

superiority over the "dark ages," on the score of liberality or disinterestedness; it is a fine, thriving, business age, and not the less so, because it is pre-eminently a selfish one. "Time," says Hallam, in his history of the Middle Ages, "has effaced much of the gentlemanly, as it did before of the chivalrous character. From the latter part of the seventeenth century, its vigor and purity have undergone a tacit decay, and yielded, perhaps in every country, to increasing commercial wealth, more diffused instruction, the spirit of general liberty in some, and of servile obsequiousness in others, the modes of life in great cities, and the levelling customs of social intercourse." Not selfishness, but a spirit of gallantry and ridiculous extreme, and, amongst the clergy and religious orders, leading to the most heroic acts of self-devotion, was the striking characteristic of the "dark ages;" in those days, a Du Guesclin or a Bayard was held in honor; now the world is called upon to worship Cobden and Bright; we doubt if it has profited by the change.

We must postpone, until next week, the consideration of the other charges against the Church in the "dark ages,"—and how far the "darkness" of these "ages" was owing to the Church, and how far to causes over which the Church had no control.

The *Journal de Quebec* contains a reply to the strictures of the *Montreal Gazette*, upon the conduct of the Archbishop of Quebec, and the Catholic Clergy of that diocese.

From this we learn, that not a single penny of the property of the Rev. Mr. McMahon has been given to the Archbishop of Quebec. The sum of £1,000 was left by the Rev. gentleman, in trust, to the Archbishop of Quebec, to be laid out in alms-deeds, and other pious works, in favor of the congregation of St. Patrick's Church; but from this sum of £1,000, must be deducted the debts, and other legacies of the testator, which reduces the amount available for charitable purposes, to the sum of £700. The administration of this sum of £700, which is to be laid out for the use of St. Patrick's congregation, far from being an advantage, entails merely a very heavy burden upon the Archbishop, supposing that his Grace consents to accept the charge, which he has not as yet done; but whether he accepts it or not, he will hold the sum, in trust, for the use of the St. Patrick's congregation, and every penny of it must be laid out in accordance with the expressed wishes of the reverend testator.

The *Journal de Quebec* contradicts the assertion of the *Montreal Gazette*, that Catholic Ecclesiastical Corporations can hold property to an unlimited extent. With the exception of the Act, incorporating the Catholic Bishops of Toronto and Kingston, all the Acts of Incorporation passed in favor of Catholic Ecclesiastical Corporations, by the Provincial Legislature, place restrictions upon the amount of property which these Corporations can legally hold; and if an exception has been made in favor of the Catholic Bishops above mentioned, it was because, by previous Acts, the power to hold property to an unlimited extent had been conferred upon Protestant Ecclesiastical Corporations, a circumstance which our Protestant cotemporary, with that love of fair play for which he is so eminently distinguished, carefully avoided mentioning. We hope that the *Montreal Gazette* may find the explanation of our Quebec cotemporary satisfactory; we will now say a few words upon our own account.

