

CATHOLIC EMANCIPATION.

The House of Commons were occupied on the 21st with the Catholic Emancipation Bill, and the Courier is almost exclusively devoted to the report of the speeches made on the occasion, principally those of Mr. Goulbourne, Mr. Peel, and Mr. Canning. The question was taken on a second reading, and carried by a majority of 27, in a house consisting of 500 Members, which the Courier considers as decisive evidence that the Bill will be carried by the House, although it is impossible to say what will be its fate in the House of Lords, as Mr. Grattan's Bill in 1813, and Mr. Plunkett's in 1824, which were both introduced for similar objects, were both carried to three readings with better prospect of success, but were ultimately thrown out. On account of the length of Mr. Canning's speech we shall be obliged to confine ourselves to a very brief statement of the course of his remarks. Many of the petitions which had been sent to Parliament, on this subject, he remarked, ought to be passed by as irrelevant to the true grounds of the question, and the debates had turned more than usual on theological questions. One petition prayed that the Catholics might not be granted privileges withheld from other dissenters; he thought the object of the Bill was to place them on the same ground with other dissenters. With regard to the doctrine of religion, he would not discuss them in the House; but there was no more reason for excluding a man from a seat in Parliament, for a belief in transubstantiation, than for a belief in consubstantiation, or a denial of the divinity of our Saviour. But then, said he, 'as to the political questions: a Papist, it is said, cannot bear due allegiance to a Sovereign of this country. But who was it brought a King to the block, and who was it stripped of his episcopacy of his mitre? I will not say who they were, but they were not Papists. I am not enamoured of the doctrine of the Catholic Church, nor do I advocate the indefeasible succession of the Popes to the Chair of St. Peter; but the whole question for Parliament is, whether this doctrine was ever held or acted upon, or rather, whether it is now held and acted on in a way to threaten danger to the Constitution.' Mr. C. said he had every reason to believe that Mr. Doyle, in his examination before the House, spoke what he knew to be true; and he denied that the adherence to the Pope could operate against the government of Great Britain. But it is said that the Irish Catholics pay a kind of political homage to their priests; let us, he said, call them off from their worship, and tell them to bow before the constitution. 'Opinion,' he remarked, 'has now arrived at that crisis with regard to this great national question, that if you do not anticipate change, change will overtake you. He said that the system adopted towards the Catholics was originally considered as a measure necessary to the preservation of the state; yet it was a very harsh one, and he compared the Penal Law to the Rack, the application of which produced sufferings so severe, that in applying the extremity of the torture in 1778, the British nation shrunk from it, and resolved to adopt a more lenient course of measures. That was the true commencement of the change of their treatment of the Catholics; and the task which is now proposed is only to persevere in that policy. He rejoiced to recollect how slow they were in distressing the Catholics, and how rapidly they had progressed in the new system of melioration. 'Descent and Fall to us are adverse.' (Cheers.)

He praised the feelings of Lord Vaneborough, Col. Ford, and Mr. Brownlow, who had frankly avowed that they had been converted from decided opposition to the proposed Catholic system, and said, that in this, they were representatives of the world. It was the business of the House to legislate with a view to the improving spirit of the age. The Catholics were not to be granted political power, but the capacity of possessing it. Five or six Catholics in the House could do nothing to overthrow the constitution. They never would use more violent language than he had heard from a Protestant representative of a Catholic country. In the present state of things there is existing mischief, and the seeds of future mischief; and if the exclusion is not to continue forever, now is the time for removing it. In proportion to the prosperity and security of the country, is the facility increased of granting the boon to the Catholics, without the appearance of its having been extorted by intimidation of which he should feel ashamed; but when the country was in danger, there was reason for opposing the measure. 'Who,' he asked, 'can look on the high and balmy state of our prosperity, and not wish to make this feeble state our own, and mark it by some signal act of benevolence, transmitting it to our posterity as a testimony of our own gratitude for the high favour shown us?'

After having spoken of the situation of the country at home, he would turn to see how it was regarded abroad. Other countries, he said, would naturally look to England for some defect to console themselves for what is erroneous in the principles of its government, or intolerable in its operation. They do in fact look for such consolation, and they fasten, as if by instinct, on the state in which we keep the Catholic population of Ireland. He advised the house to disappoint those who wished ill to the country, to heal the wound which had long remained bleeding; 'my prayer is,' said he, 'that Parliament may adopt such measures as will accelerate so blessed a consummation. Believing the measure to be as pressing as it is just, I shall therefore without trespassing further on the attention of the House, give it my support.' (The Rt. Hon. gentleman sat down amidst loud and long continued cheerings.)

