonists, tamely yields every demand of the haughty American Government, and receives nothing, literally nothing, in return; and this is facetiously called a compromise, forsooth—a settling of the question! It is in vain for the Government to try and humbug the people with their fine words; they will not allow themselves to be so humbugged; the whole question is so clear and simple that the veriest dolter-head in the community can understand it. Either the British Government had no right to insist upon the exclusive right of fishery, for its subjects, in all bays, harbors, creeks, or arms of the sea, contained within British head-lands, or it had the right. If it had not the right, it should never have advanced the claim, should never have sent out its squadrons to enforce it. If it had the right, it should never—so long as there was a British man-of-war afloat, with a charge of powder in her magazine, or a shot in her locker—have abandoned its pretensions; for if the British Government claims the allegiance of its colonists, it is its duty, a duty from which no power on earth can release it—a duty from the performance of which no threats, no dangers, should for one moment deter it—to protect, at all costs, at all hazards, its colonial subjects, in the enjoyment of all their rights; failing to do this the Government forfeits for ever every title to the allegiance of its unprotected subjects. But the question is compromised, and the upshot of all the bullying and blustering—the tall-talking and bellicose preparations of the Derby Ministry comes to this—that they are obliged to eat humble-pie, and resignedly to accept the terms which the American Government thinks fit to dictate. When first the dispute commenced we could not refrain from wonder at the extravagantly impudent nature of the American demands; but the Yankees are "cute" chaps; they knew well what they were about, and with what a contemptible set of nincompoops they had to deal; now, our only wonder is that our republican neighbors should have been so generous and forbearing, that they should have left to British colonial fishermen the liberty of fishing in British waters at all, for surely the right of the latter so to do is not more clear than was their right, according to treaty, to the exclusive right of fishery in all British bays, harbors, creeks or arms of the sea—a right which our precious Protestant ministry have pusillanimously abandoned. Alas! they were too busy devising new coercive measures for unhappy Ireland, too intent upon concocting fresh legislative iniquities for the persecution of the Papists of England, to have a thought to bestow upon the interests of British colonists, or to perceive the necessity of upholding the dignity of the British flag; they had kicked so hard against an imaginary Papal aggression, which had no existence save in their own silly heads, that they had no strength left to resist a real Yankee aggression, vitally affecting the national honor, and the interests of a numerous body of industrious and loyal British subjects. Well! if John Bull will bully the Papists he must be made to pay, and to pay pretty dear, for his whistle.

It is intimated that Her Majesty's late visit to Antwerp was not all for pleasure, but a little for business as well. The *Spectator* says:—

"It is possible—probable—that Queen Victoria's visit to her royal uncle of Belgium is nothing more than one of her customary autumnal trips. Since the dethronement and death of Louis Philippe, the Palais de Laeken has come to supply the place of the Chateau d'Eu. But the presence of the Queen of England in Belgium at the present moment is a fact of political importance, even though nothing of the kind be intended. It cannot fail to remind the French President, that personal ties unite the British and Belgian Sovereigns, as closely as common commercial interests and common constitutional sentiments unite the two nations; that the independence of Belgium is guaranteed by treaties to which England is a party—treaties of a later date, and more homogeneous with the existing balance of power on the Continent, than the old alliances of 1815."

The soldiers of the 31st, and Mr. Delmege, the Protestant magistrate, against whom a verdict of wilful murder has been returned by the coroner's jury, have been committed to Ennis gaol. We publish to-day the conclusion of the proceedings on the inquest, and with the evidence before them we see not how the jury could have found any verdict save that of wilful

murder against either the soldiers, or the accompanying magistrate. We do not so clearly see why they found a verdict of wilful murder against both, unless they came to the conclusion that Mr. Delmege discharged his pistols upon the crowd (a fact to which several of the witnesses testified) even if he did not give the orders to fire; but if he did neither the one nor the other, we see not how he can be held legally—we say not morally, but only—legally responsible for the acts of the troops. As to the case of the soldiers the question is, we think, very simple. Soldiers are legally irresponsible for all acts by them committed in obedience to the commands of their legitimate superiors; but, if without orders, soldiers presume to use their arms either for aggression, or self-defence, they can no longer plead their military capacity in justification of their acts; they are then in the situation of simple citizens, with the same rights, and the same responsibilities. A soldier has no more right to fire at a man who throws a stone at him than a simple citizen would have under similar circumstances; it is indeed lawful to both to protect their lives, and in so doing to take life, if absolutely necessary; but then the danger must be a real and serious danger, and the attack one which can not be repelled without taking the life of the assailant. The question then—admitting that the soldiers fired without orders, and that, therefore, they were acting, not in the capacity of soldiers, but of simple citizens—is, Was the danger with which they were menaced so serious—was the violence to which they were exposed so great, as to justify them in taking the lives of their assailants? The best answer to this question is afforded by the conduct of Lieutenant H. Hutton, the officer in command of the detachment. On his cross-examination this gentleman says:—"I restrained my men from firing." Now, in so doing Lieutenant Hutton either did his duty, or he did not; if he did not, he deserves to be dismissed from Her Majesty's service; if he did—and we have no right to assume the contrary—the necessity for firing could not have existed; for, if the necessity for firing had existed, and the officer had restrained the men, whose lives were entrusted to his care, from firing, most certainly in that case he would not have done his duty as an officer in Her Majesty's service. It is therefore a logical conclusion from the conduct of Lieutenant Hutton in restraining his men from firing, that the necessity for firing, in Lieutenant Hutton's own opinion, did not exist. Of the trivial nature of the stone throwing we may also judge from the evidence of the same witness who deposes that "he saw none of the men in his charge knocked down; and that he saw no man struck with a stone from whom blood flowed."

We had the pleasure of recording, last week, the recantation of the Rev. R. Wall, an ordained priest of the Catholic Church, but who had been seduced into Apostasy, by the agents of the "Apostate Priests' Protection Society." We have again, this week, the pleasure of recording the repentance and recantation of another of these unhappy men—the Rev. A. Hopkins, the particulars of whose reconciliation with the Church, by the hands of His Grace the Archbishop of Tuam, will be found on our second page.

Affairs at the Cape of Good Hope are progressing from worse to worse. General Cathcart has proclaimed his intention to carry into effect, without hope of retrieve or mercy, his threat of military execution against the British subjects who carry on a lucrative trade in warlike stores and ammunition with the enemy. It is now a well established fact that the Caffers have been supplied with the means of carrying on the war by British merchants, and until one or two of these rascals are hung up by the neck to dry, we fear that this infamous traffic will never be brought to an end; appeals to the honorable or patriotic feelings of these gentry are in vain; nothing but military execution—a long rope and a short shrift—will bring them to their senses. We read also in the *Weekly News* that in several instances the missionaries have "become so lost to the duties of British citizens as to extend their sympathy, if not their countenance and support, to those who are engaged in this deadly struggle against the re-establishment of British supremacy." A little hanging, or a few dozen with the cat-o-nine-tails, would do these fellows a world of good.

We learn that the truckling concessions of the Derby ministry to the demands of the American Government have caused much excitement at Halifax, and that a meeting of all classes of the community had been held, at which some very strong resolutions were passed, and an address to the Government, and a petition to the Queen praying for a suspension of negotiations, were agreed to.

The news by the *Arctic* is of little interest.—In France everything is perfectly quiet as far as the eye can reach; what may be going on below the surface, is more than man can tell. It is again rumored that Lord Malmesbury is to succeed Lord Cowley as ambassador at Paris.

Our cotemporary the *Canadian Churchman*, is indignant with the *TRUE WITNESS*, because, in the enumeration of the different religious sects into which the people of Upper Canada are divided, it classed the Anglicans with the other Protestant, or Non-Catholic, sects. Our cotemporary, very unreasonably it seems to us, objects to this; for, if Anglicans be not Protestants, what the mischief are they? If the Anglican establishment be not a Protestant establishment, and if its bishops and dignitaries be not the nominees of a Protestant government, what, in the name of all that is absurd, are they? What is the meaning of all the howling and bellowing about "our Protestant Faith, our Protestant religion," and "our Protestant what-nots"—with which, of late, our ears have been assailed? If Dr. Sumner, the government

primate, who denies baptismal regeneration, laughs at apostolic succession, and repudiates the idea of the necessity of episcopal ordination, be not a true Protestant minister—what is he? Will our cotemporary be kind enough to answer us these questions, as well as another which we propounded to him long ago—but to which he never vouchsafed a reply—"Can there be a Church without a Bishop, and can the Sacraments, with the exception of Baptism, be validly administered by one not episcopally ordained?"