In treating of the rights of Ecclesiastical Corporations, to receive and hold the property given, sold, or bequeathed to them, we have always carefully avoided every thing approaching to religious controversy; we have the rights of the Corporations to receive and hold, not upon the religious dogmas which they profess, but upon the rights of the individual to give, sell, or bequeath—contending that the right of the latter to give, sell, or bequeath, is the exact measure of the rights of the others to receive and to retain. We have never claimed any advantage for the Catholic over the Protestant, or for Christian over Jew, nor have we made orthodoxy of belief the basis of the rights of the proprietor. It is unfair, therefore, of the *Montreal Gazette* to affect, in his reply to the *True Witness*, to treat the matter, at issue between us, as one involving any questions of dogma; he knows well enough that the infallibility of the Church, in matters of faith, is not the basis upon which we found the argument in favor of the inviolability of Church property; nor can we see why our cotemporary should have alluded to the theological controversy between Catholics and Protestants, unless with the intention of shirking out of a difficulty, in which he had involved himself. The dilemma was this—we asked our cotemporary how it came to pass that, whilst he was so sensitively alive to the evils flowing from allowing Catholic Ecclesiastical Corporations to hold property to an unlimited amount, he was so profoundly indifferent to the evils which, if his hypothesis be correct, must equally be the result of conferring similar privileges upon the Protestant Ecclesiastical Corporations. Another request we made was—that our cotemporary would be kind enough to specify the 26 Acts of "this nature,"—that is, Acts conferring upon Catholic Ecclesiastical Corporations the power to hold property to an unlimited extent, which he asserted had been passed since the union of the Provinces; our cotemporary replies, by giving us a string of Acts, all, with the exception of the Act incorporating the Catholic Bishops of Toronto and Kingston, placing stringent restrictions upon the amount of property which the said Ecclesiastical Corporations may legally hold. It would be a paltry quibble, on the part of the *Montreal Gazette*, to say that his remarks, as to 26 Acts having been passed since the Union, applied to all Acts of Incorporation in favor of the Catholic Church, and that he merely

meant to say that 26 Acts, incorporating Catholic societies, had been passed; if there be any meaning in words, our cotemporary distinctly asserted upon the testimony of the *Patriot*, that 26 Acts, conferring unlimited powers, had been passed in favor of Catholic Corporations since the Union. Here are his words:—

"While we have willingly admitted the right of Roman Catholics to invest their property as they choose, for the benefit of their form of religion, we have always opposed the establishment of Corporations, with a right to hold property to an unlimited amount. There is a degree of wealth beyond which these Corporations should not be allowed to go. In opposing their formation upon such terms, we have acted as well in their interests as our own. They may be assured, that they raise up most powerful opponents to their religion and Priesthood, by allowing the belief to gain ground that they are revelling in ill-gotten wealth. It is a cause of scandal and offence which they should take care to avoid. The *Patriot* speaking of the Corporations, cites 26 Acts of incorporation of this nature, passed since the Union, in favor of the Roman Catholics."

This cannot mean, merely that the Legislature has passed 26 Acts since the Union, incorporating Catholic Societies, for where then would be the need of qualifying the words "Acts of Incorporation" with the words "of this nature?" The intention of the writer was evidently to impress upon the minds of his readers, that these acts were of the "nature" alluded, and objected to above, as conferring power to "hold property to an unlimited amount." It was to this that we objected—and not to the bare statement, that 26 Acts of Incorporation have been passed, since the Union, in favor of Catholics. Our cotemporary forgets to mention how many Acts have been passed in favor of Protestant Bishops, ministers and congregations.

We cannot conclude without expressing our surprise that, whilst our cotemporary should be so zealous in pointing out the scandals which "too much wealth" in Catholic Ecclesiastical Corporations may excite, he has allowed the scandal, which the dishonesty and swindling (to use the mildest terms,) of the Montreal Provident and Savings Bank, has caused, to pass in silence. Nine months have elapsed since the Parliamentary Report, exposing the crying iniquities of this Bank—the causes of its failure—and the ruin it has entailed upon thousands of the industrious laboring classes—has been before the public, and not a word has appeared upon the subject in the columns of our Protestant cotemporary, who has such lynx eyes to detect the delinquencies of Catholic Bishops and Priests. How is this? we often hear asked—How is it that men who style themselves guardians, and censors of the public morals, should allow such a scandalous exposure of roguery to pass unnoticed? It is not, evidently, because the subject is an unimportant one, or one in which the public takes no great interest. On the contrary, government deemed it of so great importance, that it appointed a committee to investigate the causes that led to the bankruptcy, and the Colonial Parliament ordered the result of the investigations to be published. The Report contains an account of swindling and dishonesty, unsurpassed in the records of the Old Bailey, of acts more infamous than many for which men in England have been sentenced to the hulks, or to Botany Bay—and yet the *Montreal Gazette*, who pretends to be so horrified at the malicious libels of J. P. M. Lecourt, does not consider it worth noticing. How is this? may well be asked. We do not pretend to be able to give an answer. Some indeed do say, that though our cotemporary is bold enough to attack both Priests and Nuns, who cannot retaliate, he is prudently afraid of offending wealthy rogues, who, if exposed, might withdraw their support and patronage from his journal; others, again, assign still more venal, and more infamous motives for this mysterious silence; but whatever the cause of that silence, it is a disgrace to the press.