Speech delivered in the Synod of Glasgow and Ayr, on the Roman Catholic Claims—by the Rev. Robert Burns, of St. George's, Paisley, Glasgow 1825.

The speech which is now given to the public, was delivered in reply to the arguments of Principal Macfarlane, and of Mr. Story of Rosneath, who had previously spoken on the opposite side of the question. Of course none of it could be written at the time, although its author vouched to be furnished with an ample supply of references to facts and other sources of argument. It occupied about an hour and forty minutes in the delivery, and certainly made a very powerful impression on all sides of the house. The following is a very slight sketch of its leading topics.—General character of the Roman Catholic system of faith—distinction between the natural rights of men, and those which are conventional—nature and extent of that foreign influence under which every member of the Romish church is necessarily placed—Sentiments of the General Assembly of 1813 on this subject—Oath taken by all priests and bishops—Sentiments of Archbishop Troy, and of the late Pope, regarding it—Jurisdiction of Catholic bishops in *partibus*—Papal rescript to the king of Persia—Prohibition of the circulation of the bible—Case of the grand Duke of Baden—Influence, partly spiritual and partly civil—Sentiments of Dr. Götter, a Roman Catholic priest—Incapacity of a Catholic to take any oath of fidelity to a Protestant government—Popish explanations of the nature and extent of such an oath—Always subject to the judgment of the church—Conduct of the late Pope in the case of Buonaparte—Quarantotti's and Bishop Poynter's explanations of the oath—Instances of breach of faith—Intolerant and persecuting character of the Papacy—Sentiments of Dr. Dringool, of Pius VII.—of Charles Butler—the Rhenish translators of the bible—Popish explanations of their creed—Alarming progress of popery in England, since 1780—Probable influence of popish representatives in the House of Commons—Restriction of the elective franchise—Inconsistencies in the bill—Indifference of Protestants to the issue of the question—Danger of giving power to the anti-Christian beast, &c. &c. On all these topics, with their collateral branches, there is a vast variety of facts and reasonings combined; and whatever opinion may be held as to the conclusiveness of the argument, our principle has uniformly been, 'hear both sides.' That our readers may judge of the style and argument of the speech, we shall subjoin two extracts under distinct heads.—*Scotch Paper.*

'Moderator, the times change—Popery changes not—the change is in us who judge of it—and we change with the times. At no very distant period, Sir, the agitation of the question now before us excited emotions far deeper and stronger than now, I revert to the days when the venerable Dr. John Erskine, of Edinburgh, and the learned and truly respectable Dr. John Macfarlane, of Canongate,

took the lead on the same side of this debate, and when their sentiments, as re-echoed by the country at large, were honoured with the notice of no less a statesman than Edmund Burke, who, in deference to them, ventured not to extend his Bill to Scotland. In those days, the Protestant Reformation—the Protestant interest—the Protestant league—were names of deep and overwhelming import. Now, how changed the aspect of things around us! And whence is it that those whose cordial attachment to the blessings of the Reformation can never be questioned—whose enlightened zeal, for all that is truly valuable in the legacy transmitted to us from our fathers, it requires no testimony of mine to place beyond suspicion—and whose 'labours of love' are warmed and invigorated by a flame truly apostolic—whence is it that they feel cool in such a cause as the present, and that they can contemplate the free admission of the most devoted 'sons of the church' into places of the highest trust in this Protestant empire, not only without suspicion, but even with high and benignant complacency? May I be permitted to account for it, Sir, on principles honourable to them. They are so enlightened, as not to be able to think it possible that a shred or a fragment of the dark ages should now remain. They are so liberal, and so friendly to the rights and liberties of their brethren, as not to admit for one moment the thought that any man should at the commencement of the nineteenth century seek to bring back the bigotry and the intolerance of a former age. They have such an overpowering sense of the excellence, and beauty, and truth of the great principles on which they build their hopes, that, like Melancthon of old, they anticipate for these principles a speedy and universal reception. Alas! these are amiable weaknesses. The idol of universal liberality has been set up amongst us; and to a certain species of prevalent latitudinarian charity are we to ascribe that Utopian spirit which can coolly contemplate, as at least possible, the shipwreck of those rights and privileges for which our fathers bled on the enchanted land of hope.'

