

"the week before" Munro was wounded—"un-til the request." And upon such monstrous evidence as this, the lives of two wretched fellow-creatures depended!

Neither was the scythe produced in Court.—The officer in whose charge it was, had—very opportunely—lost it; and yet it was, one would think, of some importance to identify the weapon with which the fatal blow was struck, with that which the prisoners had sharpened a week before; and in whose grinding or sharpening the Solicitor General pretended to see proofs of a guilty design.

Much stress was laid upon the language of Mrs. Aylward to Isabella Macrae—the niece of the witness who did, and did not, see the scythe; for the witnesses against the Aylwards were for the most part daughters, nieces, nephews, and cousins of one another, quite a snug little family party. Isabella Macrae swore to a horrid plot against Munro's life, revealed to her by Mrs. Aylward; but being cross-examined she admitted that she "did not think much of it at the time;" that Mrs. Aylward was in the habit of talking in a "boasting style of what she would do."—Why then were words, to which they who heard them attached no importance, and which were never followed by any act of the nature therein indicated, allowed to be adduced in evidence before the Jury?

The wild, hysterical ravings of the unhappy woman, Mrs. Aylward, immediately after the fatal affray, and whilst her nervous system was still all shattered by the dreadful scene through which she had just passed, were also urged against her, to convict her of a premeditated design to kill Munro. To us, on the contrary, they clearly prove the absence of any such design. For had she been a deliberate murderess she would have been cool; and had she been cool, she would have had the cunning to invent a plausible tale, to affect deep regret for the events which had just occurred, and would have endeavored to enlist the sympathies of the neighbors in behalf of herself and husband. Her language was that of an excited, hysterical woman, who felt that in a moment of great peril she had shed blood in defence of her husband; but who, as a loving wife, did not regret having done so, or feel ashamed or afraid of the consequences of the act.

The evidence of John Rous clearly shows that Munro on his death bed, and when not expecting to live, recognised that he was the aggressor in the row in which he received the fatal wound. "He said he had no business interfering with prisoners," in answer to urgent requests to have them arrested. His son swore he did not hear these words, it is true; but how can the fact that the latter did not hear them, invalidate the positive testimony of John Rous, who swore that he did hear them?

As the Judge's charge to the Jury is suppressed, we can make no remarks thereupon; neither can we pretend to say what discrepancies may exist between the evidence given at Belleville, and that before the Coroner's Inquest—for the proceedings at the latter have unfortunately been suppressed; although the Return is professedly made to an Address praying for "all the Documents relating to the Trial and Conviction of the Aylwards." We content ourselves with laying before our readers the statement of the Executive, together with a few comments of our own upon the more salient points thereof. We need only add that there is nothing therein to induce us to alter, or in any degree modify, the opinions already expressed by us as to the hanging at Belleville. We do not believe that the evidence now published by the Executive makes out a clear case of murder—or of any thing worse than "homicide in chaudi-medley," against either of the Aylwards; and such we believe will yet be the opinion of the majority of intelligent and unprejudiced readers, whether Catholic or Protestant.

The case is now, however, before the public, and they can form their opinions on the matter. If we shall have succeeded in arousing some sympathy for the orphan little ones of the unfortunate Aylwards, one great object of the discussion will have been accomplished. We cannot bring the dead to life, but we may still be able to do something for the living.

PRAYING RINKS ver. SKATING RINKS.—Skating has of late become a very popular amusement in Montreal amongst persons of all conditions, and of both sexes. It is a fine, healthy and graceful amusement. "Swanlike," as the young lady with fur round the tops of her boots remarked to Mr. Winkle, what time that unfortunate individual rashly committed himself to the ice; and we neither wonder at, nor regret the ardor with which it is pursued during our long Canadian winters, in the several commodious "skating rinks," which have lately been erected for the accommodation of its votaries.

