

ministers in order. The season chosen for the special display of their gifts is the "Communion week;" we will give the scene as described by *Investigator*:

The grand day of a communion week in a Highland parish was neither the Sabbath, nor the Fast-day, nor the Saturday, nor the Monday, but the day of the Men—the Friday. And I know few things so well calculated to enable a Lowlander to understand the true state of the Church in the northern counties during the Ten Years' Conflict, and the preceding half-century, as a short and simple detail of the incidents of a Communion Friday in the parish of Latheron, to which, as I have hinted, the people of most of the other Gaelic parishes looked, in respect of Sacramental proceedings, the model of all that was good.

Permit me, then, to describe to you a scene, which was of very frequent occurrence on the hill of Latheron, at the noon of the Friday preceding the Summer Communion. There is an assembly of some thousands of Highlanders seated in front of the large wooden erection which is called the preaching tent. You remark, in the distance, travelling towards the place of meetings, three ministers, who are engaged in earnest conversation. If you were to join their party, you would hear A say to B:—"Now, as you are to preside to-day, I hope you will make a point of not asking X to speak, for he has not been in the Church since the last Communion which he attended, and it is about six months ago; I know he is to be at the meeting this forenoon, in order that he may have an opportunity of denouncing myself and my neighbor, as he did this time last year." "Well, as to him," (you would find C exclaiming)—"I don't mind so much, because I believe him to be a pious man; but upon the whole, though he never goes to church; but Y is to be there, whom I trust you will not think of inviting, as he is being quite notorious for love to the bottle, and our Session getting quite compelled to inquire into his character in consequence of some dreadful stories that were abroad as to his licentious conduct; but we contrived to avoid pushing on the investigation, as we knew that all the pious people had such a warm regard for him, that our taking up the case would have been almost universally ascribed to a desire of exposing the failings of the saints." "Ah!" Mr. B. would reply, "don't speak in that way, or I shall have no liberty at the meeting; they are both men of great experience, and are of such tender consciences that, though they regularly appear at all the communion times, they have not gone to the table for several years; we have no communicants who can equal them in piety, and, if I preside, I cannot but call upon them, so one utterance, and, if I take any place." "No, no," A and C would instantly respond, "you must have your usual part, the instantaneously respond, and now that we have told you our opinion, you must not for yourself?" The conversation having ended, the speakers approached the tent, you would see them seated at a table, and a prayer in which there were many marked petitions that there might be great liberty that day, and that no one might be prevented by the fear of man from speaking what he felt. At the conclusion of the prayer, he would address a few sentences to the congregated multitudes, and would beg that if any of them had any case of conscience which he would like resolved, it should now be stated to the meeting, when some brother would endeavor to remove his difficulty. This request would bring up a person of very sombre aspect, in a distant part of the crowd, who would say that he had been much troubled to discover the marks of grace. The presiding minister, our friend B, would highly commend this question; would express his persuasion that there were only two or three there that ought to venture to speak to it, and would call upon a man sitting in front of the tent to give his opinion. He, instead of rising, would hide his face in his hands, and bow down his head towards the ground, exhibiting increased symptoms of unwillingness to speak, at each repetition of the request that he would let them have his mind. At length he would be abandoned to silence, and the same process, with the same result, would be gone through in the cases of two or three others. "Ah! my dear friends," B would exclaim, "see how humble some poor creatures are when asked to speak at a meeting; there is many a carnal professor would give me half-a-crown if I would ask him!" It would seem to you that there was to be no lay oratory; but you would soon discover the contrary. B would look towards a person in the costume of The Men, and would beg of your acquaintance X to give the people his mind. Amidst the breathless silence and intense anxiety of the multitude, X would rise and declare that a word had been sent to him which he could not but speak, and it was, that whatever might be the marks of grace, none were to be found "in those big parish ministers"—(B was not a parish minister, but A and C were)—"who fed themselves and not the flock; those idle shepherds into whose flock the true sheep would not enter"—(he himself held a meeting in opposition to his parish minister, during the course of public worship, every Sabbath, and many of his hearers were now around)—"those carnal worldlings, who, unlike the Apostles, wore boots" (deep groans from the old women)—"and travelled in gigs!" (expression of horror in every part of the meeting, all eyes being directed towards the tent in which A and C were seated). As soon as X had finished, B would invite Y to speak to the question, and you would see before you another of The Men, with a countenance on which sensuality and fanaticism had alike imprinted their broadest marks. He would begin by pointing to B, (with whom he was exceedingly intimate,) and protesting that "but for Jehoshaphat they should not have seen his face that day!" As for the marks of grace, many ministers nowadays did not know what grace was—it was all dry, hard morality with them—and they would cast out, if they could, a true child of God, and lay false accusations at his door, because he was a witness against their legal preaching. "O ye devils!" (at the wild pitch of his voice)—"ye cannot make me silent; I will lift a testimony against you in this meeting, and will warn the simple lest they fall into your snares!" Loud and long was the declamation which followed; and when it was concluded, B would sum up what had been spoken in a lengthened address, which was much more gratifying to The Men than to the ministers; and after prayers had been offered up by various persons in the congregation, who did not fail to drive home the nails entered by X and Y, the multitude dispersed, animated by a joy to which A and C alone were strangers.—p. 26.

