

who, in 1847, wrote the letter we have given, utterly irreconcilable with the story vamped up by him in 1851; or the Rev. James Holdstock, known for twenty-five years to all the Catholics in London as one of the most self-denying and retiring Priests in the district, who has nothing to gain from those schools of St. Aloysius, and who has nothing whatever to do with the management of them? If Hamilton's evidence is overthrown by his own letter, it is more than overthrown when we read Mr. Holdstock's simple, straightforward, and perfectly intelligible narrative of the transactions. It must be remarked, in the first place, that Matthew Hamilton stated what was not the fact when he said that Carre was careless about religion, and did not attend Catholic ceremonies, and took no interest in charities. The testimony of several witnesses shows that the reverse of this was the fact, though until his declining years he may have been careless about religion. It seems that he had commenced life as an Ecclesiastic; he had received the tonsure; he had, for three and a half years before his death, been a regular attendant at the chapel at Somerstown; he had during that period fulfilled his religious duties, and Mr. Holdstock was his director. He occasionally entrusted Mr. Holdstock with small sums to distribute in charity. He often had conversations with a M. Angier, a countryman of his, about the female schools of St. Aloysius (which were founded by an Abbé Carre a name-sake, and, we suppose, probably a relation of his). On one occasion, when M. Angier hinted to him he could not do better than leave something to that charity, he replied, *non verrens*. On another occasion he distinctly said he would leave it something handsome. A Mrs. Spencer witnesses to her having once told the old miser that he could not carry away his money with him into the next world. He used these remarkable words in reply: "No; but I can leave a lamp burning after me" (*Non, mais je puis laisser brûler une lampe après moi*), a metaphor that a Catholic would at once understand as signifying the notion of leaving some money for Church purposes. M. Carre was indifferent to his relations; he sneered on receiving an affectionate letter from them, and said they only wrote to him because he was rich. There was, therefore, nothing at all strange in his leaving a portion of his wealth for charitable purposes. We now quote Mr. Holdstock's account of his interview with Carre on Sunday, Feb. 28:—

I spoke to him on spiritual matters, and found him very conscious on the subject of religion. He expressed his desire to settle his temporal affairs in the first instance, in order that his mind might then be free to attend to his religious duties. He then, without any previous question, remark, or observation on my part as to his property, told me he had £10,000 in the Bank of England; that he intended to bequeath £7,000 to the girls' school of St. Aloysius, and to divide the remaining three thousand pounds among his relations. He asked me to prepare his will at once, and to consent to become his executor. I explained to him my dislike and inability to prepare such an instrument, and begged him to excuse me being his executor. But I added, that I would, if he thought fit, introduce to him a professional gentleman of my acquaintance. And he signified his wish that I should do so. The person intended by me was J. Athanasius Cooke, but I do not recollect whether I then mentioned his name. I told Carre, the friend I had mentioned would perhaps consent to be his executor. Carre answered "Très-bien." I then wrote, at his dictation, memoranda in pencil, by way of instructions for his will, which specified the mode he had already told me. He wished to dispose of his property with the names of his relations, except the children of a deceased sister, and also with the addition of £50 for Hamilton, and the like sum to me for Masses, and then I took my leave, and promised to see him again on the following day. During my visit Carre made no allusion to his dividends, or to any power of attorney whatever.

Mr. Holdstock, in consequence, had an interview with Mr. Cooke, a barrister, with whom he had been long acquainted, handed him the memoranda, and asked him to draw the will, and undertake the office of executor, according to Carre's wish. Mr. Cooke agreed to this, and prepared the draft of a will. A great outcry is raised on the circumstance that the etiquette of the profession makes it usual for a solicitor to be called in for such a case. To this we reply, that it is an etiquette, but one of which assuredly an Ecclesiastic, like Mr. Holdstock, might easily be ignorant, and which, in a case of urgency and charity, like the present, a barrister might dispense with. Anyhow, if there was indiscretion here, there was no dishonesty. Mr. Cooke then made a draft of the will according to the instructions. It occurred to him, however, that if Carre, instead of leaving the money to the charity by will, were to execute a deed of gift, legacy-duty to the amount of £700 would be saved. Such a deed was, of course, revocable; the party would transfer the money to trustees, himself being one of them; but might, when he chose, revoke the gift by a similar deed: it was quite competent for Carre to do this, if he had lived, and been so minded.

