

It will be his Excellency's last hope, as it has been his first desire, that his measures may tend to the future prosperity of Canada, and to the harmony, contentment and happiness of all its inhabitants.

I have the honor to be,
 Reverend Sir,
 Your most obedient humble servant,
 (Signed) RAWSON W. RAWSON,
 Chief Secretary.
 The Roman Catholic
 Bishop of Kingston, &c. &c. &c.

On the Sunday immediately after the presentation of the foregoing address, his Lordship took occasion in soliciting the prayers of the congregation on his Excellency's behalf, in a laudatory and eulogistic strain, to call to his hearers' recollection the mild, beneficent and conciliatory line of policy he had pursued in the government of this Province; and exhorting them to unite their ardent and heartfelt prayers with his, imploring the God of mercy and of goodness to restore him to health, and spare him yet many years to the carrying out of the measures which he had so happily begun.

To the Editor of the Catholic.

Bytown, 3rd January, 1843.

VERY REVEREND SIR,—I am happy in being again able to make your valuable journal the medium through which to communicate to the world the joyful intelligence of the progress of religion in this, in every respect, thriving portion of the Province, and the untiring zeal with which the Very Reverend P. Phelan prosecuted the great object of the regeneration of those entrusted to his care. The progress already made, not only in a moral and religious, but also in a temporal point of view, may be readily perceived by the most superficial observer. I say in a temporal point of view, because, what is most conducive to the interests of religion—in extending through all its minor branches—produces order, temperance, regularity, honorable feeling, and all that friendly intercourse between man and man, which conduces so much—which is so necessary—to the well-being of society at large, and to the temporal, as well as eternal, prosperity of those who practise it.

The effects are already most sensibly felt here of the moral impetus which the temperance movement, under the conduct of the Catholic clergy, has given to the cause of religion. In saying under the conduct of the Catholic clergy, I do not mean to derogate in any way from the applause due to many members of Protestant denominations, who have done all in their power, by their influence and example, to promote the same glorious end—but they do not possess that powerful influence over the minds of men, which is possessed by the anointed pastors of the flock; it is only when the voice of the priest recommends it from the pulpit, that the cause of temperance begins to triumph in reality; for then it is that the people feel a secret conviction that it is announced from the chair of truth—it is then they feel as it were that heaven is enlisted on their side and that their cause must triumph.

The scene our church presented on Christmas night, very much surpassed any thing of the kind that had ever been witnessed in Bytown before. The dense crowd was so firmly wedged together, that standing room could not have been obtained a few minutes after the doors had been thrown open. The music was excellent. The improvement in the choir has been steadily progressing ever since Mr. Phelan's arrival: but on Christmas night, an amateur band that has been for

some time practising in town, joined by the members of the choir and other musicians, made a display that the great church of Montreal need not have been ashamed of. The altar was most appropriately decorated for the occasion, and on a side altar was a representation of the crib and the infant Saviour. A number of little boys, some of them mere children, attended around the altar, clothed in crimson garments, with surplices or flowing robes of white above them; and with their lighted tapers in their hands, looked like so many little cherubs hovering around the crib of the infant Saviour, while the part they were required to perform during the course of the service, was gone through with the most admirable precision and order.

Those who differ from us in religious opinions are apt to deprecate these things as light and unbecoming the grave solemnity that ought to pervade a place of worship. The cheering strains of joyful music, rising into tones of gladness, are to them—without discriminating between different occasions—a desecration of the house of God—and the ceremonies made use of in, and the beautiful decorations of our churches, are but the pomp and state, which the church of Rome knows how to invest herself with, in order to impose on the credulity and superstition of her children. They shut their eyes to the fact, that the music, ceremonies and decorations of our churches are always suited to the occasion they are intended to celebrate or commemorate—that in penitential times our altars are plain and undorned, our music, ceremonies, and every thing else suited to the time, so do we make our outward deportment, in the commemoration of joyful events, to comport therewith.