In assigning to Anglicans a place amongst other Protestant, or Non-Catholic, sects, we only assigned to them a place which, from pulpits and pulpit, they have loudly claimed for themselves; why then is our cotemporary offended? We fancy it is that he is ashamed of the motley crew with whom he finds himself classed: he don't like the strange bed-fellows with whom Protestantism brings him acquainted: he is heartily sick of his Presbyterian—Methodist—Tunker—Congregationalist—Jumper, &c., allies, and has too good a conceit of himself to like to be seen marching through Coventry with such a ragged regiment. Well, our cotemporary is right; we admire his taste, though we cannot profess respect for his logic, or see any reason why the law-established heresy of England should be treated differently from any other form of heresy. Of course we do not mean to confound the gentlemen who profess that peculiar form of heresy—called Anglicanism, or—"Church-as-by-law-establishedism"—with the ordinary frequenters of the conventicle—or with the ignorant and drivelling votaries of the Love Feast, or Revival. Though we can give no preference to one form of mortal sin over another, we can still, honestly and cheerfully, admit the virtues, the learning, and many noble and excellent qualities both of head and heart, of our separated Anglican brethren, whilst at the same time, we regret that such noble talents should be prostituted to the support of so vile a cause; in a word, though we cannot recognise Anglicans as Catholics, we can respect them as scholars and gentlemen, and we hope, therefore, that the *Canadian Churchman* will acquit us of the design to say anything personally offensive. It is quite unnecessary for our cotemporary to advise us to study the history of Anglicanism, its rise and progress; we have studied it very attentively; we are fully acquainted with the why—the how—and the when—of its origin, and having so studied its history, and being thus fully acquainted with all the details of its existence, we can only express our wonder at the strange impudence of the writer who, in the XIX. century, claims for the Anglican law-establishment any connection, however remote, with the Catholic Church. The holy Church throughout the world, indignantly repudiates the idea of any such connection; heretics themselves—the Greek Schismatics, the Oriental Sectaries—disclaim any such connection, and would feel themselves degraded by being supposed to hold any communion with the Parliamentary church of England. There was a Catholic Church in England once, and, thank God, there is in England, in spite of Acts of Parliament, a Catholic Church again; but neither with the Catholic Church that was, nor with the Catholic Church that is, has the government establishment any connection. The government establishment of England is essentially Protestant, or Non-Catholic—it is as a Protestant, or Non-Catholic institution, that it appeals to the sympathies, and claims the support of the people and Parliament of Great Britain. How then can the Anglican establishment claim any connection with the Catholic Church? Is it because, by virtue of an Act of Parliament—8. Eliza, c. 1.—its chief dignitaries or office bearers are called bishops, and that to them have been handed over, the titles of the old Catholic sees, and the revenues which were destined by the donors for purposes of Catholic devotion, and the maintenance of Catholic conventual establishments for the relief of the poor? Alas! this proves only that might is stronger than right—that the present possessors of Catholic titles and Catholic revenues, are intruders and despoilers of other men's goods, but not that they are Bishops, Catholics, or Christians. Is it because some of the doctrines of the Catholic Church have been retained by the law-created establishment, and because some of the old Catholic articles of faith and liturgies have been incorporated in Acts of Parliament? Alas! these vestiges of Catholicity show only from what a height of excellence once Catholic England has fallen—how low Protestant England has fallen when she receives her articles of faith and her liturgies from the hands of the civil power: they prove, not that the law-establishment is Catholic, but that it is essentially Erastian. Is it because, here and there, in some of the old temples of Catholicity, a wretched mummery—a ridiculous parody of Catholic forms and ceremonies—is still kept up: because there is a deal table with a cloth, called an altar, but innocent of sacrifice; because thereon are candles, which may not be lighted: because in the reading desk there is a fantastic young gentleman making strange and unearthly melody, which the audience vote a bore, but which he, in his simplicity, firmly believes to be a revival of the old "Gregorian"—is it because of the surplice during sermon—the genuflections, the flowers, and all those pretty accessories, in which good Mr. Bennet of St. Barnabas, did so much delight, but which the more worldly-wise Dr. Bloomfield condemned as Popish, the moment he saw public feeling was setting strongly against them—is it for all, or for any, of these things, that the law-establishment of England claims connection with the Catholic Church. Alas! these idle forms and ceremonies are but as the paint and patches beneath which the worn out harlot seeks to hide the ravages of time and disease upon her battered frame: they may deceive at a distance, but when we draw nigh they serve but to make more hideous and abominable the ghastly mass of corruption weltering below: they may excite our pity, our disgust, haply, if humorously inclined, our mirth, but

they cannot deceive us into the belief that the law establishment of England is Catholic, or make us esteem it other than it really is—a shabby pretender, decked out in another's clothes.

But if the law-establishment cannot make good its claim to be considered Catholic, it abundantly furnishes us with proof that it is Non-Catholic, or Protestant. The Church of England calls itself a *national*, it cannot, therefore, be the *Catholic* Church. Nationality in religion, and Catholicity, are contradictories—they are essentially antagonistic to, and destructive of, one another. To gratify their inordinate insular vanity, Englishmen may boast of their national Church, but they can do so only upon the condition of renouncing all claims to Catholicity. "Is the Anglican unconscionable?" asks an able writer in the *Edinburgh Review* for October last, whom we have already quoted—"that to erect National Churches into integral Church units, involves the very essence of Protestantism? A nation is a purely secular division, determined by geographical and political limits; and neither geography nor the State, can, upon Church principles, decompose the unity of the Episcopate into organic parts of the Church. Church principles tell us that Christ's kingdom is not of this world: that the Church is a spiritual power, and her title derived from heaven; she owns no earthly superior in this her own sphere; her constitution is divine. How then can a political and secular combination furnish the Catholic Churchman with a basis for parcelling out the spiritual power into organic elements, each element being endowed with the full prerogatives of the whole body? How can a perfectly foreign and heterogeneous principle—the division of the world into States—take the One Catholic Church to pieces, divide its rulers into separate groups, and establish the law, that the government of this one Church, and the determination of its faith are the prerogatives of each group, each severally for itself? All limitations which emanate from the State have the State for their ground and principle; the State, and nothing else is their authority." When the *Canadian Churchman* shall have shown how a *national* can be the *Catholic* Church—that is, when he shall have shown that of contradictories, both must be true—then it will be time enough to examine the claims of the Anglican government establishment to be considered Catholic.

Having now given the reasons, reasons which we hope our Protestant cotemporary will find satisfactory, for classing the Anglican, with the other Protestant, or Non-Catholic, sects which abound on this continent, we will, to the best of our abilities, answer the questions which he propounds to us:—

(1.)—Will the *TRUE WITNESS* tell us who it was received St. Augustine when he went to England? Answer—The Pagan Anglo-Saxons of Kent, to whom St. Augustine was sent by St. Gregory, in virtue of the authority conferred upon him as successor of St. Peter; in virtue of that authority the Sovereign Pontiff of that day raised Canterbury to the dignity of an Archiepiscopal See, even as his successor, the Sovereign Pontiff of the present day, has, in virtue of the same plenary authority, thought fit to raise Westminster to the same dignity, and to restore the long extinct Catholic Hierarchy of England.

(2.)—Whereabouts in Ireland did Roman Catholics flourish, when the Church of Ireland was pure? Answer—From the Giant's Causeway to Cape Clear.

(3.)—How can a doctrine developing Church be a Church retentive of Primitive Truth? Answer—Not at all, and therefore Catholics strenuously condemn, as blasphemous and heretical, the development doctrine, which dishonest and ignorant Protestants attribute to them; Protestants, and not Catholics, are the men who sit in darkness, or at the best a glimmering twilight, waiting for "more light."

(4.)—Is the Roman Catholic doctrine to-day what it was when Augustine preached in England? Answer—Identically the same: St. Augustine preached the doctrines of St. Gregory, or rank Popery, and the faith of St. Gregory, or Popery, is the faith of the Roman Catholic Church to-day, in every particular.

We have now done with our friend of the *Canadian Churchman* till such time as he shall have answered the questions we have put to him. In the mean time, we advise him, not to make himself ridiculous by aping Catholicity, to abstain from all Puseyite practices, and from playing at Popery outside the Church. By so doing he will escape the ridicule of sensible men, for we assure him that Anglicanism, at its best, is as little like Catholicity, as the monkey—who is seated upon the top of the organ which a very desperate looking character has been grinding most unmercifully for the last half hour beneath our office window,—is like a man. We don't wish to appear harsh, but it is as well to tell the truth at once.

"Mr. G. Brown, introduced on the 6th instant, a Bill to repeal the 19th clause of the Common School Act, 13th and 14th Victoria, c. 48."—*Proceedings in the Provincial Parliament.*

The 19th clause of the School Act for Upper Canada enacts "That it shall be the duty of the Municipal Council of any Township, and of the Board of School Trustees of any city, town, or incorporated village, on the application in writing of twelve, or more, resident heads of families, to authorise the establishment of one, or more, separate schools for Protestants, Roman Catholics, or colored people"—to prescribe the limits of the divisions or sections for such schools—and to make the same provisions for the election of Trustees for the said separate schools, as are enjoined by the 4th section of the same Act. The 19th clause enacts also that these separate schools shall be entitled to share in the school funds "according to the average attendance of pupils attending each separate school," and, in fine, places the Catholic minority in Upper Canada, in precisely the same position, with regard to the

State-School-System, as the Protestant minority in Lower Canada—recognising the right of both; if compelled to pay for the support of schools, to be furnished with schools to which, without prejudice to their religious convictions, Catholic and Protestant parents can send their children. This clause is the clause which Mr. G. Brown wishes to repeal; now, Mr. G. Brown is a Liberal Protestant.

Mr. G. Brown is a Liberal Protestant, we say, and is, of course, conspicuous for his hostility to State-Churchism, and his zealous advocacy of State-Schoolism. Being, therefore, what he is, Mr. G. Brown is inaccessible to the demands of justice or common sense; to appeal to his love of fair play, or to argue with him, is all in vain; such a man has but one principle of action. "Popery must be put down," and to accomplish this object, to carry out this darling principle, he is ready at a moment's notice, to swear that black is white, that two and two make five, and to cry out in the same breath, "Up with State-Schoolism, and down with State-Churchism"—to reason with such a man is but labor thrown away. The best way to deal with such men is to be very frank and explicit with them at once; to tell them in plain words—"Gentlemen, you may legislate—legislate—legislate—as long as you like; but when your legislation trenches upon our rights as citizens, or rather, upon our duties as Catholics, we will not obey you." There go two to the making of a bargain. Our No-Popery senators may pass laws, if they like, to compel Catholics to pay for the support of Protestant schools; but, unless Catholics think fit to pay, these legislative enactments are in vain.

