

Bourne, Slocum, s "Disclosures," *Philadelphia Times*, of her book, has only finished her prison, September Tribunal of God. New York, and to Canada, and g to cause the for the mother 24th October, her head; that ail in her head; raged, and by he history that she was never in place in a nun- tion for all lovers paper, with its out slander, the of the Catholic posed the true New York *Com-* came expressly a Monk's pub- s of the Hotel inute examina- He with his ours," in exam- at the "Awful result is," said ia Monk is an s never within esequently that ginning to end, the priests and te, condemned, of Lower Can- of the reader the *Franklin* et at a friend's the Rev. Mr. pressed to me testants in the Maria Monk. ed without a no Protestants

"of character, in Canada, who gave the smallest share of belief to the "Disclosures." This I found to be the case without exception. The Right Rev. and Rev. clergymen, whom the author of this work has so wantonly assailed, and represented as guilty of the "grossest immorality, are known throughout Canada to be the most excellent and exemplary of men. Dr. Lartigue, the amiable, pious, and learned Bishop of Montreal, is universally revered as the father of the poor, and the best friend of the forlorn orphan. The Rev. Mr. Phelan, a clergyman, who is also the subject of foul abuse, has, during fifteen years' residence in Montreal, secured to himself, by innumerable acts of charity, a high place in the affections of the Irish, English, and Scotch Catholics and Protestants of the city.

I would not have alluded to this painful subject, were it not that I imagine some ignorant person may question why it was passed over in silence, and that some Protestant, into whose hands this memoir may fall, might assert that we dreaded to mention the matter, and conclude thereby that we were not prepared to prove that the "Awful Disclosures" were a fabrication. The rising generation, who may hear of Maria Monk, and who may be often associating with their separated brethren, can probably benefit by the few remarks I have made on the subject. It is most painful to me to have to call into question the revered name of Father Phelan, as if the least shadow of suspicion or doubt could be attached to his conduct in connection with the prostitute Maria Monk.

By considering more attentively or examining more minutely the acts of Priest Phelan during his pious labors at Montreal, we learn that he was not only a spiritual director and father over his people, but that he had actually to become a counsellor in temporal matters, and many persons relied solely on him to adjust their accounts. For instance, to begin with the year 1832, seven years after his ordination, and examine his deeds, year after year, until 1842, we find that he interested himself in the welfare of the poor Irish of the city, and devoted his life, night and day, to their service, so much so that each one looked upon him as a friend and benefactor. The consequence of this was, that many of them entrusted their little means to his safe-keeping—others were found applying to him yearly, and sometimes oftener, to cast an eye over their accounts, in order that they would be properly regulated. Again, the many deposits of money which were made to him, bespeak the confidence that was reposed in him by all who learned of his holy life. Some of these deposits, to the amount of \$1,430, were sent from St. John's—others were sent from Bytown (now Ottawa)—others, in fine, were made by persons leaving the country, with the understanding that, in case they died or did not return, the good priest would have the money to dispose of as he thought proper. It fell to my lot to reside in Montreal for a number of years, a few of which I passed there during the time Father Phelan had care of the Irish congregation, and as I had oftentimes occasion to associate with many of both rich and poor who were fed by his