If we are about to celebrate the birth of the world's redeemer, if we are about to celebrate the occasion when the heavenly hosts rang forth his praise, and troops of celestial choirs were sent to herald him upon his way to earth with canticles of joy, why should we come—as if in mockery—with downcast eyes and gloomy brows? Why should we not rather come with something of the extatic joy of the weary traveller, when he lights upon the one green spot among the barren wastes of the parched and barren sands of the sultry desert—of the slave escaping from his thralldom, when the fetters fall from his limbs, and he feels the first, full, joyous burst of liberty—of the storm-tossed mariner, when the billows are hushed into repose, and he hails the haven of his hopes—of the exile, when the dream-like blessings of his early years are again in reality before his eyes, and his foot is again upon his own Elysian fields—of the seraphic hosts of angels that hover over his lowly bed? Such let our dispositions be, so let our anthems rise, in joy, and not in sorrow, for the glad tidings of the world's redemption.

If a day is announced to be consecrated to the honour of some earthly sovereign, be it the anniversary of his birth, or the day on which he has gained some signal victory over his enemies, the invaders of his country, which he has saved from impending ruin, or the day on which he is consented to grant his subjects a liberal constitution, which would tend to make them more free and happy, extend their commerce, increase their wealth, and gratify their ambition by raising them to a higher pitch in the scale of nations. Would these subjects refuse to celebrate that day, with every demonstration of joy it might be in their power to make? Why then should we refuse to the Prince of Heaven what we would so willingly concede to the Princes of this earth.

Mr. Phelan, in his usual strain of eloquence, explained all these usages of the church, their meaning and tendency, and was listened to with breathless attention both by Catholics and Protestants. A good deal of inconvenience was, however, felt in consequence of many persons fainting, on account of the suffocating atmosphere in the church, caused by so dense a crowd: neither did Mr. Phelan fail to take advantage of this circumstance, in order to urge on their consideration the necessity of progressing as speedily as possible with the new building.

In commencing this, I had intended giving some account of Mr. Phelan's journey to the adjoining mission of Richmond, and the bringing in of the New Year here, but I find that I have already trespassed too largely upon your space. Hoping therefore that some other person may be able to notice these events,

I remain,
 Very Reverend Sir,
 Your's respectfully,
 A SPECTATOR.

To the Editor of the Catholic.

RICHMOND, January 3, 1843.

VERY REV. SIR,—As an account of the progress of our holy religion in every part of the globe, but especially in this remote part of the Lord's vineyard will, I am sure, be gratifying to you and the majority of the readers of your excellent paper, I plead no apology in requesting that you would give insertion in the next number of the "Catholic," to the following notes taken during the performance of an ancient, but to us in the wilds of Canada, a novel ceremony that lately took place in Richmond, on the occasion of consecrating a new BELL, which has, through the great zeal and persevering industry of the Revd. TERENCE SMITH, the pastor of this place, been procured for his church. Wherever the Catholic travels, he finds his religion the same; wherever he beholds the Church, he is impressed with its unity. He finds her children in all places believing the same dogmas, participating in the same sacraments and sacrifices, obedient and attached to a common Father, and bound together by Charity in the bond of peace, unaffected by time and the alterations of society; the source of spiritual light and life, she shines on without a change, or the shadow of a change; like her divine author, the Eternal Son of Justice: the same yesterday, to-day, and forever. What thanks, what blessings, then, are due to those who have generously contributed to the purchase of this Bell, which in the wild woods, will serve as a warning to the way-worn Christian, and a harbinger of joy and consolation to bring the sinner to repentance, and also for the completion of this neat little church, in which the Lamb of God is daily offered as a propitiation for the sins of the world; and where the word of God is still preached and expounded in the same purity as delivered by God himself.

Wednesday, the 28th December, being the day set apart by the Pastor for this religious ceremony to take place, at an early hour in the morning, a great number of pious Christians were to be seen approaching the town from even the remotest part of this and surrounding parishes, who were desirous of assisting at this solemn benediction; and at the hour of ten o'clock, when the divine service commenced, the church was crowded to excess.

