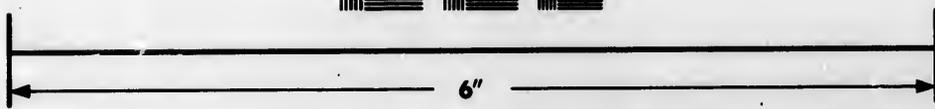
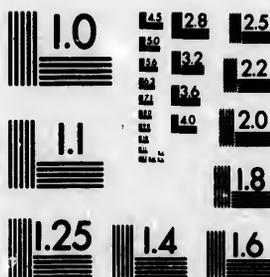


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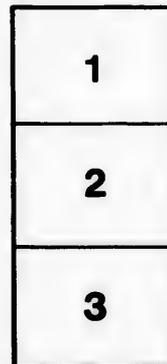
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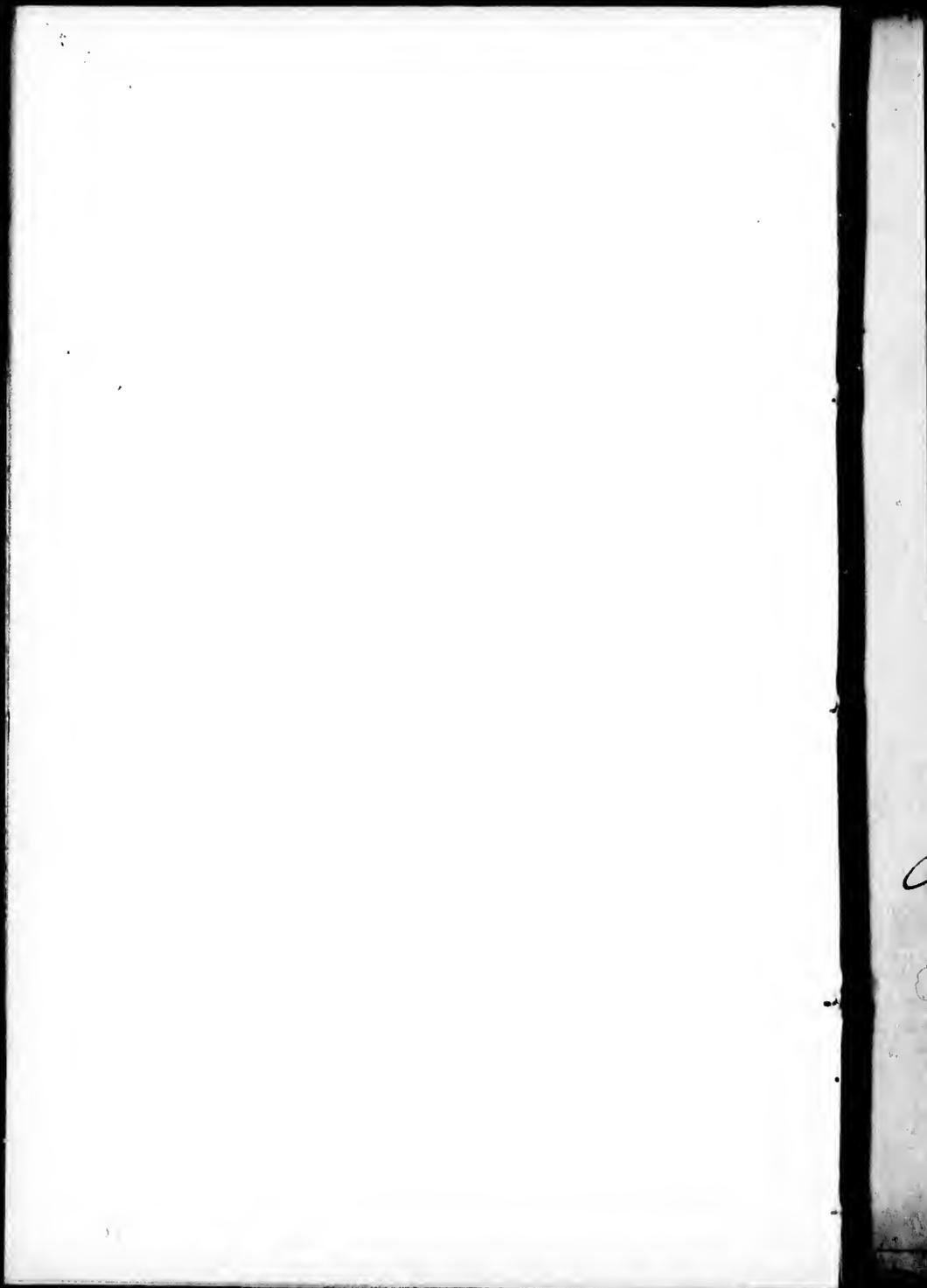
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*Henry J. Morgan*

*from J. P. M. Secor*  
*Augt 1895*

**HOLY**

**CORPORATION**

**AGAIN.**

*[By  
Charles Secretan]*

**QUEBEC, MARCH.**

**1892.**

1852

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## THE HOLY CORPORATION AGAIN.