"To this the author appends a note, showing how now, as of old, the leaders of the Congregation vent their coarsest insults in that which they impudently call the prayer. 'I have heard,' he says, 'of a case in which a minister was compelled to listen to a petition by one of his hearers at a congregational meeting, praying that it might be revealed to the people for which of their sins God had allowed him to be their pastor.'—*Reviewer*.

The communion service itself is not unworthy of this preparation. Two hours and a half of "action" sermon having been succeeded by an hour's "fencing" the tables, wound up with awful threats, no one seems likely to come forward."

"Not an individual approached the table, which had been empty during the whole of the preliminary exercises. A few verses were sung, and a short address of some ten or fifteen minutes was uttered, in which the communicants were invited to come forward, but were at the same time given to understand that they had much better stay away. Another psalm followed, with the same result as before. Then came a fresh address, like the former one, to which there succeeded a little more singing; and so on, till it was long past four o'clock in the afternoon, and yet no one had taken his seat at the first table! At last a communion might be discerned in one part of the crowd. It was soon discovered to have its origin in the very slow, and indeed scarcely perceptible progress towards the communion-table of two or three of the Men, habited in their universally-recognised uniform of a camel cloak and a spotted cotton pocket-handkerchief tied over the head. Onward they came, with half-closed eyes, and faces bent towards the ground. Their footsteps were tracked by male and female votaries, and the table was full. From that time till the termination of the service, about half-past eight o'clock in the evening, all went on quietly. The number of the table services seldom exceeded three or four, as not a tithe of the congregation overdreamt of communion. Last of all came the concluding address. The people dispersed—not to retire to their own homes for the night, but to take a little (occasionally, in truth, not a little) refreshment, before repairing to a meeting presided over by the Men, in which the proceedings of the day were discussed till long past midnight.—p. 24.

* This means the long struggle about Patronage, which ended in the disruption of 1843—the great schism of the Free Kirk.

The *Reviewer* adds, upon the faith of another authority, "perfectly well informed," that—

"The most remarkable feature in the proceedings of The Men is the meeting on Sabbath evening, after the service in church is done. At those meetings, great numbers of people congregate, young and old, male and female. The prayers and addresses are of an extraordinary and highly exciting kind, and are prolonged far into morning. It is too well known that much immorality is the consequence of such stimulants."

In fact, the "goings on" are described as much the same, as those which occur at those beastly displays of cant, blasphemy, and lewd debauchery, called in this country—"Revivals," or "Protracted Meetings;" but this is ticklish ground—*Investigator* is a Scotch Protestant Minister—he may say what he likes; a Catholic must not hint at the consequences of a Communion Week, and a Communion Service, in Puritanical Scotland; we leave our readers to draw their own conclusions.

Now, though we do not mean to insinuate that the Protestant Faith, *always does* give rise to scenes like those above described, we contend that Protestantism, or the denial of the authority of the Church, may be, and often is, succeeded by similar, and even more disgusting extravagancies, unless indeed the perverted Catholic lapses at once into ultra-Protestantism, or down-right infidelity; for having once rejected authority, and proclaimed the supremacy of the individual conscience, there is no saying where, or why, the Protestant should leave off protesting; and if we feel inclined to laugh at the fanaticism of the "The Men," we must remember that they are ridiculous only in this, that, both in theory and practice, they are sound, evangelical Protestants, and fair specimens of the Faith to which Protestants seek to convert us.

CRIMINAL STATISTICS OF MONTREAL.