The Very Revd. PATRICK PHELAN, V. G. and P. P. of Bytown, entered the church, and proceeded to officiate at a solemn High Mass, assisted by the Revd. J. H. McDONAGH, the highly esteemed P. P. of Perth, as Deacon, and the Revd. JAMES CLARK, the zealous P. P. of Prescott, as Sub-deacon, and the Revd. J. LECHAIRE, as Master of Ceremonies; the Revds. Messrs. DESAUTELL and SMITH assisting in surplices in the Sanctuary. After Mass, the Very Rev Mr. Phelan delivered an eloquent discourse. Amongst other subjects of instruction, he expatiated at some length on the good feeling and brotherly love that should exist between all, without distinction of religious creeds or conditions. In reference to Orangeism, &c., I understood him to say, that difference of religion, as in politics, had existed for some time, and was likely to continue to the world's end. For this difference, he said, that the parties were not amenable to any human tribunal, but should be left to answer for themselves at the bar of a superior court beyond this world; whilst he contended no apology could be offered for the absence of mutual charity and good feeling among every sect. That place, he said, had occasionally to witness the scenes of rioting and persecution for conscience sake, which emanated from the bad passions of men rather than the genius of the principles of any religion. To suffer a difference of religious belief to make men hostile to each other was, in his estimation, a mocking of religion.

His discourse, remarkable for its elegance of diction and fervour of manner, and which occupied upwards of an hour, was listened to with profound attention.

After the sermon, the Rev. Mr. Desautell, the P. P. of Aylmer, Canada East, habited in cap and cope, proceeded to consecrate the new bell, attended by the Revs. Messrs. McDONAGH and CLARKE, in solemnity; and during the ceremony, Mr. Phelan took occasion to explain the different meanings of it, to the great satisfaction and instruction of every one present. He showed the antiquity of setting aside said things, and consecrating them to the divine service, from the Old Testament, &c. To attempt to depict the feelings of the audience from the commencement to the conclusion of the whole ceremony, which was truly imposing and sublime, would be an idle task. Thus terminated this solemn service of consecrating the new Bell to the honour and glory of the God of the Universe, and under the patronage of the Virgin Mary. Every one was delighted with the order which was everywhere observed, with the sermon, and with the performance of the solemn High Mass.

To the great zeal, perseverance, and industry of the pious Pastor too much praise cannot be awarded. He lives in the grateful heart of his loving and attached people; and those whom he has lately reclaimed from inebriety by his fervent and powerful appeals on the subject of TEMPERANCE, will never cease to offer their orisons to the Almighty for his spiritual and temporal protection.

I have the honour to be,
 Very Rev. Sir,
 Your humble and ob't servant,
 A SPECTATOR.

JERUSALEM—The Anglican Bishop resident in this city has lately written a letter which has found its way into the public papers, to the effect that he had never been ill-treated; that he was, on the contrary, very well received and very comfortable. On the other hand, the *Algemeine Zeitung* publishes a letter containing the following sentences:—"The Anglican Bishop of Jerusalem continues building his church, but the Syrians can never forgive him for being a married bishop. All the prelates of England may perhaps fail by reason of this antipathy, which the Syrians have so reasonably conceived against him."

BAPTIST BLASPHEMY.—We learn from the *Northampton Herald* that a Baptist jubilee has been held in that town—for what purpose is not definitively explained, but we are told in aid of the "Jubilee Fund." The affair seems to have lasted some days, as we read that beds were provided for visitors by tickets—as they label coats and bonnets at the theatres, we suppose,—and that the "creature comforts," as Mr. Joy terms marriage, were further cared for by supplies of tea and refreshments gratuitously furnished to Ministers, also by tickets. However, in what these people may amuse or busy themselves, is perfectly indifferent to us, so long as they avoid any gross offence to God or man. But we are not called upon to overlook such offences, and what else are we to denounce the fact that there was sold at the bazaar held on this jubilee occasion by the Baptists, a note assimilating in size and print to a bank note the promissory obligation of which runs as follows:

No. 1	OLD BANK OF HEAVEN
	I promise to give you ETERNAL LIFE, and none shall pluck you out of my hand.
NOTE.	TEN THOUSAND.
	Believe on the Lord Jesus Christ, and thou shalt be saved.
	Whoso believeth shall be saved.
	Whoso believeth not shall be damned.
	JESUS CHRIST.

*John x. 28. † Matthew xxv. 16.
 ‡ Mark xvi. 16.

We will not trust ourselves to make any remark on the above, further than to ask—Is this the boasted nineteenth century?—*John Bull*.—[We find this paragraph in the *Montreal Herald* 3rd Dec.—EDITOR CANADA.]