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An article containing several falsehoods, the production of a Roman Catholic Bishop of the name of Baillargeon, one of the occupants of "The Archi-episcopal Palace," faring sumptuously every day upon the spoils of "death bed donations," and, of course, personally interested in misleading the public and keeping up the system, by means of which he and his holy confraternity rule the roast and flourish in this deluded land, and handed, it is said to the editor of their organ the "Journal de Québec," by a priest named Cazeau another of the lucky inmates of this so called "Palace," appeared in the number of that paper of the 13th instant—under the cloak of an editorial, in relation to the efforts now being made by Mr. Leccurt and the heirs McMahon to recover from these "Graces" and "Lordships," their means of subsistence so ravenously snatched from them.

Strange to say, as if they thought that this unfortunate country was not sufficiently harassed and oppressed by the blithing and remorseless enemy which has been so long preying upon its vitals, the Protestant editors and proprietors of the several newspapers published in the english language, in this city, have thought fit, without taking the trouble to ascertain the truth of what they were disse-

minating, to copy into their columns this jesuitical sample of Episcopal veracity and charity—although they would not publish the statement or petition which called it forth, or even a synopsis of their contents, in order that their readers might see what each party had to say. But, alas, the interests of society and of individuals have been sacrificed to the advantages foolishly expected to be realized by pandering to the policy and voracity of the most exacting and insatiable of all earthly tyrants—and the Protestants of Quebec have had the painful mortification of beholding men, whom they had hitherto looked upon as themselves, lending their assistance to oppress the injured—to strengthen their deadliest foe and to circulate amongst their families the absurd, superstitious and priest-enriching doctrine that a “Curse” “pursues those families enriched with *“the revenues of the Church”*!!! It is true that in the english version inserted in these papers, the words “*la malédiction*” which appear in the french one and which mean “the curse” have been artfully and dishonestly translated into “mis-*“fortunes”* (plurel) in order, of course, not to shock Protestant ears. However, if, as it is stated, the translation was got up in the “Palace” amongst “the Holy confraternity”—all surprise vanishes and it is but another sample of the low truckling and dishonorable cunning which is invariably stamped upon priestly transactions. No one but a confirmed impostor would be guilty of conduct so dishonest and deceptive. A man must, indeed, inwardly feel himself to be an impostor when he shews that he is afraid to let one class of men know what he teaches as truth, to another class. If he feels that what he states is true, why disguise it and why bejashamed to publish it openly? Where can there be found a dictionary which will give the

translation, into english, of the french word "*malédiction*" into "misfortune" or "misfortunes"? Is not, on the contrary, the proper and real signification of the word "*malédiction*—curse—anathema, excommunication in church affairs"? Prettily doctrine, this, for a Protestant to lend his aid in circulating. Another reflection suggests itself here. Is not the use of this, subsequently repudiated, word, when addressing Catholics, as much as to tell them, we know that you have unlimited confidence in every thing we tell you and we do not therefore fear to gull you with trash which we would be laughed at if we attempted to ram down Protestant throats?

With the view of making the public better acquainted with the doings of "the Holy Corporation," it may not be improper, in quoting, hereunder some parts of Mr. Baillargeon's defence, to offer a few remarks in reply.

*"The author's chief aim seems to be a pull at the purse strings of the well disposed."*

How those "purse strings" are always uppermost in your thoughts, Holy Bishop! It would take a scientific puller at "purse strings" to build a nest as well feathered as your's is.

*"We have no intention to annoy the author"*

Less humane conduct could not be reasonably expected from a member of a Body, which, when it could do so with safety to themselves, used to flay and burn up human beings, by the million, with less remorse than if they were so many rats.

*"but for the sake of an honorable body"*

Rather modest, dear Bishop, to call yourself "an honorable body," you might have waited till somebody besides yourself bestowed upon you the fond appellation. Whenever you hear a fellow roaring out that he is an "honorable" man, look to your "purse strings."

*“ we must give a truthfull exposition of the facts ”*

What a pity you did not persevere in this good intention and that you so soon deviated from it.

*“ he has disfigured. ”*

In what particular, dear “ Lordship ” ? you do not state.

*“ His abusive expressions we cannot stop to notice. ”*

You must be going at a great speed. But what is rather mysterious, is, how you came to find out that there were any “ abusive expressions ” if you did not “ notice ” them.