Inconsistencies in the Popish Bill.

'But it is proposed to change the "elective franchise"—and why? Oh, "for the security of the established church."—And has the truth come out at length? That, as things stand, the church is not secure, if the Bill should pass?—That Popery is still the same in quality, and our only hope is in the diminution of the quantity? That after all—even on Sir F. Burdett's own showing—there must still be securities, and these in the shape of restrictions—only, with a change on the subjects of these restrictions. At present these restrictions lie upon the O'Connells, and the Shiels, and the Macdonnells, who wish, like honest lawyers, to be at the head of their profession, while the mass of the Catholic population scarcely feel them. Then—that is, if this part of the Bill passes—the restrictions shall be placed on the mass of the poor population, who will thus be deprived of one of their dearest rights—a right for which they struggled successfully in 1792—and for the loss of which they are promised no equivalent. And this is to tranquillize and improve the sister island!

'There appears another inconsistency in the Bill—or rather a class of inconsistencies. A stigma must, after all, attach to the profession of the Catholic faith: and such a stigma as must, at least, remind its adherents of their former bondage. The Governor of India may be a Catholic—or of Canada—or of the Cape of Good Hope—but on no account, shall the Lord Lieutenant of Ireland be of the same religion with at least three fourths of the people whom he is to govern. The Speaker of the House of Commons may be a Papist—the Lord Chancellor, never. The Queen, I apprehend, may be a Papist—the King, just husband, never. The guardians, and tutors, and governesses of youthful royalty may all be of the Roman Catholic persuasion; but as soon as the young monarch, or heir apparent of the monarchy, shows a leaning towards a system which may have been endeared to him by some of his earliest and dearest attachments, that moment he must bid adieu to the throne of Great Britain! The majority of his Majesty's advisers may be Popish, while the toleration of a single mass within the precincts of the Court would be a forfeiture of the Crown! And are these the principles on which this country as a Protestant empire?'

'One word more, Sir, and I have done. We are here to debate, and we can agree to differ. That is the grand peculiarity of Protestantism, and it is one of the privileges for which we strenuously contend. Could we enjoy such a privilege were Popery to gain the ascendancy?—were the Court of the Inquisition within reach of us?—were the emissaries of Jesuitism to be watching at our doors; the reign of Popery is the reign of despotism, and the reign of despotism is the reign of terror. Were the wishes and the designs of the Popish faction and their abettors realized, our courts of free discussion would be closed for ever—our ecclesiastical rights and privileges would be put down—the palladium of our faith and hope would be wrested from our hands—and the Genius of Freedom would bid us his last farewell.'

FOREIGN.

From the Etoile, dated Tuesday, April 5.

We have the following accounts from our correspondent at Constantinople of a horrible event unknown in the annals of its history, which has taken place in that capital:—

'At the hour of midnight, two men belonging to the guard were going by the side of the houses which border the little cemetery. Suddenly they perceived a porter bearing a large chest on his shoulders, who, on being questioned, answered that he was carrying to the port the effects of a traveller who was on the eve of his departure. In consequence of the suspicions which they reasonably conceived, the guards conducted the porter back to the house from which he had come; and as he refused to open the chest, on the pretext that he had not got the key, one of the Turks remained, and the other ran to inform the Bach-aga (commander of the guard) of what had passed. The latter immediately repaired to the spot with his attendants. They forced open the chest. What a horrible sight! They saw two dead bodies cut in pieces, one that of a Jew, the other of a Frank. They were struck with a ray of light. They recollected that several individuals had disappeared from Pera and Galata, whose relations and friends could not by any means account for their strange disappearance.

'The Bach-aga caused this house and four others belonging to Turks, which, together with the first, formed as it were an island, to be surrounded. After a strict search, they were convinced, that these five houses had internal communications. They proceeded to dig, and found a well which contained several dead bodies. The men and women which inhabited this horrible den were arrested, and the crime has been discovered in its whole extent. The object of their association was to draw into the snare any one who had fine stuffs to sell, or another whom they invited to come and exchange to advantage his money for that lately issued.