We are indebted to the Chief of the Police, for the Statistics of Crime in Montreal, during the year 1851. From these it appears that crime has very considerably decreased, notwithstanding the increase of population during the past year; as compared with 1850, the statistics of 1851 show a total decrease of 393; this is certainly a very gratifying fact, and of which Montreal may be justly proud.

The total number of persons arrested by the police during the year 1851, is given as 2,553; from these we must deduct 1,168 discharged, and we have a balance of 1,385, who were either, committed to take their trial, or sentenced to imprisonment, for periods varying from fifteen days and under, to two months; of those committed, 475, or upwards of one-third of the whole number not discharged, were sentenced to imprisonment, for a period not exceeding one month; serious crimes, are of rare occurrence in Montreal. Of the whole number of persons arrested—2,553,—it appears that 720, or nearly one-third, were vagrants,—homeless, friendless wanderers, guilty of poverty. Far be it from us to say one word in extenuation of their wickedness, or to seek to palliate the crime of want; we would not so shock the feelings of our separated brethren; we well know that in Protestant Ethics, poverty is the one unpardonable offence, the sin which can never be forgiven; we know that were our Saviour to appear on earth again, in the midst of a thrifty, money-making, Protestant community, He would be at once arrested, and committed to the "house of correction," as a vagrant, as "not having where to lay His head." We do not attempt to defend poverty, or to extenuate the crimes of those wicked Irish who are landed on our quays, strangers in a strange country, without a copper in their pockets, without a home where to lay their heads, without a friend, save One, who for our sakes became poor, but whose example is certainly not to be imitated in a commercial and Protestant city. We have nothing to offer in extenuation of the crimes of hunger and vagrancy; we merely allude to the fact that such a great proportion of the persons arrested are vagrants, as explanatory of another fact,—that the greatest number of offenders are put down, in the Report before us, as Irish.

Having premised this much, we will proceed to analyse the Report itself. It appears that of the persons arrested, the origins are as follows:—

Irish.	F. Canadians.	English.	Scotch.
1,399	541	300	201

The population of Montreal, for 1850, is given, in Starke's Almanac, as follows:—

Irish.	F. Canadians.	English.	Scotch.
10,007	21,300	2,666	2,233

From the above data, we deduce the following per centage of criminality, amongst the different races of which our community is composed:—

Irish.	French Canadian.	English.	Scotch.
14.	2.6	12.	8.5

Any calculations, as to the comparative morality of the different races, founded on these statistics alone, would be absurd; we must, first of all, take into account the immense swarms of immigrants, who, during the summer and autumn months, are daily landed on our wharfs, and from whose ranks the "vagrants," and other offenders, are chiefly recruited. In the second place, we must take into account the disturbing influence which this incessant flood of immigration exercises, both upon the condition, and the relative proportions of our mixed Montreal population, and the effect it has in increasing the number of paupers, or criminals, principally amongst the Irish portion of the community. Whilst the condition and numbers of the Scotch and English portions, are but slightly affected by this immigration, and that of the French Canadian portion, not at all, the Irish population is annually augmented by thousands, and tens of thousands, of unhappy beings, in the lowest stage of destitution, and for whose relief, our Catholic charities, our convents, and asylums, are perfectly inadequate, great and numerous though they are: no statistics of the population of Montreal therefore can be relied on, for they give no idea of the annual increase of the Irish

population, during the autumn and summer months. Immigrants arrive from other parts of the British dominions, but not in the same numbers, nor in the same wretched condition: the strong, healthy Scotch or English immigrant can push on to Upper Canada or to the United States, where labor is in demand, and employment and high wages await him; the half-starved, typhus fever-stricken wretch, landed from the Irish emigrant ship, unable to move, too exhausted to work—remains a burden upon the community, and becomes the object of the tender mercies of the police: worn down by famine and disease, without a copper in his pocket, he has not the means of transporting himself to where labor is in demand; and if he had, there would be none to hire him. Look at the living cargo discharged by the newly arrived Irish emigrant ship upon our shores; see of what helpless creatures the greater part of it is composed—of children without parents—of wives bereft of their husbands—of sisters without brothers, or natural protectors; whither shall these turn them? for them, employment, home, or shelter, there is none: the jail alone is open to receive them, and betwixt starvation and imprisonment they have no other alternative; they come confessing their guilt, they appear before the magistrate acknowledging their poverty, saying unto him, "put us, we pray thee, into one of the wards of the prison, that we may eat a morsel of bread, and not die?" thus it is that the Irish lists of criminality are filled up. As we said before, we seek not to extenuate the heinousness of the crime of poverty; we will not offend our Protestant brethren, by denying that paupers are sinners above all other men, and we fully admit, that by the Report before us, it appears that poverty is a peculiarly Irish crime: about one-half of the whole number of Irish arrested, are chargeable, however, with no other crime. It must be borne in mind also, that if poverty be a heinous crime, as undoubtedly it is, it is the fruitful parent of many other crimes, more especially of those which fall under the cognizance of the police. Justice keeps a strict register of the poor man's sins; all his iniquities are treasured up, and written in a book. But the rich man may sin with impunity—if he gets drunk in his own house, no one knows it; he may make use of his influence and situation to cheat and cozen his neighbor, and he is esteemed as a smart fellow; or he may profit by his being a Bank Director, and pillage the poor, and who shall dare to reproach him?

