

and, though the attempt has not yet been made, there are not wanting signs to show the intention to do so before long. The session before last the small end of the wedge was introduced by the action of the Redemptorist fathers, with regard to the St. Patrick's Church property. The property of the St. Patrick's Church was vested in a committee of laymen, most of whom had largely contributed to the fund. The working of the committee was found inconvenient and unsatisfactory, as that of all numerous bodies must ever be; but instead of bringing a remedy, as might easily have been done, to the defects there might have been in the original constitution of the committee, the Redemptorist fathers, an American institution holding no property in the country, unrecognized by our laws, receiving their orders from Baltimore, here to-day and gone to-morrow, according to the wish of their American Superior, who happened to be in charge of the church for a few months, and had endeared themselves to the female portion of the congregation by preaching a temperance revival, deemed the moment propitious to seize the property of the church and hold it in their own hands. The scheme was certainly a bold one, but Father Burke, the Superior, is not a man easily deterred. One fine Sunday, without any previous notice, the congregation were informed by handbills plentifully scattered through the church, that unless the management of the moneys belonging to the congregation was given into the hands of the Redemptorists, they would give up their charge; and the people were called upon to make their decision that afternoon and accord it by vote. The vote was, as the priests well knew it would be, strongly in their favor, the Irish servant-women and non-pew holders, who had nothing at stake and nothing to lose, voting five and six times, one enthusiastic old charwoman distinguishing herself by voting twenty times for Father Burke. In consequence, an act was introduced to despoil the property holders, and transfer the property to the Redemptorists, and, as opposition was feared from those whose interests were in danger, a very powerful and riotous mob, headed by the priests, came down in force, having assembled for the purpose at St. Patrick's Church, to the Parliament buildings, intimidated the members and carried the bill. The property subscribed by the wealthy members of the Irish congregation, in spite of their most strenuous efforts and protests, was wrested from them by a most iniquitous law, amounting to positive robbery, and vested in the hands of the Redemptorist fathers of—nowhere. These adventurers therefore, strangers in our midst and aliens, have by an outrageous law, passed by the De Boucherville Programme Ministry, despoiled the property holders of the St. Patrick's Church, in spite of all they could do to save themselves. The consequences of this success were not long in being felt. The St. Patrick's Literary Institute, for electing Mr. John Hearn, the member for Quebec East, and a strong opponent of the bill, President, were turned out of the building erected by them and held by them for nineteen years, but vested in the St. Patrick's Church fund. An opposition society under the leadership of Father Burke has since been started, which promises well to end in the ruin of both. Moreover, at the moment of writing, the efforts of the same reverend gentleman have resulted in dividing the hitherto united Irishmen of Quebec to such an extent, that they cannot even agree to celebrate together peacefully the feast of their patron saint. This is not the only warning received of the intentions of the priests, though by far the most flagrant usurpation yet attempted. The Seminary of Montreal, it would seem, are no longer required to render to Government account of the expenditure