'Two or three women were particularly employed to call in those who passed, and who, when they were once drawn into the snare, were stripped and murdered by the men. Such a tissue of iniquities and horrors could not long escape the watchful eye of justice. It has seized on all the guilty, who have been condemned to death, and executed without distinction of sex. The Sultan then commanded that the doors and windows of the five Turkish houses should be walled up, and should thus remain with the stamp of reprobation, and as a lasting monument of a crime without parallel and frightful by its infamy.'

PIRATES.—Eleven Pirates were executed at the date of the latest accounts from Porto Rico;

which, including those executed a few weeks before, amounted to no less than thirty-six of those Desperadoes. A Pirate having lately been tried, found guilty, and sentenced to death at the Havana, two Merchants at Matanzas, on bearing of the circumstance, instantly shut up their stores and escaped. An English cutter fitted out at Matanzas, had captured, after a smart action, a piratical sloop manned with 38 men, and taken her into the Havana.

COLONIAL.

His Excellency Sir Howard Douglas, Baronet, Lieutenant Governor of New Brunswick, and in command of the troops at this station arrived in town, on Thursday afternoon, and will, we are informed, review the troops on Monday next. We are happy that the sister province has a gentleman of his attainments and character in her executive. Few Governors in this part of the world have displayed as much activity and science in the execution of their official duties. His stay here will be short. When public men display feelings of sincere interest in the welfare of a community, and its advances towards comfort and civilization, every member of society is stimulated to exert himself in the sphere of his utility, by the influence of their example, and even by the wish to please them, knowing that the intelligent and energetic view with pain the effects of apathy in those around them. The colonies still present a noble field of exertion for the high qualities of mind requisite in their Governors, and posterity will ever revere and remember with grateful applause, those who devote themselves to the public good.—*Hal. Acadian Recorder.*

His Excellency Lieutenant-General the Honourable Sir WILLIAM LUMLEY, K. C. B., Governor and Commander in Chief of the Bermudas, LADY LUMLEY, and Mrs. SAFFR, arrived here in His Majesty's Ship *Morai*, on Monday last. At 2 o'clock, His Excellency left the Frigate under a salute of seventeen guns, the Yards being manned. On his landing at the Dock-Yard, a salute was fired from Fort Charlotte, and he was received with presented arms by a Guard of Honor of the 74th Assaye Regiment, and welcomed to Halifax by Rear Admiral LANA, and a number of Officers of the Squadron; and by His Excellency Major-General Sir HOWARD DOUGLAS, and the General Staff and Field Officers of the Garrison.—*Royal Gazette.*

MISCELLANY.

In 1793, when a war with France was agitated on account of the conduct of that country to the Dutch, a gentleman in company said, impetuously, "D—n the Dutch; burn their towns." "Rather," replied Lady Wintringham, "Undam them, and sink them."—A short time since a prisoner in the Fleet sent to his creditor to inform him that he had a proposal to make. On his arrival the creditor observed, "I have been thinking it a very foolish thing for me to lie, and put you to the expense of 2s. 4d. a week. My being so chargeable to you has given me great uneasiness; and God knows what it may cost you in the end. Therefore, what I would propose is this:—you shall let me out of prison, and instead of 2s. 4d., you shall allow me only 1s. 6d. a week, and the other tenpence shall go towards the discharge of the debt."—Some men drink neither for the good of the body nor the mind, but to stupefy both. The negro's definition of such drinkers is pithy. "I drink for drinky; Massa drinky for drunky."—There is a man in Paris who is very successful in curing all disorders of dogs, which he does by taking them home, and locking them into an airy room, where he gives them some water, a little bread, and a dry bone to pick; besides which, by way of exercise, he makes them skip about two or three times a day under the gentle application of a horsehair. A physician of no mean celebrity recommends a similar regimen for the gout. A man seeing a boat sail by, which was loaded almost to the water's edge: "My God! (said he), if the water was but a little higher, that boat would go to the bottom."—In speaking of a certain eminent pleader of the modern English Bar, a Lady asked the very natural question of "what sort of man is he in appearance." "A most extraordinary one," replied the gentleman to whom she addressed herself, "He is not only SCARLETT all over, but actually deep red."