We now go on to review Mr. Holdstock's statement as to the transactions on the Monday. They are just a plain, business-like account of what was done, full of facts, bearing as much the appearance of truth as Matthew Hamilton's clumsy, confused affidavit does of fiction. It seems Carre explained his intentions to the barrister about the disposal of the property as we have stated, and said that since yesterday he had resolved to have two executors, in case one should die; asked Mr. Cooke to name any trust worthy person he knew who would answer, and said he intended to leave each executor £50. Cooke suggested a respectable man of business, Mr. Hay, of the Joint Stock Bank, Pall Mall. There was then talk about the £50 for Masses. Mr. Cooke reminded him of the legal difficulty about that, and said that it would have to be left to the Priest without stating anything about the purpose. Carre then gave directions about the distribution of the £3,000

stock among his relatives. We quote what follows, on the subject of the £7,000 to be left to the schools, in Mr. Holdstock's own words:—

Cooke then told him that if the matter was delayed for a few days he might save £700 to the charity for legacy duty; but in that case it would be necessary to transfer the stock into his own name and into the names of any other persons in his lifetime, and to execute a deed instead of a will, and explained to him the nature of such deed, which would reserve to himself the power of disposition during his life over the whole fund. Cooke also suggested that the name of the late Bishop Griffiths, the Vicar-Apostolic, should be inserted in the deed, in addition to the names of Carre and himself, as trustees, and that he would have powers given him in the proposed deed to be afterwards executed by him in like manner as the first, to change his disposition of the property altogether if he should think fit. Cooke also suggested to him, to make a will for securing the interest which he had expressed for his relatives. Carre consented to settle the £7,000 by deed, and to make the transfer as Cooke suggested, and added, "What I am doing I am doing for the honor and glory of God, and I wish to do it in the most effectual way." And he appeared to speak with great sincerity. Carre then said he could not go into the City to make the transfer, but Cooke answered, he could make it by giving a power of attorney for that purpose, and that, if he thought fit to name him, Cooke, in the power, he might do so. To this Carre assented, and he added that he wanted the dividend of his Three per Cents., and that he should want another power of attorney for that, but that he would not trouble Cooke as to that, and that he would get Hamilton to procure it, and to receive the dividends. When we went into the room, and during the conversation, Carre was at a small table, sitting in his chair, and was dressed, and had his great coat on, and wore his hat. He was obviously a man of sound and strong mind, and much self-will; and I am quite satisfied he would not have brooked the slightest attempt of any one to exercise any sort of control over him. I took no part in the conversation between him and Cooke, except that Cooke having said that Carre need not consider it necessary to leave him any legacy to induce him to act as an executor and trustee, Carre asked very generally, "Do you decline a legacy then?" I thereupon said I did not understand Cooke as declining the legacy, but as merely saying that he would not the less act though he had no legacy. Carre inquired how long it would take to get the documents all ready. Cooke informed him that the power of attorney would take two or three days to prepare. Carre then asked if all could be done by Thursday, and Cooke replied "Yes." Carre then appointed Thursday, at five o'clock in the afternoon, for the papers to be brought to him, and said he did not wish to be troubled again on the subject until that day.

It is apparent from the above that nothing at all was said about the power of attorney for the January dividends, except a parenthetical remark that he would get Hamilton to attend to that. Mr. Holdstock adds—

It occurred to me that Carre might not be in a situation on Thursday to carry his intentions into effect, and I suggested to Cooke, in Carre's presence, whether he did not think it better that the will he had brought with him should be signed. Cooke said he did not think it necessary, and Carre also said "There is no necessity for signing anything now; you can get everything ready for Thursday." This passage seems to give that part of the conversation which Matthew Hamilton says he overheard when he brought the message that two persons were waiting below. If that story is true, and not rather borrowed from the occurrences of the following day, we see nothing at all extraordinary in it. A will had been ordered to be made, and would very likely be signed on that day; witnesses were wanted, and why should not these gentlemen have directed some persons of known respectability to attend?