And will Catholics pay for the support of Protestant schools? Are Papists then fit for nothing but to be the pack horses, the hevers of wood, and drawers of water, of their Protestant task-masters? Have they fallen so low—are they so degraded, that, at the bidding of every petty, snobbish, Jack-in-office, they are prepared to violate their allegiance to their spiritual mother the Church, and to disobey her commands? God forbid—for then indeed they would be viler than their worst enemies represent them to be—then indeed they would deserve nothing better than to be trampled upon, spat upon, and scourged like hounds—for then indeed, as traitors to their God, and false to their Church, they would richly merit the treatment that is due to traitors and craven apostates. We say that there go two to the making of a bargain; and so, before Protestant enactments can be of any force against the Church, it is requisite that the consent of Catholics to them should be obtained; till then they are but so much waste paper.

How then will it be, in case the motion of Mr. G. Brown be adopted—the 19th clause of the School Act repealed—and the Catholics of Upper Canada, in violation of every principle of justice and common sense, be condemned by law to pay for the support of Protestant schools which the Church, by the mouths of her Prelates, and of the Sovereign Pontiff, has formally condemned? We think we know the men, and of what stuff they are made—we think we know what their answer will be: "Gentlemen, for conscience sake we are willing to obey, heartily and cheerfully, the laws of the civil power, in all things lawful. But there is a Law, Higher than your law, and to it we must submit; for it is better to obey God than man. That Higher Law is not the dictates of our undisciplined and stubborn wills, nor yet the wayward promptings of our individual consciences; it is the voice of the Church, speaking to us with authority, even as the voice of the Living God. That law forbids us to have any thing to do with your schools, or your meeting-houses—tells us not to touch, not to meddle with, the unclean thing, lest we be defiled with the filth of heresy. Educate your own children as you will; leave us at liberty to do the same; we ask not of you to pay for our schools; take not from us our money to pay for the support of yours." By brute force, indeed, you may rob us, and deprive us of the means we had set apart for the education of our children—for our holy religion forbids us to have recourse to violence—but pay one cent, unless on compulsion, for the support of your meeting-houses, or your schools, we will not, and no two words about it."

This is the language that it behoves every honest and independent Catholic to use, who desires to live as a dutiful son of the Church, and die in her arms,—who is conscious of his duties as a parent, and values his inalienable rights as a freeman; and this language Catholics should be prepared to make good by stout deeds if necessary. We counsel no violence—God forbid; but only a stern, dogged, but passive resistance to any School Law which would seek to compel Catholics to pay for the support of Protestant schools; we counsel only a wide-spread, and carefully-organised, system of resistance to the payment of school-rates for the support of such schools; to get up, in fact, an anti-school-rate agitation in Canada like the anti-tithe agitation in Ireland. The impossibility of levying the school-rates, under such circumstances, will soon bring our Liberal Protestant legislators to their senses; and the dread of a permanent agitation will bring about what we should seek in vain from the love, of God, or of even-handed justice. In a word, as we have said before, our cry must be, "Separate schools for Catholics, or no State-Schoolism at all." If Mr. G. Brown takes from us the 19th clause of the Upper Canada School Act, let us insist upon the voluntary principle, in education, as well as in religion—and cry, "No State-Churchism" with Mr. G. Brown, and also, "No State-Schoolism" against him. We shall at least be able to claim credit for our logic, and love of consistency.

* The Catholic Institute furnishes us with an already existing machinery sufficient for such an organisation.

HE HAS "BACKSLID."

What will the conventicle say now?—for the great champion of Evangelicalism has fallen. Leahy the Apostate Monk, whose smutty stories the daughters of the conventicle have hearkened unto with delight—Leahy the Apostate Monk—the brand snatched from the burning—the chosen vessel purified from the dross of Babylon—Leahy the bright particular star of Protestantism has fallen—he has "backslid," and will henceforth be numbered amongst the foolish ones. Oh, there will be wailing, wailing, wailing, before the anxious seats!—there will be mourning, mourning, mourning, before the face of the congregation in the Broadway Tabernacle! for Leahy is in the Penitentiary—he has "backslid" and is in jail, on a charge of murder. Alas! poor Leahy! where be now your ribald jests? your flashes of obscenity that were wont to keep the elderly ladies of the "meeting" in a state of unutterable delight and beastly extacy? not one now to applaud your filthiness? Alas! no—even his most ardent admirers have given him up, and abandoned poor Leahy—Leahy the evangelical one—to the tender mercies of the jail. To what base uses these reverend converts to Protestantism do return? Achilli and Leahy!—the adulterer and the murderer!—these be thy champions of evangelical Protestantism!

Is not this a pretty item for some future Protestant Hagiography?—

"THE 'MONK' LEAHY A MURDERER.—The notorious Leahy the pretended monk of La Trappe, who has perambulated the country during the last half dozen years, and as a Reformed Monk delivered lectures against the Roman Catholic Church, has at last finished his career by murdering a man, named Edward J. Manley, at Pardeeville, Columbia County, Wisconsin, on Thursday, August 19th. At the same time he also shot at and wounded Esquire Morton, of the same place. The cause of the murder was jealousy of Manley and his (Leahy's) wife. The criminal was arrested and lodged in jail, to await his trial on a charge of murder."—Western Tablet.

ANOTHER STEAMBOAT ACCIDENT.

Hardly have we received the tidings of one steamboat calamity ere we are called upon to record another. This week we have to regret the death of thirty persons killed by the bursting of the boiler of the *Reindeer* steamer near Bristol; there were 300 passengers on board at the time. The *Albany Express Extra* gives the following harrowing details:—

"At the time of the disaster (half-past 1 o'clock) the second dinner was under way, and it is fortunate that it was. The boat had just made the landing, and the passengers for Bristol had just stepped ashore, when an explosion occurred, which shook the very ground, and caused great consternation. Instantaneous with the report, the smoke pipe fell over, and a volume of steam issued from the cabin. The utmost confusion and alarm prevailed, and it was some minutes before the real cause of the explosion could be ascertained. It was found, however, that the return flues of the boiler, which, by the way, were below deck, had blown out, and those who were in the cabin were either instantly killed, or very badly scalded.

"Immediate measures were taken to alleviate the sufferings of the injured, and to remove the dead ashore. On entering the cabin, seven were found dead, having been instantly killed by the explosion.

"The scene is indescribable. Scattered about were the dead and dying, scalded, lacerated and mangled; their shrieks and groans surpassing all conception.—From the evidence of those present, it must have been terribly appalling and heartrending.

"Those of the injured still living were removed without delay to Livingston's Malden House, and nearly every room in the building was occupied.—Mattresses and bedding was brought from the boat, and everything done to relieve the sufferers. An express was despatched to Saugerties for medical assistance and the Coroner. The residents of Bristol, male and female, acted the Good Samaritan's part, and were untiring in their exertions in behalf of the injured; they dressed the wounds of such as could be handled, while they made appliances to the others.

"To give even a faint description of the scene which was presented in the Malden House, is beyond our power. We have never before gazed upon such agony and suffering, and never beheld human beings in such a mutilated and disfigured state. Some were in a state of stupor, not able to move a limb; some were in such pain that it was difficult to restrain them, while their incoherent and wild expressions gave additional horror to the scene. The injuries received by the passengers were of the most repulsive character. The skin peeled from their limbs by the least touch, and in some instances the flesh hung but loosely to the bones. The hair was partially off the heads of many, while their hands were like skeletons.

"The 2nd engineer, when he had run upon deck, in a moment of frenzy, swung his hands to and fro in rapid motion, and the skin, portions of the flesh, and his finger nails separated from his hands. He died without being able to utter a syllable.

"This is the most disastrous calamity of a similar nature that has probably ever happened on the Hudson River. The explosion on board the *Advocate* and *Swiftsure*, both within the last fifteen years, were not, jointly, attended with such fatal results, as in this case."

We copy from the *Truth Teller*, an American paper, the following speculations as to the probable conduct of "John Bull" with respect to the Fishery Question:—

"Will England 'retreat straight backwards?' After taking up so bold a position, will she quietly weigh anchor, and sail away, leaving her rich waters to the Massachusetts fishermen? The letter of the treaties is admittedly with her—the fishing grounds are undoubtedly her's—she has 'law' for what she has done. Will the old British Lion, therefore—poor old mangy lion, in these latter days!—run away with his tail between his legs, and the mark of the Eagle's talons on his mane? Will the 'Flag that braved a thousand years the battle and the breeze,' strike to a shoal of Fundy cod-bangers?

"Alas and alas! and so we apprehend. Poor Old England is afraid and unable to go to war any more. Sitting among his money bags, near the larder door,

Mr. John Bull, bloated, timorous, and conscience-smitten, listens nervously to the faintest sound of alarm, and implores of the world, Peace, Peace—anything for Peace. Why should he go to war because Yankee lines are cast within, or without, three miles of Nova Scotia? What does he care for all the cod banks on the American sea-board? And how dare that vagabond Derby Ministry affront his dear young friend, who keeps the cotton market.

