

The Church was crowded to excess; after the Gospel was sung, His Lordship proceeded to address the congregation, and said that he exceedingly regretted that circumstances, over which he had no control, obliged him to disappoint them on two former occasions; but that he congratulated himself that he was now amongst them; he expressed his delight at seeing the Catholics of London, of whose piety and zeal he had heard so much; he dwelt on the virtue of St. Peter and St. Paul, and sketched, in lively colors, the prominent characters of these illustrious heroes of Christianity. At 4 o'clock, the hour for Vespers, a numerous assemblage was in the Church. His Lordship having intoned the Antiphon, the choir responded and sang the Vespers, at the conclusion of which the illustrious Bishop addressed an exhortatory discourse to the people. His Lordship expressed his full and perfect satisfaction at all he had seen and witnessed. All regretted his Lordship's short stay amongst them, and console themselves by the happy anticipation, that His Lordship will return at a more opportune time, when the splendid edifice, which is being erected, will afford accommodation to the thronging multitude.—*Communicated.*

On Sunday last, the feast of Saints Peter and Paul, His Lordship the Bishop of Bytown, celebrated a solemn Pontifical Mass, in the new Church of Gloucester, then opened for the first time for Divine service. This Church, of which the corner stone was laid on the 8th of July, 1849, is one hundred feet by forty-five, and is built in the Gothic order. From an early hour in the morning, the roads leading to it were thronged with persons, desirous of witnessing that imposing ceremony. The College band played some excellent pieces, which served to contribute much to increase the holy and spiritual joy experienced by all present. At the Gospel, an eloquent and appropriate discourse was delivered by the Rev. J. Ryan, showing the many blessings imparted to all such as take part in erecting a temple to the Most High. Here he took occasion to bestow a well merited tribute of praise on the congregation, composed of the Catholics of Gloucester and Osgood, who had, by their joint efforts, succeeded in completing so excellent a building, long the admiration of such as know not how much can be effected by a spirit of union, zeal, and enterprise. To them the undertaking would seem an act of unprecedented temerity, deserving the censure found in the sacred text, pronounced against those who commenced to build, without being able to finish. But thanks to the zeal and untiring exertions of the clergyman entrusted with this congregation, that sentence is no longer quoted. Aided by a select committee, who had no other resources to draw upon than voluntary contributions of their own, and fellow-parishioners, he overcame difficulties calculated to intimidate one possessed of no ordinary degree of fortitude, and was thus enabled to verify the phrase of the Mantuan poet, "Possunt quid posse videntur."

As this day was looked forward to with anxiety, by the young and virtuous members enrolled in the sodality of the immaculate queen of virgins, they manifested their gratitude to God for this additional favor, by approaching the holy Communion.

After Mass refreshments were prepared for the strangers, at the expense of the committee, to whom a vote of thanks was returned by the gentlemen of Bytown.

On returning they formed a procession, before whom went the Bishop, who appeared in excellent health and buoyant spirits.—*Communicated.*

The *Quebec Gazette* has the following correspondence between the Rev. Mons. Cazeau, and Mr. Dean, President of the Board of Trade. For some time past, reports injurious to the character of the authorities of the Marine Hospital at Quebec, have been in circulation. The Catholic clergymen, who visit the sick in the above named establishment, have been accused of a system of proselytising, and of embittering the last moments of the dying, by attempts to convert them to the Catholic faith. Mr. Dean, in a letter to Mr. Leslie, the Provincial Secretary, gave additional weight and circulation to these charges; upon which the Rev. Mons. Cazeau, Vicar General, requested Mr. Dean to give the names of the guilty priests, and other particulars, in order that if these statements were false, the accused might have the opportunity of proving their innocence. Of course there can be amongst gentlemen, but one opinion, as to the propriety of the demand of the Rev. Mons. Cazeau. Mr. Dean's letter, which we publish, is curious, as showing the opinion of the Board of Trade:—

Archbishop's Palace,
Quebec, 27th June, 1851.

Sir,—In a letter which you have addressed as President of the Board of Trade, to the Hon. James Leslie, Provincial Secretary, and which has been published, probably with your consent, on the 24th instant, in the *Morning Chronicle*, you assert, amongst other grievances, against the Marine Hospital, that, "the last moments of the patients are disturbed and embittered by ignorant, though perhaps well meant efforts, to convert them to the Roman Catholic faith."

You further add, that, "the Council have heard of cases of unexpected recovery, in which the patients were indignant to find that, in their supposed last moments they had been treated as Roman Catholics, and had the last rites of the Roman Catholic Church."

As these allegations, if founded in truth, would tend to create a bad feeling between the Catholics and Protestants of this city, and to disturb the good understanding which to this moment has always existed between them, it is highly important that the facts should be substantiated, in order that proper remedies may be applied.