The *Montreal Gazette* may strive to parade his zeal for purity of morals, and his disgust at the alleged mal-practices, on the part of the Catholic Corporations, as long as he likes; but so long as he remains silent upon the well-proven roguery of the Montreal Provident and Savings Bank, we cannot look upon this display of zeal, but as a signal display of hypocrisy, and Protestant malignity.

#### THE CENSUS.

The Census Commissioners for the city of Montreal have published their returns, of which the following is an abstract:—

Catholics, . . . . .	41,464
Protestants, . . . . .	16,170
Jews, . . . . .	181
Total, . . . . .	57,715 in 1852
Total, . . . . .	48,207 in 1850
Increase, . . . . .	9,508

#### CATHOLIC INSTITUTE.

A meeting of the Catholics of Calumet Island was held on the 18th ult., for the purpose of forming a Branch Catholic Institute. The Chair was taken by Mr. Thos. Cahill, and Mr. Masterton was requested to act as Secretary.

A series of resolutions, expressing the regret of the Catholics of the vicinity, for the want of a Society or Institute, for the dissemination of useful knowledge—their determination to remedy this want forthwith, by the establishment of a Catholic Institute, were agreed to. The President, Vice-President, and other office-bearers of the Institute were appointed, and the Secretary was instructed to forward a copy of the resolutions to the Secretary of the Montreal Catholic Institute, with a request to be affiliated as a Branch Institute. On the motion of Mr. P. McCoy, the annual amount of subscription was fixed at 2s. 6d. We heartily wish our brethren of Calumet Island success in their undertaking: their requests shall be attended to immediately, and an answer returned.

Tickets for Dr. Brownson's lectures may be had at the Store of J. Sadlier, Notre Dame Street.

#### THE IRISH EXILES.

On Wednesday evening, Mr. Starnes gave notice of his intention to move, that a petition, praying her Majesty to extend her pardon to the Irish exiles in Van Dieman's Land, be adopted by the Corporation of the City of Montreal, and be forwarded through the hands of his Excellency the Governor General of Canada.

ORDINATION.—On Sunday last, Mgr. Taché, the Bishop of Arath, conferred the Order of Deacon upon M. Francois Berthelot, in the Chapel of the Seminary of St. Hyacinthe.

BEAUHARNOIS.—Our agent at Dewittrille, writes us a very gratifying account of the success of his labors in that district; and to show us what a little exertion can do, he sends us half-a-dozen new subscribers, and promises us twice as many names before long: he says one subscriber declined taking the paper any longer, and requested him to notify the editor to that effect; our agent made up his mind to get us two new subscribers for the one we had lost, so he set to work cheerily, canvassed among his friends in the district, and the result has been what we have stated. We are much pleased with his success, and hope his example will be followed by many of our country agents.

#### ST. PATRICK'S DAY AT QUEBEC.

(For the *True Witness*.)

The celebration of the festival of Ireland's patron saint, on the 17th ult., has never been surpassed in this city. The auspices under which it took place, were most propitious. The weather was most beautiful—clear and moderately frosty—not a cloud dimmed the heavens. The election of John Maguire, Esq., to the office of President of the St. Patrick's Society, was universally hailed with delight, as indicative of the harmony existing among the Irishmen of Quebec. This choice is, in every respect, a wise one. I am satisfied, that if energy, and a thorough appreciation of the objects for which the society has been instituted, can ensure success, Mr. Maguire's term of office will be a distinguished one.