"Unless a collision has already taken place, therefore, we assume that every means will be taken to avoid it, that every point demanded by Webster will be conceded, and conceded in the most mean and cowardly way possible. England would yield anything rather than quarrel with America again. Well she knows how much would slip from her grasp for ever in that contest. Yet, if one hostile shot be fired, fight she must."

No—not at all—John Bull won't fight; he will tamely submit to any violence or indignity that may be offered him rather than fight, and young "America" may safely bray at the old Lion, whose roar once made the nations of the earth to tremble. The lion is getting old, and stiff in his joints, and quite a tame lion:

"Lenit albescens animos capillus."

He is somewhat given to doting too, about a "man of sin" and a "naughty woman of Babylon" like old Sir Hugh Evans "he is full of cholera, and trembling of mind"—and has little stomach for fighting, so the American Eagle may peck away at the poor old creature as long as it likes. It was not so once however. John would have "riled up" and looked "mighty ugly" had he been served such a scurry trick a few years ago ere, "No-Popery"—and "Universal Peace" and all other kinds of humbugs had made such havoc with his brains—there was plenty of fight in him then, and he would have shown it.

"Non ego hoc ferrem calidus juvena."

"Consule Planco."

Go thy way John, thou art getting very old.

We learn from the *Quebec Chronicle*, that on Saturday night there was an extensive fire at Point Levi, by which thirteen dwelling-houses and shops, besides several out-houses, were destroyed. The fire broke in a *hangard*, or store, belonging to Mr. Couture, a grocer.

The *Quebec Gazette* seems to suspect that this fire was the work of an incendiary, it says—

"We have heard from a person residing at Point Levi, that suspicions are entertained of foul play in reference to the fire. A letter was received on Sunday last by Mr. Couture, from St. Jervis, signed by four persons, advising him to get his furniture and goods out of his place, as there was soon to be a fire, which would probably destroy the building. This is a matter which deserves investigation, and we hope the authorities will look into the affair, in order that the scoundrels who have been guilty of so wanton an act may be brought to justice. It is also stated that several persons in canoes, from this side of the river, were engaged in purloining the effects of the sufferers. The Water Police, who we think should have been on the ground to look after such gentlemen, were not there."

At the annual meeting of the Young Men's St. Patrick's Association, held on Tuesday evening last, the following gentlemen were elected office-bearers for the ensuing year:—

President—William C. Cogan.

1st Vice President—James Hayes.

2nd Vice President—Daniel Carey.

Treasurer—Thomas Redmond.

Secretary—Richard P. Redmond.

Assistant Secretary—Frederick Dalton.

Committee—William Cunningham, Jas. Prendergast, William Ryan, Daniel McCann, Michael O'Keefe, Patrick Scanlon.

We call attention to the beautiful sermon by the Rev. Dr. Newman, preached before the Catholic Bishops of England, upon the occasion of the opening of the Synod of Ossett. The Protestant press are real vexed at the holding of this Synod, and at the pastoral of his Eminence the Cardinal Archbishop of Westminster, and the Bishops of the Province: they talk about new Penal Laws, and playing "Old Tommy" with the Papists for their insolently aggressive conduct, in presuming to regulate the affairs of the Church without asking permission from the First Lord of the Treasury, or even so much as recognising the existence of the mock Parliamentary bishops of the government establishment. The vexation of the *John Bull*—the *Times*, and other Ultra-Protestant journals, is very amusing—may their cholera never be less.

PROVINCIAL PARLIAMENT.—On the 7th inst., the Hon. Mr. Cameron introduced a Bill to prohibit the manufacture, importation, or sale of intoxicating liquors in this Province.

CHARITY.—We have much pleasure in complying with the request that has been made to us, to announce the fact that the pupils of the Convent at Longueuil have contributed, through the hands of the Rev. M. Brossard, the sum of £15 to the Relief Fund. The above mentioned fact is equally creditable to the pupils and their instructors.

REMITTANCES RECEIVED.

Aylmer, J. Doyle, £10; Quebec, M. Enright, £5; Sandwich, C. Cole, 12s 6d; Windsor, F. Baby, 12s 6d; D. Langlois, 12s 6d; New Glasgow, E. Carry, 6s 3d; Longueuil, J. Murphy, 6s 3d; Pakenham, J. Mantell, 6s 3d; Ingersoll, Rev. Mr. Carayon, 15s; West Port, J. Clarke, 12s 6d; Petit Rocher, N. B., Rev. E. J. Dumphy, £1 5s; St. Andrews, Rev. Mr. Hay, £2 8s 9d; St. Johns, T. Caldwell, Esq., 12s 6d; Hawkesbury Mills, W. Lawlor, £1 5s; Williamstown, J. Hay, 12s 6d; Summertown, A. McDonald Esq., 12s 6d; St. Jerome, Rev. Mr. Thibault, 12s 6d; Rev. Mr. Brosnan, 12s 6d; J. Carey, 6s 3d; St. Regis, Rev. Mr. Marcoux, 12s 6d; St. Denis, Rev. Mr. Demers, 12s 6d; St. Therese, Rev. Mr. Duquet, £1 5s; St. Columban, J. Martin, 6s 3d.

PUBLICATIONS RECEIVED.

The *Anglo American Magazine*.—We have received the third number of this excellent periodical, which is an improvement upon its predecessors, excellent as they were. The selections are well made, and the original matter first-rate.

The September numbers of the *Snow Drop*, the *Maple Leaf*, and the *Cadet of Temperance*, have been received.

To the Editor of the True Witness.

Cornwall, 31st August, 1862.

Mr. Editor,—I beg to communicate to you some interesting occurrences which took place here; and in the neighboring places, connected as they are with the best interests of our holy religion. I am told, you exchange with the *Freelander* of this place, if so, you will find in the last, if it came to hand, something in reference to the Pastoral visit of his Lordship, Bishop Phelan, through this section of the diocese, that he terminated here last Sunday. In addition to what is mentioned in the *Freelander*, I would state to you that, if the increasing number of churches built, and building—if the overflowing crowds of people that assemble in all our places of worship—if the want of Clergymen, which is much felt every where, though the number has been greatly increased since a few years, but not sufficiently so, for the surprising augmentation of the Catholic population through the Province—if the orderly, respectable, systematic way in which all things connected with the government of the Church are carried on here—if the universal good feeling for, devoted attachment to, and sincere respect for, their Pastors, on the part of the people—if the astonishment invariably expressed by strangers, who visit us occasionally, at the religious zeal, the faith and piety of our people—if, I say, all this be needed to prove that the Catholic religion is in a flourishing state of progress, you have all you require to maintain your position, when you wish to enlighten your readers on the subject of religious affairs in Upper Canada. Yes, Sir, the religious display, pomp and decorum observed likewise in our churches, on days of public solemn worship, would do credit even to cities like Quebec and Montreal, and indeed we are not now very far behind them in this respect, though much later in existence. Converts also keep being received in the Church all the time; but I must say that it is not to that circumstance alone that we must assign the rapid increase and progress of religion, but to emigration as well. Here now is a little circumstance to show how we have a right to glory in the present state of our religion here. It is now the third time within six years, that the Bishop has held Confirmation here and in the neighborhood; well, on this occasion again, he gave Confirmation in Cornwall to 126, in St. Andrew's to upwards of 100, and the same in St. Raphael's and Alexandria. Whilst thus engaged at our good work, our friends on the opposite side are not idle; they go at once to the old work of aping and mimicking. Here comes the government Bishop of Toronto, Dr. Strachan, for Confirmation too; well, after all the fuss, to how many do you think the said Confirmation was given? Why look at this, there were about 10 persons in church, and 6 were confirmed. I do not deny that Dr. Strachan is a very clever and amiable gentleman, but it is a pity that such good talents, the best gifts of the Almighty, should be prostituted to the cause of error.—Truly yours,

CATHOLICUS.

RESOLUTIONS

To be proposed by the Honorable Mr. Hincks, on the subject of the Clergy Reserves, on Tuesday, 7th September, 1862.

1. Resolved,—That an humble Address be presented to Her Most Gracious Majesty, to assure Her Majesty that this House deeply regrets to learn from the Despatch of the Right Hon. Sir John Pakington, Her Majesty's Principal Secretary of State for the Colonies, that Her Majesty's Imperial Ministers are not prepared to introduce a Bill to repeal the Imperial Act 3 and 4 Vic., cap. 78, intitled, "An Act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof."

2. Resolved.—That whatever difference of opinion may exist among the people of Canada as to the best mode of disposing of the revenues derived from the Lands known as Clergy Reserves, the great mass of the people will ever maintain the principle recognised by the Right Hon. the Earl Grey, then Her Majesty's Principal Secretary of State for the Colonies, in his Despatch of 27th January, 1851, to the Right Hon. the Earl of Elgin and Kincardine, that the question whether the existing arrangement "is to be maintained or altered is one so exclusively affecting the people of Canada that its decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the Province."

3. Resolved.—That while the people of Canada are devotedly attached to Her Majesty's person and Government, and most anxious to maintain inviolate the connexion which binds them to the great Empire over which she rules, yet this House is bound by a high sense of duty to inform Her Majesty that the refusal on the part of the Imperial Parliament to comply with the just demands of the Canadian people on a matter exclusively affecting their own interests, will be viewed as a violation of their Constitutional rights, and will lead to deep and wide-spread dissatisfaction among Her Majesty's Canadian subjects.

