

Catholic church, he is reported as follows :—"Will they include all ranks now in that Province? Will it include the bishop? I should be glad to know how he came there; what power he has there; from whom he derives that power; whether by Papal authority, or whether by royal authority? In my apprehension, these questions deserve a serious answer. The dues and tithes, whatever they are which may belong to the bishop, and which he has thought fit to appropriate to himself by his own authority, will go to his successor to the end of time, without any interposition of royal authority. Whether the bishop has exercised the power of nomination, I do not know. Upon that fact I wish to be informed. Is it the intention of ministers that he shall, for the future, name to vacant churches, or that the king shall so name? If they think that the king only should name thereto, they will take care not blindly to give the power to the bishop; nor will they give him the power of suspension, if they are, as they ought to be ministers of peace, anxious to promote good will and good fellowship among men." To these remarks Lord North answered :—"With regard to the bishop it is my opinion—an opinion founded in law—that if a Roman Catholic bishop is professedly subject to the King's supremacy, under the Act of Queen Elizabeth, none of these powers can be exercised from which dangers are to be apprehended." These extracts show distinctly what were the intentions of the Legislature, and what the powers given to the bishop of Quebec by the Act of 1774, the clergy before that time being allowed to remain in the country only on sufferance. This position was thoroughly understood by Bishop Briand, as his conduct on his arrival showed; though his subsequent behavior would seem to justify the assertion that the humility he affected for the first month or two was only intended as a blind and founded on design and hypocrisy.

Bishop Briand by birth was a *Breton*, which perhaps, among Frenchmen, would account for his obstinacy; certain it is that he set to work at once, to secure to himself as much authority as possible, and succeeded in laying the foundation of the power at present exercised by his successors so much to the detriment of the church itself. After his month or two of mourning in his black gown without his gold cross, he assumed as we have seen the purple, shouldered his *lituus* and set actively about *not* discharging his episcopal duties. He refused to name *curés*, and appointed *vicaires*, an abuse in which, in direct opposition to the express letter of the law, all his successors have carefully followed his example to this day. By that means he secured to the see forever the subserviency of the whole body of the priesthood. Finding this usurpation unopposed, he next resolved to free himself from the control of the chapter. The canons remaining in the country were all aged men; as they died off, he refused to appoint others in their place, assigning as a reason that there were not enough of priests, that there was great difficulty in assembling the canons if distributed in the different parishes to hold capitular meetings, and finally that the episcopal treasury could not bear the expense. It will be well to remember when judging of this man's good faith, that he was one of the body of clergymen who represented, by their agents, to the diplomatists engaged in settling the terms of peace, one year before his elevation to the episcopal chair that, "It is an establishment usage everywhere, that there is no seated bishop without a chapter." Suggesting further, at the same time, to avoid the expense, that the bishop should be lodged at the seminary, and its members should act as canons to constitute his chapter. *Semper eadem!* Well may the Romish church raise the truthful boast of always the same. Never yet, in the world's history has it