It is we suppose the success which has attended these "SKATING RINKS" that has prompted our evangelical speculators to start an opposition thereunto, in the form of "PRAYING RINKS;" of which the most extensively patronised at the present moment seems to be the building known

as the "American Presbyterian Church" Great St. James Street. The dodge we believe first set on foot by a Mr. Hammond, known amongst the saints as "an evangelist." Then the thing took, and what were called "PRAYER MEETINGS" with the American Presbyterian Church for a "RINK" was the result, and the proceedings at this novel place of entertainment are duly recorded in the *Montreal Witness* for the delectation of the elect. One very "interesting feature"—to use the language of the conventicle—of the "PRAYING RINK" is brought to notice by the *Witness* of Thursday last:—

"It may be noticed as a new feature in these daily gatherings, that young ladies are joining with each other in classes, or praying groups, at the close of the more public exercises; and on the occasion in question there was, for the first time, a similar gathering of young men, who formed themselves into a class for prayer and conversation."—*Witness*, 12th inst.

We think the above is a very excellent invention, indeed, and an invaluable addition to the attractions of the "PRAYING RINK." No doubt a little flirtation contributes greatly to the pleasures of its rival, the "SKATING RINK" in Dorchester Street; but, after all, there is no flirtation like spiritual or evangelical flirtation; and the initiated are aware that a theological discussion, as conducted by "anxious inquirers," affords as many favorable opportunities for saying and looking sweet things, as do the intricacies of a quadrille, or the more complicated gyrations of the polka. What tender solicitude about the state of his partner's soul, may not the experienced in the ways and usages of the Prayer Meeting display! With what unctuous effusion of sentiment may he not question her as to her "experiences!" what sympathies may he not hope to evoke, as he details his own symptoms, and enlarges upon his own deep spiritual insight. There are not—and the old hands know it well—any flirtations so attractive as spiritual flirtations; and neither ball-room nor pie-nic affords such favorable opportunities as does the "PRAYING RINK," to those who know how to "improve the occasion."

Only one objection do we entertain towards these evangelical institutions—and that objection is based upon the horrid system of cruelty therein too often practised upon little children; who it seems are decoyed into these "Praying Rinks," and there baited and badgered with propositions in Calvinistic theology, until the poor little things are brought "under a sense of sin," made hypocrites of, and ruined for life. Here is a case in point, which we copy from the *Witness*. It is recorded in a correspondence under date, Quebec March 5, 1863; and the subject is, it will be seen, "a little boy," though little girls are often treated in an equally barbarous manner—for the purveyors to the "PRAYING RINK" respect neither sex nor age:—

"One little boy is sick, whose case has been brought forward. The first time he came to the meeting, when spoken to, he said he did not think he was a sinner. The next time he said it was no use denying that he was a very bad boy, and his heart was wicked. The next time, the same person spoke to him he was in great distress; and on the following evening he was quite changed—his countenance indicated that he had found peace. He has been visited, and is still rejoicing in Jesus. This statement was made publicly a few evenings ago in the meeting. There are some other cases of interest."

It is not to be wondered at, after all the poor little fellow has undergone at the hands of the Directors of the "PRAYING RINK," that the "little boy is sick." Sick he ought to be of the cant, and hypocrisy of which he has been the victim; sick it is to be feared that he will be all the days of his life, of the very name of religion, at the very mention of Christianity. Is it not monstrous, is it not cruel beyond the cruelty of fiends, thus mentally to persecute and torture poor little children, of the years of those whom Our Lord caressed and blessed, and whom He proposed as a model to His disciples! To starve a little boy, to flog a little boy is merciful treatment compared with the refinement of barbarity with which the "little boy" whose interesting case is above recorded, was treated by his evangelical tormentors. He fell into their hands, truth-loving, and truth-telling; he said what every little child, not a liar and a hypocrite, would say—that he did not think he was a sinner—that he did not believe that he and his simple sports were the objects of an all-merciful God's hatred; or that because of ball and marbles, the Lord Who made him would consign him to hell flames for all eternity. He felt, as we rejoice that all baptised little children should feel, that he was a temple of the Holy One and not of the devil; that his portion was with the Lamb, and not with those whose worm dieth not, and whose fire is not quenched. But the tormentors, but the hypocrites had hold of him, and these would not let him go until they had made of him as much a child of hell as themselves. They kept him on the rack, until they had extorted from him the answers which they suggested to him; and they filly put the climax upon their devil's work, by blasphemously describing the subsequent blank stupefaction of their victim, as "rejoicing in Jesus!"