4. Resolved.—That this House is well aware that attempts have been made to induce Her Majesty's Imperial Ministers to believe that the present Representatives of the people of Canada entertain opinions on the subject of the repeal of the Clergy Reserves Act, different from those expressed by the late Parliament.

5. Resolved.—That this House confidently hopes that when Her Majesty's Ministers shall be convinced that the opinions of the people of Canada and of their Representatives on this subject are unaltered and unalterable, they will consent to give effect to the promise made by their predecessors; and this House is confirmed in this hope by the suggestion in the Despatch of the Right Honorable Sir John Pakington, that Her Majesty's Ministers are prepared to recommend amendments to the Imperial Clergy Reserves, with a view to satisfy the wishes of the Canadian people.

6. Resolved.—That this House can scarcely doubt that, the principle of amending the present Act being admitted, Her Majesty's Ministers will yield to the strong feeling which pervades the Canadian people, that any new Legislative enactments regarding the Clergy Reserves, should be framed by their own Representatives, instead of by the Imperial Parliament, which being necessarily unacquainted with the state of public opinion in Canada, cannot be expected to concur in a measure that will give permanent satisfaction to its inhabitants.

7. Resolved.—That this House desires to assure Her Majesty, that in thus giving expression to the public opinion of the country, it is actuated by the strongest feelings of loyalty to Her Majesty, and by a sincere desire to prevent those lamentable consequences which must be the result of a collision between the Imperial and Provincial Parliaments, on a question on which very strong feelings are known to prevail among the people of this Province.

Married.

At Brockville, on the 6th instant, by the Rev. Oliver Kelly, Charles T. Palgrave, Esq., of Montreal, to Mary Magdalen McDonnell, widow of the late William Macqueen, Esq.

Died.

In this city, on the 8th instant, Mr. James Devoy, a native of the Queen's County, Ireland, aged 51 years.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, August 15.—Nothing could exceed the magnificence of the fêtes, which commenced at an early hour this morning. At half-past nine the President drove up to the Madeleine in a close carriage, and was received with great enthusiasm. The Prince was received at the door of the church by the Abbé Deguerry, the curé of the Madeleine, at the head of his clergy. As soon as the ceremony had terminated the President rose and left the church, accompanied by the brilliant military cortège which was to accompany him in the review. The Prince, in place of using his carriage as when he came, mounted on horseback and proceeded amidst cries of "Vive Napoleon!" to the Champs-Élysées, to the review.

When the President got on horseback he proceeded with Generals Lawéstiné, Magnan, de St. Arnaud, and other officers, up the Champs-Élysées in which the several battalions of the National Guard were drawn up at both sides, and then returned to the Place de la Concorde, and then, placing himself opposite the Tuilleries with General Lawéstiné, the commander-in-chief of the troops reviewed, on the other side of the way, gave orders for the firing off to commence. The various battalions as they passed cried "Vive Napoleon!" and occasionally might be heard from the crowd, "Vive l'Empereur!"

An accident occurred at the close of the Review which clearly establishes the sincere affection entertained for the Prince President in Paris. When the last battalion moved by, the President clapped spurs to his charger, and was in a moment cut off from his escort, by the dense crowd of citizens by whom his sudden movement surrounded him. Thus guarded, he proceeded at a walking pace to the palace, amidst the enthusiastic cheers of the people. In the afternoon there was an aquatic fête on the Seine, in the shape of a sham fight between the model frigate "Ville de Paris" and her opponents, consisting of two war steamers and a number of gun boats. The fireworks and illuminations at night surpassed, despite the unfavorable weather, anything of the sort that had ever been seen even in Paris, so famous for the cleverness of its pyrotechnists and decorative artists, for many years. The most perfect order reigned in all quarters of the capital, and no accident occurred to mar the pleasures of the day.

We have learned from a well informed source that the retirement of M. Turgot was principally caused by the want of tact which he evinced in the negotiation for the President's marriage. He had assured Louis Napoleon that he had only to present himself at Baden to find his wishes crowned with success. In place of that being the case, it was at Baden that the President learned the refusal of the father of the young Princess to allow the marriage to take place. The refusal is, in good quarters, attributed to the influence of the Emperor of Russia.

FURTHER AMNESTIES.—The *Moniteur* of Sunday contains an official notice to the effect that the fête of August 15th will be signalised by a further evidence of the magnanimity of the President of the Republic, in according an amnesty to a number of persons under condemnation. A general amnesty cannot at present be thought of, the official journal says, "as the government could not, without compromising the public security, extend that measure to certain men, who only think of the overthrow of society;" but it has been able to accord to upwards of 1,200 prisoners, for political or ordinary offences, a free pardon. A decree follows, ordering all persons to be set at liberty who are confined for not having paid the costs or fines attached to their offences against the game laws, poaching in rivers or ponds, offences connected with the *police de roulage*, or with the regulations concerning public thoroughfares.

People talk of the President having recourse to a hydropathic treatment for some malady, which is attributed to an inveterate habit of smoking.

ITALY.

THE MARRIAGE BILL IN PIEDMONT.—The committee of the senate charged to examine the Civil Marriage Bill, and to prepare a report, has commenced its labors. All the members are agreed, it is said, on the principle that the state has the right to regulate, by civil laws, marriage as a contract, but they are divided as to the manner in which the contract is to be regulated. Some are in favor of the Neapolitan legislation, according to which marriage is a Sacrament, the celebration of which ought to be enregistered in the civil acts; whilst others are of opinion that the French system, which was in force here from 1802 to 1814, and which declares marriage to be only a civil contract, ought to be re-established. A third part lean towards the system just adopted by the Chamber of Deputies, which, in case of refusal on the part of the Clergy to celebrate the sacrament, considers as valid the marriage inscribed by the order of the *juge de paix* in the civil registers.

THE LIBERAL GOVERNMENT OF PIEDMONT.—The trial of Count Costa for having written a book against the Siccardi laws took place at Turin on the 12th. Advocate Trombetta supported the prosecution on the part of the government, on the counts of offence to the person of the King, disrespect of the laws, and fervent wishes for the destruction of the constitutional government. The first count was proved by passages representing the King as a mere tool in the hands of a party, and also indirectly accusing him of bad faith, for having broken the existing concordats without the consent of the Holy See. The other counts were proved by passages written with great acrimony, "in a clerical spirit," and others insulting to the national representatives. After an able defence by Advocate Ferraris, and a paper read

by the defendant to show that his book was not hostile to the government, the jury retired about 8 p.m., and soon after brought in a verdict of guilty on all the counts. The defendant was sentenced to two months' imprisonment and 2,000f. fine. The "Risorgimento" states that immediately after his condemnation, Count Costa sent in his resignation as councillor of the Court of Cassation at Turin.

The installation of the Jesuits at S. Giovanni di Verdara of Padua took place on the 3d, in the presence of the authorities. The Bishop of Padua, Monsignor Farina, was absent on the occasion, and sent a delegate to represent him.

GERMANY.

Letters from Vienna of the 14th describe the entry of the young Emperor, which took place that day, as being a perfect ovation. Vast crowds assembled at the railway terminus, and cheered the monarch; and in the evening the city was profusely illuminated. One account says:—"After passing seven or eight hours in the midst of the people today, my impression was either that the malcontents were for the moment silenced by the fearless and chivalrous bearing of the youthful Sovereign, or that there were none.

A letter from Neubach states that the infant daughter of Don Miguel was baptised at the chateau of that name, on the morning of the 9th ult., by the Bishop of Wurzburg, in presence of her father, the members of the family, and several Portuguese noblemen. The names given to the Princess are Maria Isabella Eulalia Carlotta de Braganza Bourbon.

PROGRESS OF CATHOLICITY IN THE RHEINISH PROVINCES.—The *Journal de Francfort* of July 28th complains that "the Clerical party" never gave greater signs of life or showed more activity than within the last two years. "One convent springs up after another; associations multiply themselves, and important sums of money are devoted to similar objects. Cologne, Coblenz, Treves, and Dusseldorf, have received Carmelites, Nuns of the Good Shepherd, Sisters of Schools, Lazarists, and others; Aix-la-Chapelle, however, leaves other cities in this respect far behind. Ten convents are already founded there, we are told, and ladies of great distinction and wealth are flocking in to receive the veil. As for associations, in one year the number of the societies of St. Vincent de Paul has been augmented by 145 conferences, and the Association of St. Charles Borromeo, the fund of which in 1851 amounted to 24,388 reichsthalers, has been increased, during the same year, by 3,000 members."

At Eggenburg, the Nuncio Apostolic, assisted by the Bishop of St. Hippolyte, has solemnly re-established the Congregation of the Holy Redeemer. At the banquet which followed the religious ceremony, the Nuncio was seated between the Vicar-General of the Redemptorists and the members of the Society of Jesus, and the Provincial of the Redemptorists thought proper to express the general sentiment by saying that the two orders perfectly agreed, and that the identity of their tendencies for the greater glory of God and the salvation of men allowed him to express the desire that the Society of Jesus should prosper and become flourishing in all the Austrian Fatherland. The Ligurians have obtained permission to establish a noviciate at Grein, in Upper Austria.

INDIA—THE OVERLAND MAIL.

Martaban was attacked on the 26th of May by a Burmese force of 1,000 or 1,200 men, who were gallantly beaten back by the 40th M. N. L., in garrison there, under the command of Major Hall.

The Burmese policy seems to be to avoid meeting us on the ground we have chosen for ourselves, and to carry the war into our own districts by invading the Assam frontier and the territories of our ally the Rajah of Manipoor.

AUSTRALIA.