Mr. Holdstock's statement as to the proceedings of Thursday has all the marks of truth; and even were it not corroborated as it is by other witnesses, it is surely not too much to ask that a clear statement made by this good and excellent man, known to be such by a whole congregation, after twenty-five years of self-denying labor, should at least receive as much credit as the assertions of Matthew Hamilton, contradicted even by his own hand. Mr. Holdstock admits that Hamilton endeavored to hinder him and Mr. Cooke from entering the house, on the ground that Carre was too unwell to see them. The Priest, most probably, did insist in seeing Carre. How was he to know that Hamilton had not his own designs in shutting the doors on him? Carre said it was true he wished to postpone the appointment; he felt ill and weak. The Priest exhorted him, and rightly, again to get his temporal affairs fairly off his mind. Delays were dangerous. Surely an Anglican Minister must have felt that in such a case the same exhortation was called for. Carre felt that Mr. Holdstock was right, and said, "Very well, I had better sign now; let them come up." They went up stairs; Hamilton went to the bedside and asked Carre whether he had not given the message, and repeated his question vehemently. The Priest interfered to prevent the dying man being disturbed. Mr. Holdstock goes on to say:—

I think what passed had some effect in disturbing and wearying Carre; for when Cooke told him he had brought the documents, Carre said he wished they should be left with him, to which Cooke assented; but I told Carre, in French, leaning over his bed, that I thought it would be better to proceed now than have the fatigue of another interview, and that he might as well allow Cooke to read the documents, and he would then learn whether or no they were prepared according to his intentions, and might consider whether he would sign them or not. I spoke with mildness and firmness. I had only the object of appealing to his own sense of what was reasonable. I believe Carre thought what I said was right and reasonable, for he told Cooke to remain and read the papers. Cooke then sat down and first read the deed aloud and distinctly, and occasionally, as he proceeded, explained it to Carre, and Carre, on more than one occasion, said, "That is right." After he had read it, Cooke asked him if it accorded with his intentions, and Carre answered "Yes." While the deed was being read, Carre said he wished Hamilton to have whatever was in the house at his death, in addition to the £50 provided by the deed.

Carre said, "Yes; money and goods." Cooke then read the will, and altered it so as to include the additional gift to Hamilton. I perfectly recollect Cooke's telling Carre he could, by another deed, put an end to what he was then doing, and, in that case, could do what he liked with the stock, and have it brought back to his own name. Cook distinctly told him the mode by which he could revoke the deed by a deed before witnesses like the one before them. He did not say he could revoke it by a will. I have a strong impression that some one present asked Cooke expressly whether the deed could be revoked by a will, and Cooke replied, "By deed—not by will." Cooke also explained to Carre the nature of the power of attorney for the transfer of the stock, and asked him if he understood the documents, and if he wished to sign them, and whether they contained all his wishes; when he answered, "Yes, I will sign them now." Cooke then turned to the company present, and asked them whether they considered that Carre fully understood the deeds, whether he was in a fit state of mind to execute them, and whether the transaction was, in their judgment, a fair and proper one, and whether Carre might, with propriety, be then allowed to sign the document. To each of these questions, they all answered, "Yes." He then asked whether they thought the business should be postponed, and they all answered, "No." He then asked Brown whether he would consent to be an attesting witness, and he assented; and he and Miss Clarke attested the deed, the will, and the power of attorney. They were executed by Carre whilst sitting up in bed for the purpose. I put my hand at his back, and kept it there while he signed the documents, which were laid on a book before him; and then I proceeded to copy the codicil for signature, Cooke, on going away, took with him the deed and power, Carre assenting to his doing so.

Mr. Holdstock adds:—
I deny that in reading the deed, in the passage relating to the gift of £50 to myself, that Cooke did say, "I give unto the Rev. James Holdstock the sum of £50 to pray my soul out of purgatory," or that the word purgatory was mentioned. No Roman Catholic of Cooke's station, education, and feeling, would or could have used the words imputed to him. After the decease of Carre, Hamilton called upon me, and begged me to intercede with the trustees, on the ground that Carre had intended to do more for him than he had done.