This should be looked into, and put a stop to. We have, and very properly, laws for the prevention of cruelty to animals—why should we not have a law for the prevention of such inhu-

man and revolting cruelty to little children? If the carter is appropriately fined for flogging and maltreating his horse, why should it not be made an indictable offence to practise the diabolical artifices of the revivalist upon children of tender years? Had we our will in the matter, could we adjudicate in the premises, we would cheerfully sentence every canting scoundrel found guilty of such abominable conduct, to whipping at the cart's tail, and would, with pleasure, if necessary, lend a hand to carry the sentence into execution.—Adults can take care of themselves; but the law should make it penal to attempt, even, to convince innocent little children of sin, or to expose them to the infernal tortures of the Calvinistic "Praying Rink."

ANOTHER ROW IN THE CAMP.—The gentleman who is in receipt of the revenues of the ancient See of Durham, and who by Her Majesty's permission signs himself "C. Dunelm," has written to the "Secretary of the Society for the Propagation of the Gospel as By-Law Established" instructing the latter to erase the writer's name from the list of Vice-Presidents of the said Society. The reason which has moved "C. Dunelm" to this step is the approval given by the President of the Society—the gentleman who calls himself Archbishop of Canterbury—to the somewhat unapostolic action of the Protestant Bishop of Labuan, who in a recent letter boasted of the execution done by his excellent rifle upon the Borneo pirates. Shooting heathens instead of converting them, is a proceeding for which there is no warrant in the Acts of the Apostles, or the Epistles of St. Paul; and accordingly "C. Dunelm" thinks that it is one which should not be encouraged amongst modern Protestant Missionaries.

This may be a Scriptural decision, but it is very hard upon Protestant Missionaries. These gentry, as all experience proves, cannot convert the heathen, but if well supplied with rifles, they can shoot them—and it seems harsh to refuse to them liberty to exercise those peculiar gifts or talents with which God has endowed them.—With the Bible they have made but a sad mess, and have but brought Christianity into ridicule and disrepute amongst the Gentiles. But with their rifles they can, like the Bishop of Labuan, accomplish great things against naked and poorly armed savages.

It is not, however, only the Bishop of Labuan who is taken to task by our friend "C. Dunelm." The latter indicts a very smart rap over the knuckles of his ecclesiastical superior the Government Archbishop of Canterbury, which we may expect the latter to resent. Certainly what with its Missionary Bishops of Natal, and of Labuan, the Church, as by Law Established, holds a very anomalous and unenviable position in the eyes of the world.

SEPARATE SCHOOL BILL.—This Bill has at last, and thanks to the energy of Mr. Scott, its introducer, passed its third reading in the Legislative Assembly. Some alterations were made in Committee, but these do not materially affect the value of the measure.

It would be premature to pronounce, as yet, any opinion upon its merits; and it would be highly imprudent to accept of it as a full and final settlement of the School Question. We trust that it may prove to be so; but before we can accept it as such, we must give it a fair trial, and see how it works. If it works well, in spite of theoretical imperfections, we will receive it with gratitude, and as the final settlement of a long and painful discussion. It is not however for us, but for the people of Upper Canada whom it immediately affects, to test it, and then to pronounce upon its merits. Most happy shall we be if the general verdict of the Catholic minority of Upper Canada be in its favor.

The *Montreal Witness*, in criticising a lecture upon "Usury" lately delivered by the Reverend M. Lamarche, has grievously misrepresented that gentleman, and distorted his meaning. Probably our contemporary, whose ideas are never of the clearest, has misunderstood him.