The preparations visible for a few days previously, had raised expectations in the public mind, which, I am happy to say, were amply realized. At 9 o'clock, a.m., the Place d'Armes was crowded with the sons of Erin. Numbers continued to arrive till a quarter before ten, when the officers of the St. Patrick's Society having reached the ground, the procession was formed under the superintendence of two marshals on horseback, clad in gorgeous uniforms. The children of Irishmen, and the Irish scholars of the Christian Brother's school, conducted by one of the Brothers, headed the procession, with elegant flags and banners. They were followed by the band of the St. Jean Baptiste Society, came next, followed by the adult members of the St. Patrick's Society, preceded by a large green flag; the banners of the society were borne at regulated distances, guarded by two and four men. One of the banners—with only one or two days of preparation, designed and executed by our talented fellow-countrymen, W. & J. McKay, painters, of this city, they fully deserve the title of artists'—deserves a particular notice on the occasion, and the recent death of its distinguished object—the intelligence of which had just reached Quebec—rendering it peculiarly appropriate. It was of the richest white silk. In the centre of a black, black cloud, was inscribed, in letters of gold, the name of Ireland's deceased bard—"MORRIS." From the name, the deep gloom of the cloud gradually lessened to the outer edge; where presenting the appearance of floating masses, in deep and transparent wreaths, it burst in every direction, in an effulgence of intense, light. In the foreground lay a prostrate man—the chords snapped and intertwined in tangled confusion. Beneath the heap was a scroll, in which was inscribed the opening lines of the Poet's beautiful tribute to the memory of Sir John Stevenson:—

"Silence in our festal halls—  
Sweet son of song! thy course is o'er;  
In vain on thee sad Erin calls,  
Her minstrel's voice responds no more."

The device was bordered with black erape, looped in graceful festoons; and around the edges of the banner, was a deep border of rich black fringe. The spears on the upright and cross poles were capped, and the tassels and other trappings were of black, and of the richest materials. Both for design and execution, it is one of the most beautiful banners I have ever seen.

The band having struck up St. Patrick's Day, the procession marched to St. Patrick's Church, in which a Grand Mass was celebrated. His Grace the Archbishop, the Bishop of Tioa, and a numerous body of clergy assisting. A most eloquent and impressive discourse was delivered by the Rev. Mr. Kolligan, the Pastor of the Church, and Chaplain to the St. Patrick's Society, at the close of which a collection was made for the poor, amounting to \$29.

After Divine Services, the procession was again formed, and having saluted their Chaplain, proceeded to the residence of his Excellency the Governor General, when halting, the band played the "National Anthem," and the society gave three hearty cheers; it then marched through all the principal streets of the city, exchanging the usual courtesies with the other national societies, which were represented—the St. Andrew's Society, by the Hon. W. Primrose and officers; the St. Jean Baptiste Society, by the Hon. R. E. Caron and officers, &c. The procession also saluted the Archbishop at his palace, who addressed them for a few minutes, in very flattering terms. After a fatiguing march of over three hours, the procession dispersed at the residence of the President.

St. Patrick's Day was never celebrated in this city in better style. The streets presented the appearance of a procession Sunday, being lined throughout, wherever the society passed, with evergreens. Flags, of every hue and variety, waved overhead, and several triumphal arches, with gay and appropriate emblems and mottoes, were thrown across the streets. I did not observe one case of intoxication throughout the day, nor did anything occur to mar, in the slightest degree, the harmony of the proceedings.

HIBERNICUS.

\* By a rule adopted last year by the St. George's Society, not to assemble to greet any society on its day of festival, the banners of the society were merely displayed from the windows of Russell's Hall.

#### ST. PATRICK'S DAY AT RAWDON.

(To the Editor of the *True Witness*.)