In our own mind, and, of course, to all our readers who are Roman Catholics, that single passage of Hamilton's affidavit about leaving money "to pray the soul out of purgatory," at once settled the question. That could be nothing but a pure fiction, invented by a man who did not know Roman Catholic ways of talking, and whose ideas of them were derived from Protestant prejudices and such books as "Mr. Midshipman Easy," quoted as an authority by the gentlemen of the *Daily News*. There are many other points we might notice—for instance, the way in which Hamilton endeavors to make us believe that Mr. Holdstock intercepted the voice of Mr. Cooke as he read the papers. The room was a closet, nine feet by twelve. Brown, on whose evidence, along with Hamilton's, the plaintiffs rely, attested the documents himself, and observed to another witness at the close of the transaction how satisfactory it was that he, a perfect stranger, had the opportunity of testifying to the propriety of all that had been done.

As to the attack made on the defendants on the ground of their not leaving the papers, we can only ask, where could be the use of making a deed of gift, if the party making it was to keep it in his possession? It would be entirely unmeaning, if Carre was first to give his property to trustees (himself one of them, be it remembered,) and then lock up the deed in his desk. A critical examination of the case, such as is obviously beyond the limits of a leading article, and would require a pamphlet, could not make the fair-dealing of Mr. Holdstock more evident than it is almost at the first glance given to the case. We have only to add, that the matter stands over for some time, it having been arranged, on Friday last, that the funds should be paid into Court until the hearing of the case. Of course, the Protestant public will be convinced by nothing; the matter is already a standing argument on the books of Exeter Hall, and county meetings. A Catholic Priest with them must ever be a demon, even though an angel from Heaven could be brought to witness to his holiness and truth.

CATHOLIC INTELLIGENCE.

COLLECTIONS FOR THE UNIVERSITY.

We learn from the *Dublin Freeman's Journal*, that the simultaneous collection on Sunday, the 16th ult., in aid of the funds for establishing the Catholic University, in accordance with the declared will of the Holy Father, and in pursuance of the unanimous resolve of the Synod of Thurles, has succeeded far beyond the most sanguine anticipations. Dublin alone has contributed one thousand six hundred pounds. To record this fact, so glorious to the Catholics of the Irish metropolis, is to us an exceedingly gratifying duty; nor, as may be supposed, is our gratification diminished by the other fact stated by the same journal, namely, that the labors of the collectors are not to terminate with last Sunday's splendid exertions, but that an organic machinery is to be set in motion for systematically working out the magnificent purpose now in contemplation.

Kildare, 18th March, 1851.—The collection in the united parishes of Kildare and Rathangan up to Sunday evening, is one hundred and thirty pounds.

Fermoy.—The sum of £31 10s. 6d. was collected at our chapel on Sunday towards the Catholic University.

Clonmel.—The collection at the three Catholic Churches of this town on Sunday, in aid of the Catholic University fund, amounted to £75. This sum, with the munificent donation of £30 from the Very Rev. Dr. Burke, forwarded a few months since, shows how warmly devoted the people of Clonmel are to the hallowed project of erecting a Catholic University.—*Limerick Reporter*.

Cashel.—The collection for the Catholic University here on Sunday amounted to about £60, including £20 from Very Rev. Dean McDonnell.

Templemore.—The collection here on Sunday last, for the Catholic University, exceeded fifty pounds.

Callan.—The collection in Callan on Sunday, in aid of the Catholic University, amounted to the magnificent sum of £64, including £20 from the parish priest.

Carrick.—£40 was collected. Clonea and Rathcormack.—£20 was subscribed. Clogheen contributed £14 to the funds.

Limerick.—The collection in this city will take place on Sunday next.

Wexford.—About £80 were received here on the day of the simultaneous collection towards this noble object. This sum, together with the sums already remitted, will make in round numbers £300, from the town of Wexford. Additional subscriptions are yet confidently expected.

CONVERSION.—On the 14th March, at St. Margaret's Convent Chapel, Miss Scott was received into the Catholic Church, by the Right Rev. Dr. Gillis, Coadjutor-Bishop of Edinburgh.

IRISH INTELLIGENCE.

CATHOLIC MEETING AT KINGSTOWN—THE DRUMMOND INFAMY.