The "Prince of Wales," from Sydney, on Wednesday, has brought 35,000 ounces of gold, valued at £140,000, and three weeks' later advices. All accounts agree as to the continued success met with at the mines. In a letter from one of the principal firms it is stated—"We believe that between 40,000 and 50,000 ounces weekly are sent into Port Phillip from the Mount Alexander diggings, and that in our own colony the receipts average 10,000 ounces weekly." All people, it is added, are getting rich, and showing it by their independence. At the rate of production thus mentioned the annual yield would be between £10,000,000 and £11,000,000. It appears, moreover, that the comparatively limited production of the Sydney or New South Wales mines is owing to the superior attractions which have drawn away the population to Mount Alexander, and not to any falling off in the rewards originally obtained. Indeed, it is alleged that fresh deposits are being found every day, and the Rev. W. B. Clarke is said to have reported to the Government the existence of a tract of country along the Bendoc and Delegate rivers, supposed to be 400 miles in extent, and which gives signs of general richness. It was not likely, however, until large additions should be made to the population by immigration, that any new fields would be turned to much account. The last quotation of gold at Sydney was 64s. per ounce. Owing to the demand for the Port Phillip market, the stocks of produce of all kinds had been greatly reduced, and prices were rapidly rising. Flour, tea, coffee, rice, spirits, and beer were in great request. The complaints of the scarcity of labor were increasing every day, and the desertion of ships both at Sydney and Port Phillip was severely felt. The consequent expense to the owners will be very great, and the evil had been increased at Sydney by a decision of the Water Police Court in favor of a crew who, upon technical grounds, asserted their articles to be invalid. The decision was ultimately reversed by the Supreme Court, but not until

the crews of many other vessels, acting under its influence, had absconded. The inefficiency and indifference of the police as regards making any subsequent arrests is particularly censured.—*Times*.

SIXMILEBRIDGE MASSACRE.—CONTINUATION OF THE CORONER'S INQUEST.

EIGHTH DAY—WEDNESDAY.

At the sitting of the court this morning the cross-examination of Mr. Henry Keane by Mr. Coffey was continued as follows:—I was within twenty yards of the police barrack in Thomond-gate when I took out the pistol; was here through the village during the last week; read newspapers occasionally; within the last few days I read the *Munster News*, and took a squint at the *Limerick Chronicle*; did not read any of the evidence except a portion of Mr. Wilson's; did not read what Father Burke has sworn; heard a little of it; it was one of the officers of the 47th who read me a little of it; it made no impression on my mind; heard from some one that it was sworn Delmege had a pistol; the stone-throwing commenced near the chapel; the stone-throwing was not serious; did not count the stones, and cannot say how many there were; I know there were more than two, and I should say there were ten; will not undertake to say there were ten; if I said on my direct examination that there was nothing serious or calculated to attract attention I do not think I would have sworn correctly; I think it would be false.

Mr. Coffey—If it had been stated that there was no riot, no violence, no terrible shouting, or any disposition to riot between the bridge and the police barrack while that cavalcade was passing, would that be true or false?

Witness—I think it would be false, for there was great shouting there.

Mr. Coffey—What do you mean by great shouting? Witness—Why, they were calling out "Here are Keane's men;" it was near the corner of the chapel wall; a soldier got into a row, and got entangled with some people; there were about three people entangled with the soldier; his gun was grasped by either Father Burke or one of the other two; Father Burke was one of the three men; that is true—true as everything I swore, and everything I swore is as true as that; cannot swear that Father Burke's hand was on the musket; the soldier was struggling to loose himself from their grasp; he did not use his bayonet or gun, but he said he would; don't know whether he did or not; he said something about sticking one of them, and that is as true as everything else I swore; the soldier said something about interfering with his duty when I "skelped" away; cannot swear whether the soldier used the word "stick" or "bayonet," but he used the words to the effect "I'll drive the bayonet through you," or "I'll stick you with the bayonet," or "I'll stick you," without using the word "bayonet;" will not adopt any of these expressions as the one used; from the manner of the soldier I should say he was very much annoyed.

Mr. Coffey—Was that the only time at which you heard a soldier say he would use his bayonet, or stick his bayonet?

Witness—I think that was the only time I heard it.

Mr. Coffey—Did the soldier swear out a thundering oath that he would stick him?

Witness—I don't think he did, but he might have; it did not strike me.

Mr. Coffey—If you swore so in your direct examination would you have sworn it truly?

Witness—He spoke very loud.

Mr. Coffey—That is the reason why you should have heard him the better. Did he swear on that occasion, or was he a pious, well-instructed, religious man, fond of inculcating peace, and good will, and Christian charity to his benighted fellow-beings?

Witness—I am not positive that he swore; he was in a great rage.

Mr. Coffey—I again ask if you swore on your direct examination that he did swear, would you have sworn truly?

Witness—Oh, he might have sworn; he was in a terrible rage.

Cross-examination continued.—It is likely when I went up to the officer that I said the men could not stand the treatment they were receiving any longer, but I am not certain; Father Burke said, "stand to your religion," or "fight for your religion," I don't know which; there was a responsive cheer for this; some of the people had sticks; they jumped up in the air, and cried out, too, "fight for your religion;" there was a good many people present, but I have not the slightest conception or notion how many voices swelled that cry; heard some voices or some voice besides Father Burke's cry out, "fight for your religion;" knows the difference between one voice and thirty, but cannot say how many joined in the observation; recollects saying yesterday that hundreds of voices joined in the roar, and thinks that was true; if Father Burke swore he did not use the terms, he would, indeed, swear falsely; if he swore that he did not say, "rescue Keane's voters," he would swear falsely; spoke yesterday of a soldier having been hit; he fell to the right hand forward; he didn't fall at all, he stumbled; said so at first but I corrected myself; went towards the stone, but I did not take it up; did not stop to look at it; went immediately to the car; the stone was a flat one; has an idea of its dimensions—I should say it was five inches long, three to four wide, and two thick; don't swear positively to the dimensions of a stone I did not stop to look at; saw three bodies fall that day in the lane; it struck me that there was a good interval between the bodies; the six or seven men who were pelting stones were at the place where the bodies lay; they "skelped" off when the bodies fell; the three men who fell were with the stone-throwing party; cannot say whether they were in the centre of that party, or whether they were beyond, or beside them; at the time I saw the soldier lying on the ground I observed no blood flowing from him; (witness here described the manner in which the two men attacked the prostrate soldiers, as in his direct testimony); had a pistol in my hand at this time; thought this evidence important; have said that I went away to avoid giving evidence; have not changed my mind; have an aversion to the shedding of human blood; only that I have I would have shed it myself; charged my pistol before I went out; did not discharge it that day, nor have I discharged it since; was in the back of the fight, and did not fire; thinks nothing but dire necessity would justify the shedding of human blood.

The Rev. Mr. Burke was then recalled, for the purpose of having him confronted with the witness.

Mr. Graydon objected, as full opportunities had been given on direct and cross-examination to elicit any necessary facts.

Mr. Coffey—I am not going to examine him as to new matter; I produce him for a purpose that Mr. Graydon knows I have a perfect right to do; for the ends of justice it is necessary.

Rev. Mr. Burke examined by Mr. Coffey—I did not, to Mr. Keane, or at any period of the day, or at any time during the cavalcade, say "Fight for your religion, boys," or "Stand for your religion;" did not hear Mr. Keane's direct evidence; heard Mr. Keane state that I used the words; that statement is false; when Mr. Keane swore that I used the words "Rescue Keane's voters," he swore falsely; when Mr. Keane swore that I had one hand upon a soldier's neck, and one upon his arm or musket, he swore falsely; from the time I came into town in the evening I had my whip in one hand, and this (a registry book) in the other; when Mr. Keane swore that a soldier struggled with me to get out of my grasp, he swore falsely, as far as I am concerned.

Mr. Bolton Waller was examined, and corroborated a portion of Mr. Keane's evidence as to the stone-throwing. He did not hear the Rev. Mr. Burke make use of the words attributed to him by Keane.

The inquest was again adjourned.

NINTH DAY—THURSDAY.

The inquiry was resumed this morning at half-past ten o'clock.

Lieutenant Henry Hutton, 31st Regiment, examined—Has been nearly nine years in the regiment; served in India; was in four general engagements during the campaign of the Sutlej; was of the party that left Limerick to escort voters on the 22nd July; the troops were on two long cars; they got off the cars before coming to the village; the right subdivision fell in front, and the left subdivision in rear; they formed into sections of ten men each; twenty in front, twenty in rear, and I extended one of my sections from the rear to the right, along the sides of the cars; a section of the right subdivision extended on the left of the line; remembers passing the main street; observed a great number of people collected there; we were received with hooting and groaning; the people followed us; they almost immediately commenced stone throwing; it was continued as far as the chapel without intermission; remonstrated more than once, but they continued pressing and stone-throwing more violently than before; people were shouting and calling out "convicts;" one person in the garb of a Priest cried out, "Oh, my God! to see those of our own religion, flesh and blood, convicts like these;" the people were also crying out, "pull the voters off the cars;" cannot say I heard the Priest say so; while this was going on the stone throwing was very violent; it was worse nearest the chapel; the stones were very large and very dangerous, and came in a perfect shower; had great difficulty in protecting the voters; had to detach some of the ten men of the rear guard to assist the extended files; an attempt to drag off the voters was made; had to face my men about, come down to the charge, and drive them off at the bayonet; after this the men resumed their original position, and the attack was renewed with equal violence; had to show front to the people nearly all the way; was struck three times with stones; several of my party were struck; did not see the party in front met by a mob; about the time of the first shot I faced my men to the people, and ordered them to load; did so because I considered our lives and the lives of the party entrusted to our care were in danger; thinks the first shot had been fired at this time; still considered the lives of the party to be in danger; the men were much excited; had some difficulty in restraining them; saw two or three of the soldiers lying on the ground; the firing was in front; if this firing had not taken place, I saw no other resource but to order my men to fire, and I would have done so; would have considered myself fully justified, even without the orders of my commanding officer or the direction of a magistrate—and this purely in self-defence; the attack continued until we entered the lane; but seeing the people flying was the only thing that prevented me giving the orders to fire; during the assault the men asked to be allowed to fire; refused to allow them; they said, "Are we to allow ourselves to be murdered without firing?"