In laying before the public the above-mentioned accusations, the members of the Board of Trade, who are men of high standing, respectability, and prudence, incapable of acting imprudently, must have possessed undeniable proofs of the facts alleged.

I am in consequence directed to invite you to publish the information the Board has thus received; to name the patients whose last moments have been disturbed and embittered; those who having recovered unexpectedly, were indignant to find that in their supposed last moments they had been treated as Roman Catholics; the Catholic priests who have thus disregarded the religious feelings of their Protestant brethren; and lastly, the persons who have communicated this information.

You must certainly be aware, sir, that it is important to let the public know the whole truth on this subject. I must add, that it is anxiously desired by the Catholic Clergy of this city, who have always carefully avoided every act of proselytism, though they have never refused to admit those that were desirous of becoming members of the Catholic Church.

I hope you will have no objection that this letter should be published, as well as the answer with which you may favor me.

I have the honor to be, &c.,

C. F. CAZEAU,
Vicar-General.

James Dean, Esquire,
President Quebec Board of Trade,
&c., &c., Quebec.

Quebec Board of Trade,
Quebec, 30th June, 1851.

Sir,—I have to acknowledge receipt of your letter of the 27th inst., inviting me to publish the information upon which the Council of this Board thought themselves justified in asking for the appointment by Government, of a commission to investigate certain rumors, injuriously affecting the management of the Marine Hospital, and the conduct of some of the officers and servants, together with the names of those persons who had communicated such information; and having this day laid the same before the Council, I am directed very respectfully to decline complying with your request.

It is a matter of public notoriety, that such rumors as those referred to in the letter addressed by me, as President of the Board of Trade, to the Provincial Secretary, on the 27th January last, were in general circulation in this city, and the Council having satisfied themselves that these rumors were not without foundation, brought them under the notice of Government, in order that a thorough investigation of them might be instituted by the only competent authority.

This course the Government have not thought it expedient to adopt, and if any of the parties implicated by these rumors, have been unjustly accused, (which is quite possible) and remain without an opportunity of vindicating themselves, it is on the Government, and not on the Council of the Board of Trade, that the responsibility rests.

You mention that it is anxiously desired by the Catholic Clergy of this city, that the whole truth relative to the alleged attempts at proselytism in the hospital should be known to the public. I would therefore, respectfully recommend, that they join in the request of the Board of Trade, for the appointment of a commission of Enquiry.

With regard to publishing this correspondence, you can exercise your own discretion. I have the honor to be, Sir, your obedient servant,

JAMES DEAN,
President Quebec Board of Trade.
The Reverend C. F. Cazeau,
Vicar General, &c., &c.

Archbishop's Palace,
Quebec, July 2, 1851.

Sir,—I have had the honor of receiving your letter of the 30th ultimo, in which you inform me that the Board of Trade declines complying with my request, of having communication of the facts on which is founded its charge of proselytism against the Catholic Priests employed in the Marine Hospital.

His Grace the Archbishop of Quebec learns, with sincere regret, that the Board of Trade, having lent the authority of its name to such accusation, now refuses to publish the facts on which alone can rest an enquiry, so ardently desired by that body, and in the absence of which neither the ecclesiastical nor the civil authorities can take further steps in this matter.

I have the honor to be, &c.,

C. F. CAZEAU,
Vicar General.

James Dean, Esq., President Quebec
Board of Trade, Quebec.

BROWNSON'S QUARTERLY REVIEW, contains several interesting articles upon the following subjects: I. COOPER'S WAYS OF THE HOUR, by the author of the "Spy," &c.

II. NATURE AND FAITH.—Dr. Whately's Essays, (third series.)

III. BUSHNELL ON THE MYSTERY OF REDEMPTION.

IV. THE FRENCH REPUBLIC.

V. THE FUGITIVE SLAVE LAW.

VI. LITERARY NOTICES AND CRITICISMS.

The first article, a review of Mr. Fenimore Cooper's novel—*Ways of the Hour*, is extremely interesting, for the sad, but we have no doubt, true view it gives of the moral and political results of uncontrolled Protestant democracy, in the United States, and its debasing influence upon the souls of men. It is especially interesting, because the same influences which are at work in America, are active, at the present moment, throughout Europe, and above all, in England. The following sketch, of the effects of substituting the "authority of public opinion," for

the "authority of the Church," is a true copy of the state of every Protestant community, in the old, as well as in the new world:—

"We have unsettled every thing, and in our ineptness have vitiated the administration of justice, and rendered life, liberty, and property insecure, by making them, as in Turkey, wholly dependent on the will or caprice of the sovereign,—there on the will or caprice of the Sultan, here on the will or caprice of the multitude."