The Reverend gentleman stated the simple fact, that the Catholic Church condemns all Usury as immoral; but all Interest exacted for monies lent is not Usury. The latter consists, essentially, in demanding the return of something over and above the sum loaned, irrespective of any loss, or risk of loss, to which, because of the loan, the lender is exposed.—Interest on monies lent is the sum demanded by the lender, to cover any loss or risk to which his lending his money may expose him. The difference therefore between Usury, which is always condemned, and legitimate Interest, consists, not in the amount exacted by the lender, but in the reasons for which he exacts it.

The Catholic Church admits of three causes, or conditions, which authorize the exacting of Interest on monies lent. These conditions are technically defined as—*lucrum cessans, damnum emergens, and periculum sortis.* Where none of these conditions exist, or may reasonably be supposed to exist, the lender cannot contract, and according to the principles of natu-

ral equity, exact from the borrower more than the restoration of the sum lent.

Thus if a capitalist lends money which he might otherwise have profitably and legally employed in some remunerative investment, he is morally authorised to exact the return, over and above the amount loaned, of a sum proportionate to that which he might have made if he had invested his money otherwise; and where the Civil Magistrate has declared that a certain amount of interest is legal, the Church teaches that the lender who accepts that amount is not to be disquieted, provided only that in all his contracts he be willing to submit himself to her decisions. In Canada, 6 per cent. is authorised by law;—therefore with a safe conscience, the capitalist may receive 6 per cent. as the interest of monies by him lent. The presumption is in the latter's favor, that, by lending his money, he does incur a loss, or risk of loss equivalent to that amount, since the Civil Magistrate recognises it as the legal interest of money.

But the Reverend lecturer did not pretend that the Church has anywhere defined the amount which may lawfully be exacted as interest on monies lent. She merely defines the reasons why, and the conditions under which alone, it is lawful to exact interest; and as these "conditions" vary, though the "reasons" remain ever the same, she has laid down no rule to regulate the legitimate interest of money. Usury she always condemns. Interest, which is not necessarily Usury, she allows; provided only that it be exacted for the reasons above assigned—to wit, the loss, or risk of loss incurred by the lender; and provided also that it be not in excess of that loss, or risk which she technically terms "*periculum sortis.*"

LIFE OF ST. PATRICK. By an Irish Priest. D. & J. Sadler, New York and Montreal.

This interesting little work has made its appearance, at a most opportune season; and whilst with religious rites celebrating the memory of their national Apostle, and Patron Saint, we are sure that all Catholics of Irish origin will gladly seize this opportunity of learning further particulars of the career of him to whom, under God, Ireland was indebted for deliverance from the darkness of Paganism, and for the full light of that Catholic truth which she has preserved untainted, and undimmed to the present day.

The amiable and modest author tells us in his Preface that his object is to furnish "a popular life of our great Saint, and one intended principally for the people, and for the young generation of Irish Catholics." In this design we think that he has admirably succeeded, and his work well deserves to be popular amongst those for whose especial use and instruction it has been composed. Its title, and its subject should be, and no doubt are, sufficient to recommend it to the Irish Catholics, and to the children of Irish Catholics in Canada, to whom we beg leave to introduce this latest publication from the establishment of the Messrs. Sadlers.

BLACKWOOD—FEBRUARY, 1863.—The current number contains an interesting article on the Taiping rebellion in China, which incidentally throws much light on Protestant Missionary enterprise in that country. There is also an excellent sketch of the celebrated Dominican Henri Lacordaire, to whom in spite of certain youthful extravagances in the *Avenir*, the cause of Freedom of Education is under great obligations, and whose latter days were wholly devoted to the service of religion. The other articles present nothing very striking, and are in some respects scarcely worthy of *Blackwood*.

MEETING IN AID OF THE SUFFERING FRENCH OPERATIVES.—On Saturday evening a meeting was held in the City Concert Hall for the purpose of considering the propriety of tendering some relief to the suffering operatives in France. Acting Mayor Stevenson presided in the absence of Mayor Beaudry from the city.—The meeting was addressed by the Chairman, Hon. P. J. O. Chénaveau, Mr. L. Beaudry and others. Resolutions were adopted expressing sympathy with the French operatives and grateful acknowledgment for benefits and favors received from France in times past; also recommending the opening of a subscription in aid of the operatives, and the appointment of a committee, composed of the Mayor, and a number of other gentlemen, to solicit subscriptions to be forwarded to the French government for the object in question.—*Commercial Advertiser*.