*“ The first charge is this :—Some time since died in one of our country parishes an uncle of Mr. J. P. M. Lecourt, leaving a large fortune, part of which he had for a long time previous, VERY NATURALLY expected he would have come in for. ”*

Full stop. The words “ having always been on terms of the warmest friendship with his uncle, ” which are to be found in the circular from which this purports to be a true extract, with inverted commas, omitted—accidentally, no doubt—a little Pontifical oversight—but let us proceed.

*“ His surprise and astonishment may be better conceived than described, when on hearing of his death, and proceeding to his residence, he there finds two priests, ”*

“ encamped, ” if you please, dear me, what are you about ? you cannot have, on your episcopal nose, the pair of solid gold-mounted spectacles, about which one of the late Revd. Mr. Parent’s brothers was in such a rage, when he found they had “ mizzled ” after his death, and which he thinks he afterwards saw on a holy couch some time after—or, surely, you would be able to see better than that.

*“ who, very coolly ”*

Now, dearest of Bishops, you will be the death of me ; what have you done with the little sentence, “ with a *sang froid* and assurance quite peculiar to the confraternity,” which is to be found in the circular between the words “ who.” and “ very” ?

*“ inform him that his uncle has left his whole property, with a few trifling exceptions, to the Archbishop of Quebec.”*

There you are off at the same fearful speed, you were driving at when you could not “ notice ” the “ abusive expressions.” Do halt a little and tell us what has become of all the words in the circular which are to be therein found after the first “ his” in the above last quoted sentence ?

*“ The affair ends by the corporation ”*

“ The Holy Corporation,” if you please, what in the name of goodness is the reason you have such an aversion to the word “ Holy,” when applied to yourselves ? Is it that you feel you do not deserve it ?

*“ walking off with gold, silver coin, bank notes and other valuables, exceeding in value the sum of £40,000.”*

Dead halt again. Not a word about the “ protest which they treat with perfect contempt,” nor the sentence “ to say nothing of the plate worth hundreds of pounds which these despisers of earthly goods had taken the precaution of carrying off from the house, several months before the old gentleman died, lest it should fall into other, than ecclesiastical clutches.”

Hitherto we have indulged somewhat in the comic ; it is now time to come to the serious part of the business. Here we have no less important a personage than a christian bishop pretending to give

“ a truthful exposition of the facts ”—facts which, he asserts, have been “ disfigured ”—purposely,—himself disfiguring the very charges he is pretending “ to give a truthful exposition of ” which he does by falsely quoting them. It is to be taken for granted that, as no allusion has been made to the plate, what has been asserted respecting it cannot be contradicted, and it is a feature in the affair which it was hoped by believers in Episcopal honesty would have been explained.

What has been given as “ the second charge ” contained in the circular in relation to the late Reverend Mr. McMahon is equally mutilated.

The pseudo-editorial next goes on to say that :

*“ In every religious society there are numerous wants : ”*

No doubt there are in religious, as well as in other societies “ numerous wants. ” But if the mere existence of those “ wants ” were to be considered as a justification of the means to be resorted to, to supply them—it would certainly be a handy doctrine for such societies. The question is not whether such wants exist, but whether proper and honest means have been had recourse to, in satisfying them.

*“ According to a principle received amongst Catholics, a priest has not the right to enrich his relations with the revenues accruing from his benefice. ”*

Two facts are here asserted both of which are totally false—the first is that no such “ principle ” is “ received amongst Catholics, ” if, by “ Catholics ” is meant a majority of the body—and the second that a priest’s revenues accrue “ from his benefice. ” These “ revenues ” as they are improperly called, come from out of the “ purses, ” not of the priests or of our Holy mother the Church, but

out of the purses of the laity and the parishioners. Really, it is attempting to humbug people to their faces to try and make them believe that the monies earned by a priest in the discharge of his ministry are paid to him by the Clergy—when it is notorious that the very contrary is the case.

*“ He is the steward of such property.”*

He is no such thing. He is the only and real owner of his tythes and other emoluments, and can do with them as to him may seem most meet. If the object of the writer of the paper herein commented upon, be to establish that Mr. Lecourt's late uncle made, or laid the foundation of his large fortune through the means solely of “his benefice”—he is trying to establish what he himself well knows to be false—as the late Reverend Mr. Parent inherited a considerable amount of property from his late father and mother who both lived and died with him,—to the amount it is said of £1000 or £1200 in moveable and immoveable property—whereof the greater part of the plate carried off to the Archiepiscopal Palace, before his death, forms a portion and upon which the initials of the late reverend gentleman's father may still be seen, and have often enough been seen by the very writer of the article in question. Surely it will not be pretended that that plate was earned “par l'autel.” The late *Curé* of Repentigny traded in wheat during the late war with the United States, with the government at Quebec, at an enormous profit, and Mr. Lecourt's late grand father commanded the schooner in which it used to be mostly shipped for this city, and was the bearer to Mr. Parent of probably the greatest part of the specie received by him from the government—which it is now pretended came from “l'autel” which the Holy Archiepiscopal Corporation is enjoying in the face of his almost destitute relatives.