A FRENCH REVOLUTIONARY TALE.
(Founded on fact.)

M. B. was at dinner at his small country house, with a numerous company. At the desert, a footman entered to announce to him an old lady, who absolutely insisted on speaking to him. "Say that I am not at home." "But Sir." "Go then; dost thou wish me to go myself and tell her so?" "But girl—How!—she has a charming girl with her." "Well! let them come in." The lady immediately introduced a female in mourning, who was followed by a young lady, modestly dressed. Her bosom was covered by a handkerchief of cambric, carelessly fastened; her eyes were cast down, but when she chanced to raise them for a moment, they darted forth lightnings, which struck the astonished M. B. The old lady said—"Pardon me, gentlemen and Ladies; do not let me disturb the company; but it is an affair that interests me deeply, and I have need of the protection of this gentleman." She went through the details of a lawsuit, which no one present comprehended, as all eyes were turned upon the young person, and, for the same reason, M. B. considered the cause perfectly just. The old lady begged him to go into his study, in order that she might converse with him in private. When they had entered it, the good woman said to him—"My law suit, Sir is a mere fable; but the young creature that I have with me is a reality. I have remarked the impression she has made upon you; if you will secure us an income, you may dispose of my protégée. M. B. replied—"Will you be satisfied with 4,000 francs a year?"—"It is enough," returned the matron: "to-morrow you shall give your signature, and the day after to-morrow we will sup with you, and you shall be the favoured Sultan." She again entered the room in which she had left her daughter, and took her back to Paris, informing her upon the route, of the arrangement which she had made with M. B. The daughter was virtuous, and was greatly surprised at the conversation of her mother (for she believed the old lady stood in that relationship to her); she even reproached her severely for such a proceeding. "Mother" said she to her, "you have always instilled into me pure principles: Ah! why have you so suddenly changed your character? The respect which I felt for you was a delightful sensation to my soul; what you now say to me is doubtless a stratagem to try me; you would not wish to deprive me of my happiness I feel in esteeming you." The other knew not what to answer, and she cut the matter short. "Learn that I am not your mother; I bought you from her to whom you owe your existence. You know that I have spared nothing on your education, and it is now time for me to reap the fruits of my expenses and of the attentions which I have paid you. Go, Mademoiselle, go to your bed, and prepare yourself to fulfil my wishes to-morrow." The poor child could not close her eyes the whole night. "What a dreadful situation am I in! who, then are my parents," exclaimed the agitated girl. She privately formed a resolution; arose before break of day, decieved the vigilance of her attendant,

and hurried to the Lieutenant of Police, to whom she declared her situation. This equitable man comforted her; "My poor girl, do not appear reluctant; follow your pretended mother to M. B.'s and be assured that nothing unpleasant shall happen to you; I give you my word of honour upon it. Cheered by this assurance, she returned to the house of the matron, who had not yet risen, and who had no suspicion of what was going on. They went together to the rendezvous. M. B. had assembled some particular friends to be witnesses of his good fortune; for in this kind of connexion, vanity, more than pleasure, is concerned. The company sat down to table, the conversation became free and the young intended victim blushed; innocence would blush at even less than this. During one of the most animated periods of the conversation, a gendarme entered. "Sir," said he addressing M. B. "I know that you have a right to receive into your house any one whom you may think proper; but you are not acquainted with this lady and this young demoiselle whom you have at your table. I have orders to arrest them. I shall conduct Madame to the Hospital and Mademoiselle to the convent which she may herself select but before I leave this place, this hag (pointing to the old woman) must declare instantly who is the real mother of the young person whom she has wished to prostitute." The old woman, in great alarm, stammeringly replied, that the real mother was Mademoiselle Frederic. On hearing this name, M. B. gazed upon the young lady, repeating to himself—"Frederic! Frederic! I see her: she had only one child, and it was a daughter; ah! it is thou, it is thou? I recognize thee!" and threw himself into the arms of the young person.—The gendarme, affected by this scene of recognition, in which the feelings of nature were so plainly visible, left the young lady with her father, and conducted the false mother to a place of imprisonment. M. B. gained by the change; instead of a mistress, he found a tender, prudent, and virtuous daughter, who serves as an example to his family.

THE STAR.

Saint John, Tuesday, June 21.