Cross-examined by Mr. Coffey—No men of my division fired a shot; did not fire, and I restrained my men from firing; considered the lives of the party in danger; the stones were flung as hard as men could fling them, and fell in showers; there was not a man killed by this violent attack, and no man's eye was knocked out; saw none of the men in my charge knocked down; saw no man struck with a stone from whom blood flowed.

The examination of Lieutenant Hutton having terminated at six o'clock, the court was adjourned to next morning.

TENTH DAY—FRIDAY.

The court sat at half-past ten o'clock this morning. John Gabbett, Esq., J. P., was examined by Mr. Graydon, but gave no evidence of material consequence.

Constable White examined by Mr. Graydon—Was in Sixmilebridge on the 22nd July; was stationed at the courthouse door; heard firing on that day; saw Rev. Mr. Clune previous to the firing; he spoke to a crowd of persons outside the courthouse three or four minutes before the firing; he said, "boys they're bringing the voters on cars from Limerick, and ye're standing here idle;" the people then rushed round the corner and up the lane.

Constable John Thompson gave similar evidence. At six o'clock the court adjourned to ten o'clock next morning.

The investigation was resumed on Saturday. Several soldiers of the escort were examined.

On Monday some other witnesses were examined, and this closed the case for the defence.

On Tuesday Mr. Graydon addressed the jury for the soldiers, and Mr. Coffey for the prosecution. Mr. Blackall also addressed the jury on behalf of Mr. Delmege. The coroner then proceeded to sum up the case, but had not concluded at six o'clock, when an adjournment took place.

On Wednesday the Coroner resumed his charge to the jury, which he concluded at half past three by saying it was for them to consider whether the verdict should be one of murder or justifiable homicide. They then retired.

THE VERDICT.

At twenty minutes to five o'clock the jury caused it to be announced in open court, that twelve of the number had agreed to the verdict. At this time the court was densely crowded, and the utmost anxiety was evinced to learn the result of this most protracted inquiry. The jury having come into court, the foreman

announced that twelve of the jurors had agreed to a particular finding, and they wished to have the verdict drawn up in a legal form.

The coroner then read the finding as follows:—
"We are satisfied that John C. Delmege, J. P.; John Gleason (1st), James Postings, William Barnes, John Thompson, John Dwyer, James Sharpe, Thomas Clarke, and John Carter, soldiers of the 31st Regiment, are guilty of the wilful murder of Jeremiah Frawley."

Five jurors dissented from the verdict. Their names are John Holmes, R. B. Walton, William Mahon, William Morris, and Patrick Mahon.

Mr. William Mahon stated, that although they had not agreed to the above verdict, they did not acquit the soldiers of all criminality, and that they would all have agreed to a verdict of manslaughter by soldiers whose persons were not identified. The five dissenting jurors also acquitted Mr. J. C. Delmege of having either fired himself or given any orders to fire.

The jury were then requested to again retire and consider their verdict as to the cause of death in the other cases—namely, Michael Cornellan, Michael Colman, Thomas Ryan, James Casey, and James Flaherty.

Mr. Graydon then applied to have the eight soldiers admitted to bail.

The coroner said it should be admitted that the five dissenting jurors had stated that they would have brought in a verdict of manslaughter, in which case, if it were civilians he was dealing with, he should have no hesitation in issuing a warrant. He could make no distinction between a red coat and a dark one, but was there to do his duty fairly but firmly to all parties.

Mr. Graydon pressed the application, but the coroner decided upon refusing it.

The jury having returned similar verdicts in the other cases, the requisition was engrossed in due form. The coroner then issued his warrant for the arrest of the persons implicated in the verdict, and it was entrusted for execution to Sub-Inspector Donovan and a party of constabulary, by whom the eight soldiers were conducted to Ennis gaol. Mr. Delmege was not present in the court.

JUSTICE IN STOCKPORT.—The Stockport trials are over, and a sort of mock justice has been done upon the delinquents. That town is inhabited by about 45,000 English, and about 15,000 Irish, who have been amusing themselves in riot and outrage. The Irish part of the riot consisted in throwing a few stones, breaking a few windows, and assaulting a few men in a scuffle, in which, for anything that appears, they acted entirely on the defensive. The English part of the riot consisted in the complete sack of a row of houses inhabited by their Irish antagonists; in the deliberate and concerted destruction, with every circumstance of sacrilege and profanation, of two Catholic chapels; in the utter, complete, wanton, and unprovoked destruction of a Priest's house, library, and property; and, finally, in a very large and ample proportion of savage personal assaults. Justice, as it is administered in Stockport, awards three years and four months' imprisonment, with hard labor, for the Irish part of the offence, and five years' imprisonment with hard labor, for the English part of the offence. This comparison certainly affords ground for a very pretty social, legal, and political equation. Mr. Justice Crompton in passing sentence upon the English prisoners declared, that he "hoped more English rioters would be taken and brought to trial, for justice was not satisfied by the three prisoners here found guilty." Perfectly true. Justice was not, and is not satisfied, and we take the liberty of prophesying that it never will be satisfied in Stockport. The moral of the whole case lies in this total and extravagant dissatisfaction (if we may so speak) of justice. Justice has not been satisfied, and everybody dissatisfied. Justice has not been done. The guilty have not been punished in any tolerable degree. The innocent have not been protected. And at this moment in Stockport or any other English town in which a like state of public feeling exists, there is for the Catholic inhabitants, for their property, for their Priests, for their temples, for everything they hold most holy, and which they are bound to protect at the hazard of their lives—there is, we say, for these things in English law and the administration of it no protection whatever. Fifteen thousand Catholic inhabitants of Stockport, and God knows how many in other towns, by the savage brutality of English mobs, and the helpless imbecility of English justice, are deprived of almost all protection except such as the law of nature and the right of self-defence can give them. Or rather, they are in a considerably worse condition; for by the existing practice they have from the law no adequate protection whatever, while that same law is a flaming sword of vengeance to smite down with unrelenting severity any transgressions of which they may chance to be the authors.

THE STOCKPORT RIOTS—GUILT OF THE GOVERNMENT.—We deny that the Irish were, morally, the assailants. The authors of the government proclamation were the real aggressors; and on them must rest the responsibility of the murder and arson of Stockport. The proclamation was totally unjustifiable, and no serious attempt at a justification has ever been made. No actual breach of the peace had occurred in connection with Roman Catholic processions, nor was it pretended that any had been threatened. The whole thing was gratuitously and nakedly offensive; and it were as rational to tell fire and tow not to kindle, as to expect that such a proclamation would be received without some fierce collision of hostile religions. The point, therefore, of priority of aggression, is, as regards the Stockport riots, simply negatory. If proved, it is irrelevant. Biting the thumb is, morally, as complete a breach of the peace as unsheathing the first sword. What if an Irishman gave the first blow—who uttered the first taunt? What if a row was planned on the one side—who shall say that the insults were not also planned on the other? If we want to find the first assailant, we must search in Downing-street rather than in the pot-houses and alleys of Stockport. But it was never pretended, that the proclamation was not calculated to cause an outbreak. Quite the reverse. The government organ, on the appearance of that document, congratulated the ministry on having "dared to offend?" the Roman Catholic section of the British people. After this, it is absurd to affect any delicacy about the object or purpose of the proclamation. It was intended to offend—it did offend—and, among others, it offended the 15,000 Romanists of Stockport. Yet we are to be told that the latter deserved all they got, because they were the

first assailants—a planned "offence," and a premeditated contumely; not coming within the technical definition of an assault.—*London Morning Chronicle.*

A good deal of interest has been excited in Paris by the trial of the assassin Pradeaux. This miscreant, in the space of a single month, last May, assassinated three persons, two of whom were old women, and attempted a fourth murder. The resistance which he encountered in his last crime happily prevented its completion and led to his apprehension. The prisoner is 32 years of age. His parents were connected with the manufacture of artificial flowers. Pradeaux, before he took to assassination, had been three times imprisoned for robbery and swindling. As soon as he had obtained 200f. or 300f. by some criminal means, he spent the money in a few days, and then had recourse to a fresh crime for a new supply. His first victim was a cotton manufacturer, whom he murdered in his bed on the night of the 5th of April to rob his chest, which contained some 700f. About the same time he contracted an engagement to marry a girl named Dardard. To defray the expenses of the nuptial feast he committed a fresh murder. This time his victim was a woman of 60, the Widow Chateaux, of whom he pretended that he wanted to hire a lodging. He paid a visit at midnight, knocked down the old woman with a violent blow on the head, and strangled her with a handkerchief. He then rifled her effects, among which he found a bag of savings amounting to 300f. Henceforth this became the pattern of Pradeaux's assassinations. He sought out the weakest victims, stunned them by a sudden blow, and then strangled them. Having murdered the Widow Chateaux on the 25th, he proceeded to assassinate in precisely the same way, four days after, a woman of the same age, Susan, engaged in the artificial flower trade. But he ransacked in vain the drawers of this poor creature, who, notwithstanding her industrious habits, was obliged to eke out her subsistence by the charity of the Bureau de Bienfaisance. The next day Pradeaux led his bride to the altar, decorated, perhaps, with some of Mademoiselle Susan's artificial orange flowers. He passed the night wandering about the orchards, the walls of which he had sealed to murder the cotton manufacturer, and at day-break entered the cabaret of an old woman named Naudin. He asked for a glass of brandy, and while she was getting it, he struck her on the head with a bottle and knocked her down. He then attempted to strangle her with a handkerchief, as usual; but the old woman bit him severely, and her screams brought the concierge to her assistance. The assassin fled, was pursued, and caught. The jury found a verdict of guilty upon all the charges, and the prisoner was condemned to death. The appearance of Pradeaux is insignificant; his features are small, his eyes sunk, his complexion pale. His whole life seems to have been tissue of crimes. As soon as he had strength enough, he knocked down his mother and trampled upon her, and nearly assassinated his father with one of the tools used in their trade.