SIR,—At an early hour the Church of this Township was unusually crowded by Irishmen and the sons of Irishmen. High Mass was sung by the Rev. Mr. Clement, P. P. St. Julien, after which the Rev. W. Pominville, our worthy Parish Priest, entered the pulpit, and delivered a chaste and beautiful sermon on the subject of the day, pointing out in a clear and satisfactory manner, the difference between the adoration due to God, and the veneration we pay to the saints. At 4 o'clock, P.M., a large numbers sat down to a sumptuous dinner, prepared by Mr. James Daly for the occasion. At the head of the table sat the Rev. Prencher of the day; on his right was Dr. Loidell, Seigneur of Lavaltrie; on his left were other strangers from New Glasgow. After the cloth was removed, the Rev. Chairman gave, "The Day and all who honor it," upon which he made a few very appropriate remarks. The next toast was, "The Queen and Royal Family," which was responded to by Dr. Loidell. The Chairman then proposed, "Lord Elgin and the Government of Canada," on which A. Daly, Esq., rose and said:—

Mr. Chairman and Gentlemen,—In rising to respond to the sentiment just given, I regret that the task has not fallen into more adequate hands to do it justice. However, as the subject is one that has undergone much criticism for some time past, the task becomes less anxious on those who cherish the Administration of Lord Elgin. It must be confessed and admitted, that with all his supposed faults the country has been retrieved from a threatened bankruptcy which awaited it, to the

proud position it now occupies, whereby the credit of the Province is fully established. This change, Gentlemen, is owing to wise legislation, which, if persevered in, is calculated to stop the mouth of the Amosites, and afford us peace and plenty under our national emblem, the Shamrock, Rose, and Thistle. As for the present Administration, (enjoying the confidence of the country as they do,) they are entitled to a fair trial. If they are unworthy the high trust reposed in them, the country will retrograde; but if they are capable of working out responsible Government according to its true meaning, then is the country destined to become happy and prosperous. It is, therefore, the duty of all good subjects to offer no partisan opposition, but to give every assistance in their power to promote all measures calculated to advance the interests of Canada. (Loud cheering.)

The following toasts were then given in their order:—  
"Ireland and her exiled sons all over the world." Mr. Rogan responded in a speech of considerable length, to give even an outline of which, would be impossible.

"The Land of our Adoption." Responded to by Mr. B. M'Manus.

"The Clergy of Canada." The Rev. Mr. Pominville replied.  
"The Memory of Daniel O'Connell." Drunk in solemn silence.

"Father Matthew and the Temperance Association."

"Our Guests" and several volunteer toasts were given. The night was kept up till a late hour. I must here remark that the juice of the apple was preferred to the juice of the grape. Yours, &c.,

(To the Editor of the *True Witness*.)

DEAR SIR,—Permit me, through the medium of your journal, to give to my countrymen, who should feel interested in any thing which tends to the welfare, credit and happiness of Irishmen, an account of the proceedings, and the manner with which the Irish and French Canadians celebrated the anniversary of our patron Saint in this parish.

The procession formed at the bridge, near the residence of Messrs. Des Rivieres, and from thence proceeded to the Parish Church, where the Holy Sacrifice was offered up by the Rev. Mr. St. Aubin, and an eloquent discourse delivered by the Rev. Mr. Lefebvre, our respected President, and Parish Priest.

We are bound in point of justice, as well as gratitude, to acknowledge the kindness and assistance we have received from Henry Des Rivieres, Esq., and his lady, together with our venerable Priest, to whose exertions the prosperity of not only our society, but the Church in this vicinity, is attributable; and we fervently pray that they may be rewarded in this life, and in that which is to come.

Human nature is fallible, and liable to digress from the right path, but as a general thing, we as a Temperance Society, have held fast to our integrity, and are already reaping the rewards thereof, as there has not been one member accused of any crime since the formation of the said society. Hoping that we shall still persevere in the paths of Temperance, and that many more will be led to join our ranks, I remain, dear Sir, your humble servant,

A SON OF TEMPERANCE.

Parish of Notre Dame des Amers de  
Sturbridge, 19th March, 1852.

#### THE IRISH EXILES.

(From the *Quebec Mercury*.)