"The habit of appealing to the public on all occasions is so universal amongst us, and the practice of discussing all questions in public, and deciding them by a plurality of voices, has become so general, that nearly all manliness and independence of character have been lost amongst us. There is no country on earth where public opinion is so powerful and so intolerant as in these United States, or where men's souls are really so enslaved. It is not that dungeons and racks are prepared for the body, which were, after all, but a trifle, for it matters little what is done to the body if the soul be free; but it is that the mind itself, the very soul, is fettered and bound by the intangible tyrant called public sentiment. We do not dare act from principle, to follow the right from our own personal conviction, whether we go alone or with the crowd, but we are as a people continually asking, What will people say? We are so habituated to this, it has become so much a part of our American nature, that we regard it as the normal order of things, and are utterly blinded to the evils which spring from it, and the gross injustice it operates, and we little suspect its full influence in the administration of justice."

"Whether there is any probability of correcting the evil, and excluding from our courts this outside influence, is more than we know. Certain it is that matters are growing worse and worse every day. The rage for innovation is so strong, and the tendency to sweep away all the guarantees of individual right is so irresistible, we have gone so far, and are going with such an ever-increasing celerity, in a wrong direction, that we see little prospect of things becoming better. As long as radicalism confined itself to the constitution of power and the financial concerns of the country, and let the law, the courts, and the administration of justice alone, we could suffer it to go on, without any vital injury to personal liberty; but now that it makes these the especial objects of its care and solicitude, we see no hope for the country but in its conversion, which depends on God, not on man. The whole tendency we deplore results inevitably from Protestantism, which destroys the conservative influence of religion, by subjecting it to popular control. Protestantism, instead of being able to resist the evil tendency, and recall the people to a just public sentiment, must itself yield to that tendency, and be, as we every day see it, carried away with it. In fact, there is no human help for us, and if God does not in His providence specially intervene to save us from our own madness, the country will ere long lapse into barbarism."

The fifth article, on the "Fugitive Slave Law," contains an admirable *exposé* of the traitorous and anarchical designs of men, who, under a false pretence of love of liberty, would violate the fundamental articles of the Union, for the sake of establishing their own unmitigated despotism upon the ruins of law and order.

The Bazaar which was held on the 30th ult., and following days, for the benefit of the House of Refuge, &c., in the Quebec Suburbs, will be continued after some days, for the disposal of the articles to be raffled.—*Communicated.*

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I find in last week's *Montreal Witness*, the following query: "Will the TRUE WITNESS state what the eye carried in the procession of the Fete Dieu is intended to represent?"

Query No. 2. Will the *other Witness* state whether every round *moreau* of glass, set in wood or metal, is meant to represent an eye? An early answer will oblige, for though I have no time to reply to idle questions, or to gratify the curiosity of malice, yet this new *bug-bear*, set up by your credulous contemporary, is so very amusing, that I would fain hunt it out. Why, this great eye, about which somebody told the *Witness* such a thundering story, is really the most striking invention of our times. "The eye," says he, "of the ETERNAL CREATOR!" (your readers must not be scandalised at my repeating that adorable name in such a connexion!) oh! oh! oh! The blasphemy and the wickedness of those naughty Papists! and "alas! alas! alas!" echo answers back, "The more than Pharisaical hypocrisy, and the total lack of Christian charity, in the Evangelicals of our own day!"

Now, if the Editor of the *Witness*, or any other person, were to ask in good faith, and purely for information, what was the meaning of this glass inserted in the ostensory, (in which the sacred host is carried) you would doubtless answer him in half-a-dozen words, and his own understanding would at once convince him of the simple purpose for which it is intended; but as the matter stands, I am sure you would as soon think of standing up in Exeter Hall, and explaining any one of our doctrines or practices, as to set about enlightening your present interrogator. Surely he who prides himself on his good judgment, and excellent understanding, cannot but know what the glass is meant for; and all we can say is, that if he does not, he is even more stupid than his tribe generally are, for assuredly their mis-statements do not proceed altogether from ignorance of Catholic faith, or Catholic observances.

And now a word about the "mare's nest" recently discovered in the *Witness* office; we should be sorry to see your respected contemporary the *Celt*, wasting words on those who never will be convinced; because with them *ignorance is bliss*—i. e., affected ignorance of Catholic truth is money—good sterling coin—in their pocket. We would only call his attention to the fact, that nothing gives these worthless so great satisfaction, as any sort of misunderstanding between Catholics and their reverend pastors; and their mortification is exactly in proportion, when they see the