ARRIV.	MAILS.	DEPART.
0.....	ENGLISH for May.....	1.
1.....	HALIFAX, by the Land route.....	0
1.....	DITTO via Digby.....	0

Bank of New Brunswick.

DIRECTOR for the Week.....H. Gilbert, Esq.
DISCOUNT DAY.....THURSDAY.
Usual Hours of Business.....from 10 to 3.
On Wednesdays.....from 11 to 3.
Bills or Notes for Discount, should be lodged with the Cashier on TUESDAY.

Savings' Bank.

MANAGERS FOR THE WEEK.

John R. Partelow,
Thomas Barlow.

Bank Hours.—Every MONDAY, from 10 to 12 o'clock.
Amount deposited Yesterday.....£ 56 15 3

We think it unnecessary to apologise for having occupied a large proportion of our columns to-day with matter bearing on the great question which at present agitates the public mind, namely, Catholic Emancipation. Judging it right that both sides should have a hearing, we have given extracts *pro* and *con* leaving it to our readers to form their own conclusions, and desiring that we may not be identified with either of the contending parties. At the same time we will go so far as to say in reference to the particular subject of giving certain annual allowances from Government to the Roman Catholic Clergy in Ireland, that we cannot see why they ought not in that respect to be put on a footing with their Presbyterian brethren in that country, who, it is well known have long enjoyed what is termed 'the Regium Donum.' Surely if the peace of that land could be secured, or even in any considerable degree promoted by such a measure, an important object would be gained at a very easy rate. But again we would question the equity of endowing the Roman Catholic Bishops of Ireland better than the Protestant Episcopal Bishops of Scotland. In the latter case, we believe His Majesty's Government gives no direct aid; our observation applies merely to the amount of salary by which the Episcopal dignity is maintained; and we think that if the aid afforded to the Roman Catholic Bishops of Ireland were regulated as to its extent by the incomes of the Protestant Bishops of Scotland, they would have no just ground of complaint.

We doubt not that many of our readers feel a much greater interest in the fate of *Huskisson's Colonial Bill* than in the result of the Catholic question, and we are sorry that we have not yet had it in our power to gratify them by announcing its success. We hope soon to be enabled to meet their wishes to their full extent.

It is not often that we are called to notice with any other feelings than those of approbation, the conduct or measures of *Royalty*, and when sentiments of an opposite kind are awakened in our breasts it is with great reluctance that we express them. Accordingly, while some of the English Editors uttered without any attempt at disguise or palliation their expressions of indignation at the honours paid last year to the unfortunate King and Queen of the Sandwich Islands, we preserved our temper and were disposed rather to smile than to fret on the occasion; But we regret to say that our neighbours in Canada have lately had too much cause to make merry at the expense of the most august personage in the realm. Being familiar with the four interesting *Canadian Chiefs* as hawkers of hares, partridges, moccasins, strings of trout, and such like articles, how could they read the account of their reception at the Royal Lodge by their 'great Father King George' without being highly amused? It surely tends greatly to destroy that charm of sacredness which seems to attach to the royal presence, and to lessen the value of a presentation at Court to witness the introduction of such creatures with any other view than to gratify the curiosity of His Majesty. But (says a writer in a late Quebec Mercury) "from the account now circulating throughout the Provinces, it appears to be an undeniable fact, that, on Thursday, the 7th day of April last, these interesting dealers in hares, partridges and trout, proceeded 'by invitation,' to the Royal Lodge at Windsor, and were there introduced to the greatest Sovereign in Europe, who, with his own hands, it is said, 'hung round their necks a handsome gold medalion. In addition to which, His Majesty presented each of them with a print from his full length Portrait, by Sir Thomas Lawrence—afterwards, it appears, they were entertained at a Royal Table, cut off Royal Plate, and used the Forks and spoons belonging to His Majesty; whether the said forks and spoons have since been transmitted as relics to be lodged in the British Museum the account does not say, but we may humbly presume they were not afterwards laid on the Royal Table for the use of our most gracious Sovereign."

The Rev. Mr. M'ARON, who has been recently appointed Pastor of St. Malachy's Chapel, in this City, arrived on Thursday evening last in the Steam Boat from Fredericton.

Head Quarters, Fredericton, June 13, 1825.

MILITIA GENERAL ORDERS.
His Excellency the Lieutenant-Governor and Com-