The following petition from the City Council to the Queen, praying for the liberation of Irish Exiles, &c., was transmitted to England by Friday's mail. At three o'clock, on that day, the deputation, with the petition, composed of his Worship the Mayor, Messrs. Maguire, Murray, Allyn, and Rhéaume, members of the Council, and F. N. Garneau, Esq., City Clerk, waited on his Excellency the Governor General, by whom they were most graciously received. His Excellency stated that he would forward the petition with pleasure to the Secretary of State for the Colonies, with the request that it may be put into the proper channel for presentation.

The petition is admirably drawn up, unexceptionable in tone and style:—

TO HER MOST EXCELLENT MAJESTY THE QUEEN.

May it Please Your Majesty,—  
The Petition of Your Majesty's dutiful and loyal subjects, the Mayor and Council of the City of Quebec, humbly submit:—

That your petitioners view with satisfaction the philanthropic and constitutional endeavors being now made in this Province, irrespective of political sentiment or party, to obtain the liberation of Messrs. O'Brien, Maguire, O'Donoghue, O'Donogherty, Martin, and Mitchell, detained in exile, for their participation in the political troubles in Ireland in 1848.

Your Petitioners would ill represent the feelings of the citizens of Quebec, if they did not unite with your Majesty's dutiful and loyal subjects in other parts of Canada, in their humane efforts, and join in their prayer to your Majesty for the restoration of these gentlemen to their homes, their families, and their friends, a result which your Petitioners permit themselves to anticipate from your Majesty's well known solicitude for the well being and happiness of all your people, and your Majesty's willingness to exercise the Royal Prerogative of Pardon, whenever it can be done consistently with the royal dignity, and without damage to the public tranquility.

Your Petitioners therefore humbly pray, that your Majesty will be pleased to take into your gracious consideration, the unhappy condition of Messrs. O'Brien, Maguire, O'Donoghue, O'Donogherty, Martin, and Mitchell, and release them from their present exile.

And your Petitioners, as in duty bound, will ever pray.

N. F. BELLEAU,

Mayor of Quebec.

F. X. GARNEAU,  
City Clerk.

Yesterday morning, about four o'clock, a fire broke out in a stable in rear of R. Anderson's brick buildings, Hanover Street, Beaver Hall. The adjoining sheds and stables, being of wood, were soon in a blaze. No water could be procured for a considerable time, the fire spread to the dwelling houses on the above street, and they were totally destroyed; the stables also in rear of the buildings, in Brunswick Street, were also burnt. The dwellings had a very narrow escape. Had the engines been able to obtain a supply of water on their arrival, the dwellings in Hanover Street would have been saved. There were six houses burnt in Hanover Street, owned by R. Anderson, Esq., and insured at the Phoenix and Athena. The following were the sufferers:—Messrs. Stirling, Hill, Chalmers, Stockley, Mills, and Walker. Some of them, we learn, were insured. Something ought to be done to remedy the great lack of water in that neighborhood.—*Montreal Herald of Tuesday.*

MELANCHOLY ACCIDENT.—We regret to learn that on Tuesday evening last, between the hours of five and six o'clock, a poor laborer by the name of Morgan McMahon came to his death in a very sudden manner, by the accidental falling of a bank of earth, while occupied in excavating in the Lachine Canal. This unfortunate man leaves a widow and seven small children, the oldest only thirteen years of age, to deplore his untimely end. The jurors upon the inquisition being of opinion that no blame could be imputed to any person connected with the works, returned a verdict of "accidental death."—*Pilot.*

#### Died.

In this city, on Tuesday, the 30th ultimo, Alice Webster, wife of Mr. Wm. Nolan, Shoemaker, Common Street, (Caval Basin), aged 52 years.

#### UNCLAIMED AXES.

LEFT, a short time ago, at the house of the Subscriber, a BOX of AXES. The owner can have the same by proving property, and paying expense of advertising.

THOMAS HANLEY,  
Innkeeper, corner of Common and Prince Streets,  
fronting the Canal.

Montreal, April 1, 1852.