UNITED STATES.

The new and beautiful Cathedral of Louisville, Ky., is, we hear, to be consecrated on the first Sunday in October.

All kinds of bread stuffs have advanced considerably in the American markets within a fortnight—flour about 50 cents a barrel. A lively speculation, for shipments to Europe has been carried on in New York and the other large commercial cities. Freights active, and advanced rates. The wheat and corn crops in the United States, this year, will be far the largest that were ever produced.—*Boston Pilot.*

In consequence of the drought, the price of hay is very high—it runs in the New York Market, from one dollar to one dollar and a quarter a hundred pounds.—Farmers in the western part of New York, are supplying themselves with Prosses in order to press their hay and get it to market while the price is high. The heavy rains of last week may be productive of a heavy fall crop.

A serious riot occurred at Fremont, Ohio, amongst the laborers on the railroad, in which one man has been killed and several wounded. The murderer's name is Rose, who fired a pistol at an Irishman; but the ball missed him, and entered the breast of Mr. Ellwanger, a German, a blacksmith by trade, killing him almost instantly. Rose has been lodged in jail, and other arrests have also been made.

PROTESTANT MARRIAGES.—It is rumoured that on Wednesday evening last a young gentleman of Ithaca and a belle of our village, went through the marriage ceremony as a farce, the person who officiated not supposed to be a Justice by either bride or groom. It is further rumoured that they each slept alone that night, but judge of the consternation the next morning on finding that the mock magistrate was a real one, and the mock ceremony was real, as was proved by the magistrate presenting the bride with a marriage certificate. The groom took it terribly hard at first, but like all sensible people, both parties concluded, as it was only hastening the matter a little, to stand it, and so they hitched teams and commenced operations as man and wife.—*Elmira Republican.*

PITTSBURGH IRISH GIRLS.—"The hired girls of Pittsburgh have sent \$53,000 to the old country during the past six months, to enable their relations to come to this country."

Paragraphs like the above meet our eye frequently. The gross sum of moneys sent this way almost exceeds belief. We refer to it here, in order to answer a question which we often hear asked. Why do not the Irish in America build houses and buy farms, as the Germans do? The answer is given in the numerous paragraphs like the above, which appear from time to time in the papers. The Germans do not, ordinarily, send money to their relatives. American thrift, perhaps we should say, American dollar-worship, would undoubtedly suggest the hoarding up of money, or the exhibition of it in houses, lands and stocks, rather than the sending it to the relief of suffering friends. It understands philanthropy; it does not comprehend Charity.

Another answer is this. A man there was, though some do count him mad, The more he gave away, the more he had. He who giveth to the poor, lendeth to the Lord. God always repays with usury. Irishmen in America do build houses,—and they pay for them. The statistics of Irish American householders, for the last five years, would astonish the reader. Of two country towns in our vicinity, Irishmen have built, or purchased about eight houses in one, and about sixty in the other, all within a few years.—*Boston Pilot.*

Chicago has a population of over 30,000, being an increase of eight thousand since the census of the year 1850!

CUBA.—The newspapers are again beginning their part of the work of manufacturing a war in Cuba. It is too soon. The case now stands thus. A majority, and a very large one, of the inhabitants of Cuba prefer their present condition to the alternative of a republic, with certain annexation to the U. S. Their feeling, in this respect, has been greatly strengthened by the successive descents of pirates upon their shores, and their treatment of the pirates, in both cases, was a tolerably accurate index of the feeling in question. Yet the history of all countries, and, in an especial manner, the history of the four last years may satisfy any one that a very small minority can put its foot upon the necks of the people,—can get up a revolution, in short. Secret Societies furnish the necessary machinery. It is certain that only a very small proportion of the Cubans wish for revolution, but then that proportion is made up, mainly, of desperate men, who have nothing to lose, and everything to gain by a change. They are united under the terrible bonds of the secret clubs, and this circumstance, which enables them to do their work, nobody knows when, where or how, constitutes their strength. They do little, however, beyond publishing a red republican paper, and keeping the people of the island in a state of constant agitation by reports, spread by them, of a coming storm. Several classes of persons in this country, favor the movement. First the exiles from Cuba, who wish to return home. Next, the men, merchants, soldiers, speculators and desperate characters who have been promised great rewards in the event of a successful piracy. Then the order of the Lone Star, a numerous body of men organized under a secret form, to aid this and other piratical attempts. Next a certain party at the South, which asks for more slave states. Then all the filibusters, native and foreign anarchists. Finally the Protestant ministers and others who are bigots, and regard a revolution in Cuba as a blow at the Pope. All this does not look well for Cuba, yet we do not believe that her hour has yet come. A cotemporary hints thus at a terrible revenge which Spain might take, in the event of a serious outbreak. She might,—but we do not believe that she would.—"The whole population of the island amounts to 1,200,000, of which much more than half are slaves, held in bondage by physical force. The terrible example of the Haytian revolution, situated as that island is almost within a few leagues of the Cuban coast, is a standing admonition of the consequences of a servile war. Spain while she can retain the government of the island in her own hands, will lend her aid to keep this element of revolution in subjection; but let the conviction be forced upon her that her authority in Cuba is at an end, and she will proclaim freedom to the slave, and put arms in his hands to be used against his master. The same thing has been done by a more humane nation than Spain. The efforts of British agents in Virginia during our revolution is a familiar example to readers of American history."—*Boston Pilot.*

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC,

an article which, in every respect, supercedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SARGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MÜSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS.

July 2nd, 1852.

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 Snowflake. By Paul Peppergrass, Esq.; Part 2 1 3
- The Works of Bishop England; 5 vols., 50 0

D. & J. SADLER & Co.,

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



CROWN LANDS DEPARTMENT.

Quebec, 30th July, 1852.

NOTICE is hereby given, that the School Lands in the Counties of Bruce, Grey and Huron, are now open for sale to actual Settlers on the following terms, viz:

The price to be Ten Shillings per acre, payable in Ten equal Annual Instalments, with interest: the first instalment to be paid upon receiving authority to enter upon the land. Actual occupation to be immediate and continuous; the land to be cleared at the rate of five acres annually for every hundred acres during the first five years; a dwelling house, at least eighteen feet by twenty-six, to be erected; the timber to be reserved until the land has been paid for in full and patented, and to be subject to any general timber duty thereafter; a License of occupation, not assignable without permission, to be granted; the sale and the license of occupation to become null and void in case of neglect or violation of any of the conditions: the Settler to be entitled to obtain a Patent upon complying with all the conditions; not more than two hundred acres to be sold to any one person on these terms.

All papers in the Province to copy for one month.



CROWN LANDS DEPARTMENT.

Quebec, 6th August, 1852.

NOTICE is hereby given that future Sales of Crown Lands will be at the prices and on the terms specified in the respective localities mentioned below:

West of the Counties of Durham and Victoria, at Seven Shillings and Six Pence per acre, payable in ten annual instalments, with interest, one tenth at the time of Sale.

East of the County of Ontario, within Upper Canada, Four Shillings per acre: In the County of Ottawa, Three Shillings per acre; from thence, north of the St. Lawrence to the County of Saguenay, and south of the St. Lawrence in the District of Quebec, east of the Chaudiere River and Kennebec Road, One Shilling and Six Pence per acre: In the District of Quebec, west of the River Chaudiere and Kennebec Road, Two Shillings per acre: In the District of Three Rivers, St. Francis and Montreal, south of the St. Lawrence, Three Shillings per acre: In the District of Gaspé and County of Saguenay, One Shilling per acre, in all cases payable in five annual instalments, with interest, one fifth at the time of Sale.

For lands enhanced in value by special circumstances, much extra price may be fixed as His EXCELLENCY THE GOVERNOR GENERAL in Council may direct.

Actual occupation to be immediate and continuous, the Land to be cleared at the rate of five acres annually for every hundred acres during five years, and a dwelling house erected not less than eighteen feet by twenty-six feet.

The timber to be subject to any general timber duty that may be imposed.

The Sale to become null and void in case of neglect or violation of any of the conditions.

The settler to be entitled to obtain a Patent upon complying with all the conditions. Not more than two hundred acres to be sold to any one person.

All papers in the Province to copy for one month.