On Sunday, 23rd March, a numerous and highly respectable meeting of the Catholic laity of Kingstown was held in the splendid chapel, the memorial of their piety in that town. The immediate object of the meeting was to protest against the scandalous statement reported by the newspapers to have been addressed by Mr. H. Drummond to the British House of Commons during the debate on the Ecclesiastical Titles Bill—a statement which was received with deserved execration and disgust by every manly spirit in Ireland, whether Catholic or Protestant. At two o'clock the chair was taken by Michael Errington, Esq.

Peter Canfield, Esq., in proposing the third resolution remarked that he considered that the present occasion was enough to justify strong language; and instead of feeling any surprise at the words of the previous speakers going far, the surprise he felt was, that they had not gone much farther. He could well conceive the feelings of the gentleman who had just preceded him, and who had so happily described the lives of the cloistered Nuns as "little less pure than those of the angels who surround the throne of God." He, for his part, felt so strongly, that he wondered the Irish members in the house were able to restrain themselves within the bounds of moderation. Burke, speaking of Marie Antoinette, said, "he should have thought ten thousand swords would have leapt from their scabbards to avenge a look that threatened her with insult." So he (Mr. Canfield) should not have been surprised if the sword of every gentleman whose relative was so grossly assailed was unheated to demand redress for the insult cast upon them. (Cheers.) He was led to conjecture that the Ecclesiastical Titles Bill was but the prelude to a future penal code—the commencement of a retrograde movement in legislation. He trembled for the consequences of such a bill becoming law—for he believed if the penal code was to be revived, there was but one mode of resisting it. (Loud cheers.) That such a measure as the Ecclesiastical Titles Bill could be the work of a Russell, did not much surprise him when he learned from the past the history of that family. He hoped, however, that a measure so penal and aggressive of our religious rights would never become the law of the land.

The following are the Resolutions, which were unanimously adopted:—

That we have read with disgust and abhorrence the speeches attributed by the newspapers to Mr. Henry Drummond and Lord John Russell, in the debate on the Ecclesiastical Titles Bill. We consider the sentiments expressed by them insulting to the Catholics in every part of the world, and calculated to excite animosity and ill-will amongst her Majesty's subjects.

That the language reported to have been used was so blasphemous towards our religion, and so insulting to the mothers, wives, sisters, and daughters of every Catholic family in the kingdom, that we cannot help expressing our surprise that such language should have been tolerated in any assembly of Christians or gentlemen.

That we consider the Ecclesiastical Titles Bill, in its proposed amended form, as highly penal and aggressive of our religious rights as British subjects; and we regard the attempt to restrain the free exercise of religion by penal enactments as highly impolitic, unjust, and oppressive.

That we have seen with indignation that the foremost to raise the cry for penal enactments against the Catholics of Ireland on the present occasion have been the Prelates of the Church by law established in this country. That we conceive this a fitting opportunity to call upon the people of Ireland to unite in one general effort against this oppressive Church.

That the foregoing resolutions be embodied in petitions to both Houses of Parliament. That the petition to the House of Commons be entrusted to John O'Connell, Esq., and in the House of Lords to Lord Petre.

That we believe this to be a fitting time to suggest to the Catholics of Ireland the necessity of founding an Association for the defence of religious liberty.

ROMAN CATHOLIC MOVEMENT.—The foundation stone of a good permanent agitation has been laid in Limerick by the establishment of a "Catholic Association," after the celebrated model of the late Mr. O'Connell. The first or inaugural meetings was held yesterday in the Townhall, under the guidance of a parish priest (the Rev. John Brahan.) The rules by which the association is to be governed were read and adopted, and ordered to be inserted on the minutes of the proceedings; and a determination was manifested to resist by every legal and constitutional means the aggressive conduct of Lord John Russell. Dr. Griffin, Messrs. Alderman Dallas, Dallas, P. McDonnell, and E. J. Corbett were appointed treasurers to the association, and Mr. J. F. O'Gorman secretary. The opinions of the Messrs. Bethel, Branwall, and Surridge, of the Chancery and Common Law Bar, on the legal effect of the disabling clause still retained by Lord John Russell in his penal enactment, having