bond of union maintained inviolate. They seem to watch for the fall of a Catholic "from his high estate," with much the same anxiety as the fallen angels for the destruction of a human soul. Now we all remember to have seen this great Glasgow affair mentioned in the public prints of that day, and we know—just as well as the Editor of the *Witness* (and that is well enough!)—that the plot was in no way inimical to the welfare of the good people of Glasgow, with whose persons or property it had nothing to do, being merely meant to create a little diversion at the time, by making a show of taking possession of Glasgow, and thus to induce the Government to withdraw some troops from Ireland. But why enter into such details—the truth of the matter is, that the Evangelical brethren in Glasgow are largely endowed with the bump of credulity, and open their purses rather freely to smooth-tongued canters, who retail fictitious horrors, (said to be of Popery) on behalf of that most respectable, and most sanctimonious, and most Evangelical of all societies—the French Canadian Missionary—so the worthy Editor of the *Witness*, in his keen, worldly wisdom, and matchless foresight, took it into his head, that this alarming report of a vile plot, got up by those horrid ogres—the priests—would have a good effect on the Popery-bating old ladies, and white-cravated gentlemen of the good city of Glasgow. I do hope to see them hold a public meeting—or at least a *love feast*—and pass a vote of thanks to the editorial pen of the *Witness*, for having furnished them with a real account of an odious Popish plot, (which did not exist) and the bloody designs—which never entered the mind of man, woman, or child, priest, bishop, or layman. I hope, too, that the *rise* will be successful in replenishing the funds of the French Canadian Missionary Society.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, July 9, 1851.

PROVINCIAL PARLIAMENT.

JULY 2.

On the bill for the establishment of a Church Society in the Diocese of Montreal and Quebec, being read a second time, Mr. Badgley moved its reference to the standing committee on private bills.

Mr. Mackenzie then moved an amendment that with the bill to be referred to a Committee, to report a general bill for the incorporation of all religious bodies on equal terms, embodying the following principles, viz: that all religious bodies should have equal rights; they should all have equal powers to hold the same quantity of land for places of worship, residence of ministers and burying ground, that all should obtain licenses alike to solemnize marriages; that all civil and religious rights claimed by one church, and not enjoyed by all others, be rendered void; that the registration of births, deaths, and marriages be provided for by one uniform law.

A long conversation took place upon this amendment, during which Mr. Hineks read from an United States publication, to show that Corporations precisely like this one now under consideration, were constantly erected by the Legislatures of the several States. He knew he was giving an unpopular vote as far as respected many members of the party with whom he had been in the habit of acting. Nevertheless he felt bound to vote for a measure which was no more than a mere act of justice; and he thought no one really a friend of civil and religious liberty would vote against it. He concluded by showing that a great number of religious societies known as dissenters in Upper Canada, had power to hold an unlimited quantity of land.

Mr. Price and Mr. Morrison took an opportunity of stating that they were in favor of the propositions contained in the amendment; but they did not feel themselves justified in supporting them in their present form, which they thought only calculated to obstruct the business of the house.

Mr. Sanborn spoke to the same effect; saying too, that with regard to the two acts relating to the Church of England in Lower Canada, they contained only two clauses to which he could see the slightest objection. One of these was the clause making the Bishop a corporation sole, and the other, that which gave power to hold an unlimited quantity of land.

After a few remarks from Mr. J. H. Cameron, the amendment was lost—yeas 27, nays 47.—Messrs. Mackenzie and McFarland voting with the yeas.—The main motion was passed on the same division.—*Transcript.*

REMITTANCES RECEIVED.

Lindsay, Rev. Mr. Chisholm, 10s; Alexandria, Rev. Mr. Begley, 8s 9d; St. Anicet, L. H. Masson, Esq., M. D., 15s; Lancaster, Kenneth Campbell, £1 5s; Lochiel, Owen Quigley, £2; Sandwich, P. H. Morin, £1 11s 3d.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, July 10, 1851.

		s.	d.	s.	d.
Wheat,	per minot.	4	9	a	5
Oats,	"	1	10	a	2
Barley,	"	2	6	a	3
Peas,	"	3	0	a	3
Buckwheat,	"	2	1	a	2
Rye,	"	2	9	a	3
Potatoes,	per bush.	2	3	a	2
Beans, American	"	4	0	a	4
Beans, Canadian	"	6	0	a	6
Honey,	"	0	4	a	0
Beef,	"	0	2	a	0
Mutton,	"	2	0	a	5
Lamb,	"	2	0	a	3
Veal,	"	2	0	a	10
Pork,	"	0	4	a	0
Butter, Fresh	"	0	6	a	0
Butter, Salt	"	0	5	a	0
Eggs,	per dozen	0	5	a	0
Flour,	per quintal	10	0	a	10
Oatmeal,	"	7	6	a	9
Apples,	"	5	0	a	12
Onions,	"	6	0	a	7
Beef,	per 100 lbs.	32	6	a	30
Pork, Fresh	per 100 lbs.	32	6	a	30