TO KINGSTON AGENT.—We have received your letter of the 16th containing \$17 which has been attended to.

We have been requested to publish the following list of subscribers to the *True Witness* for 1863, from Egansville, per Mr. James Bonfield, Agent:—James Bonfield, \$2; Thomas Power, Egansville, \$2; James McKeown, do \$2; Thomas Hickey, Douglas, \$2; Timothy Gorman, Egansville, \$2; William O'Toole, Douglas, \$2; Denis Madigan, Egansville, \$2; Geo. Lapoulin, Renfrew, \$2; Thomas Sheridan, Egansville, \$2; John Qualley, do \$2; Lawrence Curley, do \$2; Daniel Leacy, do \$2; David Walsh, do \$2; Hugh Gallaher, do \$2; William Gorman, do \$2; Thomas Smith, do \$2; Dr. Lynn, do \$2; William Searson, do \$2; Peter Farrell, do \$2; William Brougham, do \$2; William W. Austin, do \$2; Colin Campbell, do \$2; Duncan McDonald, do \$2; Thomas Donovan, do \$2; William H. Davis, do \$2.

We learn with regret that a negro riot has taken place at the Oil Springs, in which a mob endeavored to emulate the doings of that frantic one which east such a disgraceful stigma on Detroit. We regret it the more because happened in Canada, a country which has endeavored to rise above the prejudices which surround the unfortunate negro in the United States, and to place him in a position where he could gain his bread undisturbed.—*Montreal Gazette*.

A BLACK FLAG.—It has never been our lot to witness the display of a Black Flag, but once. In our boyhood we have read of the Black Flag as being the emblem of pirates, signifying no quarter. But what was meant by its display, from the window of Wallbridge's Foundry (better known as the Victoria Foundry), on Tuesday last, we are at a loss to know. When the Volunteer Rifles marched to the Court House Square, at noon, to fire a *feu de joie*, in honor of the Prince of Wales, what was their astonishment at seeing, after the first volley, a Black Flag thrust from the Foundry window, and there left fluttering in the breeze for a short time. We do not say that any of the Messrs. Wallbridge were cognizant of this mark of disrespect and disloyalty, indeed we can hardly conceive that they would countenance such a gross insult being offered upon an occasion of the kind. One thing, however, they can do, if they disapprove of it, they can punish those who had the audacity to display such a flag. That it was premeditated is beyond doubt, as a flag of the kind could not have been prepared suddenly.

Since the above was in type we have been waited upon by the parties who say they hoisted the offensive emblem, but declare that there was no intention to insult any one, that it was hoisted merely to attract the attention of one of the members of the Band. We give this explanation for what it is worth. The fact that the flag was hoisted, is beyond doubt, and it will require more than such a paltry excuse as has been given, to convince those who saw it, that it was not intended as a slur upon the demonstration.—*Belleville Intelligencer*.

The position of the Clear-Grit Ministers on the Separate School Bill is one which they must find highly humiliating. Our readers may see it stated in brief in our Quebec letter to-day, and at greater length in the reports. The Clear-Grit party, rank and file, have been guilty of gross bad faith towards the Ministry; and this the Premier, Mr. Sandfield Macdonald, has taken pains to show he understands. The state of things is one which cannot very well continue. The double majority system is certainly very sick. But there is talk that there is talk that the miserable Clear-grits will, after all, eat the leaf, upon some pretext to be found. Mr. Sandfield Macdonald is master of the position, and he appears determined to whip them into the traces, or make them suffer in another way—by toppling over the Ministry.—*Montreal Gazette*.

HAVE YOU TASTED THEM?—We were yesterday presented with a box of Bryan's Pulmonic Wafers, and find them the most delightful thing we ever tasted for a cough, tightness of the chest, and the usual irritation caused by damp weather, upon the lungs. Try them; 25 cents a box.