"Through tatter'd clothes small vices do appear;
"Robes, and furr'd gowns, hide all."

It is not surprising therefore, that the poverty of the wicked Irish, should apparently give our opponents "an occasion," which they are not slow "to improve;" but our separated brethren should not be too severe upon the "wicked Irish;" they should remember that Irish criminality, or poverty, is wholly the product of British, and Protestant misrule: that in the pauperism of the Irish of the nineteenth century, we do but see the fully matured fruit of the tree which Protestant legislators so carefully cultivated in the eighteenth; our separated brethren should therefore learn to speak tenderly of sufferers which the cruelty of their fathers has caused, and whilst they affect such holy horror of the crime of pauperism, they would do well to denounce the accursed system, to which the existence of that pauperism is entirely owing.

ST. PATRICK'S HOSPITAL.

In accordance with a resolution adopted at a meeting of the members of the St. Patrick's Hospital Society, on Tuesday last, a general meeting of the friends of the above named institution will be held on the afternoon of Sunday, the 29th instant, immediately after Vespers, in the St. Patrick's House. This meeting has been deferred from Sunday next, until Sunday week, on account of a religious ceremony that is to take place after Vespers, on the 22nd instant.

It gives us much pleasure to be able to congratulate our Catholic readers, on the splendid success that has attended the establishment of the St. Patrick's Hospital. The report of the medical gentlemen, whose services have been so generously devoted to this charitable institution, is satisfactory in the highest degree, and gives a good idea of the rapid progress that the Hospital is making in public estimation, and of the great amount of assistance thereby afforded to our suffering co-religionists. From the returns presented by the medical staff of the St. Patrick's Hospital, it appears that, though opened only on the 3rd ult., the number of patients treated in this establishment, already amounts to one hundred and sixty-nine, of whom 85 were in-door, and 84 out-door, patients. The in-door patients are thus accounted for:—

Discharged	24
Relieved	2
Died	5
Remaining in the Hospital	64
	85

The Irish Catholics of Montreal have no little reason to be proud of—or rather, to speak as it becometh Catholics to speak—they have great cause to thank God for, the great success with which He has been pleased to bless their efforts in the cause of charity. Besides remitting a large sum to his Grace the Primate of Ireland, in aid of the funds of the Catholic University, and contributing largely to many other truly Catholic undertakings, the Irish Catholics of Montreal have had the pleasure of seeing completed within the last few months, two splendid monuments of Catholic charity, and Catholic piety—the St. Patrick's Orphan Asylum, and the St. Patrick's Hospital. The want of the first named of these institutions had long been felt, from the continually increasing number of Irish orphans, whom the mighty wave of emigration, which flows across the Atlantic, leaves stranded upon our coasts. To provide an

asylum for these outcast little ones, in which their bodily wants might be provided for, without exposing their souls to the danger of being corrupted by the artifices of the proselytiser, was a work of imperative necessity, and quickly was this want provided for. Poor laborers, and the hard working Irish servant girls, put aside of their scanty earnings, for the relief of Irish Catholic orphans: the widow brought her mite; little children, whose lips had just learned to lisp the awful name of God, and to pronounce those words so dear to Catholic ears—Jesus, Mary, Joseph—hastened to pour their little offerings into the treasury; rich and poor vied with one another, until at length, thanks to God, the work was completed, and Christ's anointed priest pronounced, in the name of Him Whose minister he is, heaven's solemn benediction upon that glorious monument of Papist's charity, and Irishmen's zeal for their holy religion.