Sold in Montreal by J. M. Henry & Sons; Lyman, Clark & Co., Carter, Kerry & Co., S. J. Lyman & Co. Lamplough & Campbell, and at the Medical Hall, and all Medicine Dealers.

Births.

In this city, on the 11th inst., the wife of Mr. Bernard Tansey, of a son.
In this city, on the 9th inst., the wife of Mr. P. Phelan, of a son.
At Quebec, on the 5th inst., Mrs. William Brodie, of a son.
At Aylmer, C.E., on the 28th ult., Mrs. Alfred Driscoll, of a son.
In this city, on the 12th inst., Mrs. Charles A. Clarke, of a son.
In this city, on the 10th inst., Mrs. Wm. Evans, of a daughter.

Died.

At a quarter to 10 o'clock, p.m., on Thursday, the 12th inst., Eleanor Mague, the beloved wife of Mr. J. M. Anderson, Classical Teacher.
On Thursday, the 12th inst., Mr. Thomas Logan aged 64 years.
In this city, on the 10th inst., in the 45th year of his age, Mr. Patrick Ryan, late of the Parish of Thurlow, County Tipperary, Ireland.
At St. Hyacinthe, on the 16th inst., Anthony Connelly, a native of Sligo, Ireland, aged 53 years and 7 months.

MONTREAL WHOLESALE MARKETS.

Montreal, March 17, 1863.
Flour, Pollards, \$2.25 to \$2.75; Middlings, \$3.00 to \$3.50; Fine, \$3.00 to \$4.00; Super, No 2 \$4.15 to \$4.20; Superfine \$4.30 to \$4.35; Fancy, \$4.50 to \$4.60; Extra, \$4.85 to \$5.00; Superior Extra, \$5.15 to \$5.50; Bag Flour, \$2.35 to \$2.40. Flour is still difficult of sale, as advances from Liverpool are far from encouraging. We hear of one transaction in Super, to-day at \$4.30, and another of a good brand at \$4.32, without inspection at the Point. Best brands of Super, are scarce and would bring higher rates.
Outmeal per bbl of 200 lbs, about \$4.60 to \$4.80.
Wheat Canada Spring, 90c to 93c; U.C. White Winter, nominal, \$1.02 to \$1.05; ex-store. Wheat is almost unsaleable.
Pork per 60 lbs, 70c to 72c.
Oats per 40 lbs, 46c.
Ashes per 112 lbs, Pot, \$3.80 to \$5.85; Inferior Pot, \$5.85 to \$5.90; Pearls nominally \$6 to \$6.10.
Butter, per lb, Supplies are very large, and the demand almost exclusively for local consumption; we may quote as before; medium, 12c to 12c; fine 12c to 13c; choice, 14c to 15c.
Eggs per doz, 12c to 12c.
Lard per lb, barrels 7c to 7c; in kegs, 7c to 8c. Tallow per lb, 7c to 8c; in fair demand.
Hams per lb, 5c to 7c; Shoulders, 2c to 3c Bacon, 3c to 4c. For Cuts-Meat the demand is exceedingly dull.
Pork per bbl, Mess \$10 to \$10.50 for old, \$11 for new; Thin Mess, \$8.50 to \$9; Prime Mess, new, \$8 to \$8.25, old nominal at \$7; Prime, new, \$7.50 to \$8.
Dressed-Hogs per 100 lbs, few in the market; sales at from \$4 to \$5, according to quality.
Seeds Clover, 6c to 7c per lb; Timothy, \$1.75 to \$2 per 45 lbs.—*Montreal Witness*.

EXTRA HEAVY MESS AND RUMP

PORK.

FOR SALE BY

GILMOUR & CO.

43 St. Peter Street.

Montreal, 18 March, 1863.

HAMS.

EXTRA SUGAR-CURED CANVASSED CINCINNATI HAMS.

FOR SALE BY

GILMOUR & CO.,

43 St. Peter Street.

Montreal, 18 March, 1863.

J. J. CURRAN, B.C.L.,

ADVOCATE,

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Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamps, for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal. Jan. 17, 1863.