Hardly was one great work completed, before the Irish Catholics were again called upon to come forward, and to commence another. The insults and outrages, to which our clergy had long been subjected, whilst engaged in the exercise of their sacred functions—the desecration to which the Blessed Sacrament itself was often exposed, in the Montreal General Hospital—the inhuman conduct exercised towards the poor Catholic inmates of that establishment—rendered it impossible for us any longer, to close our eyes to the fact, that to provide a separate hospital for the use of the Catholic sick, was our bounden duty, the performance of which, it would be sinful to delay. Within a few weeks from the time that it was determined to undertake the task, the work was completed, and we have now the happiness of knowing, that whilst our sick brethren enjoy all that great professional abilities, and unremitting attention on the part of the medical attendants of the St. Patrick's Hospital can do, to alleviate their physical ailments, our clergymen can hear the confessions of their penitents, can whisper to them words of peace and consolation, and administer to them the life-bestowing Sacraments of Christ's holy Church, without being made the objects of beastly ribaldry, and obscene jesting; no longer do Protestant attendants gather round the bedside of the dying Catholic, with the charitable intent of mocking at his devotions, and sneering at the silly superstitions of Popery: he can die in peace now, for God's priests are near him, to pronounce pardon and forgiveness of sins to the penitent sinner; and the gentle Sister of Charity—meet representative on earth, of the blessed spirits in heaven—whom no scenes of horror can appall, whom no dangers can dismay—is there, too, hovering about the sick man, like a ministering angel, to smooth his pillow, to fan his fevered brow, to give the cooling drink, and provide for his every want; or kneeling by his bedside, she offers to his fading sight, the image of the cross, whereon our Saviour made atonement for His sins, and from a chaste heart, offers up fervent prayers to the throne of grace, that the soul of the dying may depart in peace. Well may strangers, who visit our Hospital, exclaim at the sight, "money could never purchase such attentions as these;" they are right, the Sister of Charity can be found only in the Catholic Church; thank God, that the establishment of the St. Patrick's Hospital, enables us to procure her services, for our Catholic sick. Past success gives us confidence, when we again call upon Irish Catholics, to assist the funds of the St. Patrick's Hospital.

CATHOLIC INSTITUTE.

A Meeting of the Committee of Management of the Catholic Institute, will be held on Monday next, at 4 p.m., in the Rooms of the Society; members of the Committee are requested to attend.

ECCLESIASTICAL INTELLIGENCE.

Rev. Mr. Marechal, Curé of St. Ambroise de Bédard, has been appointed to the parish of St. Cyprien, replacing Rev. Mr. Morin, whose infirmities no longer permit him to discharge the duties of his sacred calling. Rev. Mr. Laporte, Curate of Berthier, has been appointed Curé of St. Ambroise; and the Rev. Mr. Lemonde, to the Curacy of St. André.

At an Ordination held by his Lordship the Bishop of Montreal, on Sunday, the 1st instant, at the Church of St. Thérèse, Mr. J. Plessis-Belair, received the sacred Order of Deacon; Messrs. E. Demers and H. Gascon, Minors; and Messrs. H. Filion, G. Lauzon, and J. Lanargan, Tonsure. All these young gentlemen are destined for the diocese of Montreal.

MECHANICS' INSTITUTE FESTIVAL.

On Wednesday evening last, this Society celebrated its Tenth Annual Festival with great éclat. The newly finished rooms in the Bonsecours Market were opened for the occasion, and were brilliant with gas lights, banners, "fair women, and brave men." Several speeches were given, among which, we believe, for we had not the opportunity of listening to but a portion of them, were those of the Rev. Mr. Cordner, the Mayor, Mr. De Witt, Mr. Papin, and the President of the Society. A variety of glees were well sung by a company of amateurs, and the music of the band was, as usual, most excellent.

We heartily congratulate the office-bearers of the Institute, on the success which has crowned their efforts to entertain the public.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Prescott, B. White, £2 10s; St. Polycarpe, Rev. Mr. Cholet, 12s 6d; Bedford, Mr. Smyth, 12s 6d; Grenville, J. Fallon, 6s 3d; Beaverton, J. Merry, 10s; Eldon, A. McDonald, 10s; Gaspé, Rev. J. Rossiter, 15s; Hawkesbury, P. Doyle, 6s 3d.

Died.

On the 17th instant, Anne, daughter of Mr. J. McGorran, aged 16 months.