*“ Deeply impressed with these feelings, many years previous to his death, Mr. J. P. M. Lecourt’s uncle, the Revd. Mr. Parent, had frequently declared to his friends his firm determination never to raise the fortunes of his family upon the inheritance of the sanctuary.”*

This dodge of making dead men pronounce speeches they never dreamt of—without naming the persons to whom they were delivered and when they cannot be contradicted, is an old one and will not answer in these enlightened days. If people are to be gulled, it must be done more ingeniously than that.

*“ When the Archbishop’s Palace was erected it became necessary,”*

necessary for whom or for what? for the conservation of the christian faith? or perhaps to teach the laity humility and self denial?

*“ to support this establishment in which were to reside the clerical gentlemen employed in the administration of the diocese.”*

Not so bad. Exceedingly modest. So nothing less will answer “ clerical gentlemen” now a days “ to reside ” in, than “ Palaces.” That is to say, in plain vernacular english, that a set of men who pretend to despise all earthly things—to wish to imitate, more especially in self denial and humility, the apostles, and who are continually bellowing and roaring out in the pulpits that their kingdom is not of this world and that all who wish to imitate our Saviour and his apostles should and must not hoard up riches nor live in luxury—have the barefaced audacity to make use of all the influence they are possessed of to gather up and walk off with all the wealth they can lay their holy paws upon, and finish the comedy by eschewing themselves in “ Palaces,” there to wallow in luxury and idleness un-

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der the titles of "Graces"—"Lordships" and "Reverends," and that too, at the expense of hundreds and thousands of poor deluded souls who have not enough of brains left them to see through such a system of impudent jugglery—all under "the false pretence" of doing their utmost to follow the example of men who had not a home to themselves nor any thing they could or would, call their own. The fact is, that had we at the head of affairs and in our legislative halls, men endowed with sufficient intellect to see through such a system of fraud and imposition—so far from passing a quantity of statutes for the purpose of encouraging and furthering such a gang of swindlers—their first aim would be to enact some severe measure strictly prohibiting such practices. There are hundreds of unfortunate wretches pining away in penitentiaries and prisons for the commission of crimes and offences not one thousandth part as injurious to society—or as offensive to honesty and virtue.

*"Mr. Parent, although living in the diocese of Montreal, thought proper to favor the institution recently founded in his native city."*

All of course of his own free will and without any instigation. Where are all "Monseigneur" Signay's letters addressed from time to time to the late Mr. Parent, by "his grace," and which were so cautiously pounced upon by the "reverend" executors, in accordance with archiepiscopal instructions? What would you take to publish them? The "thought proper" would then be visible in its true light.

*"In 1847, three years before his death, he made a will, written with his own hand, and by one of the clauses of which, he bequeaths the greatest part of his property to the Bishop of Quebec."*

This time you are in a humour to enter into de-

tails: "with his own hand." But why do you not push your details a little further? For instance, supposing you had condescended to let us know where this "will" was first composed—whether it had not been originally made out and written in Quebec by certain "clerical gentlemen"—whether it had not been shewn to "counsel learned in the law" before its transmission to Repentigny, to see that it was all right? You might even have extended your information to the public, to a narration of some very curious facts connected with a certain petition got up in the parish of Repentigny by the habitants complaining of the late Mr. Parent and in consequence whereof, he was prevented, by the Bishop of Montreal, on the ground of insanity, from acting as *Curé* of the Parish prior to 1847, and to the date of your "will." But, probably, you did not think that would answer *your* mode of giving "a truthful exposition of the facts."

*"No codicil has been added to this will."*

That is what you say and we have only your word for it. The heirs Parent pretend otherwise. They say that, in proper time and place, they will produce certain facts to shew that there are good grounds to suspect that he made other wills since the one of 1847. You no doubt trust that the precautions taken in seizing all the late reverend gentleman's papers and doing with them as you "thought proper" are sufficient and that nothing can come to light. But beware!

*"Dreading the visits of some officious individuals"*

i. e. of "individuals" who might have come in between your victim and yourselves—his relations—

*"he took care"*

or you "took care," which?

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*"to deposit this document with the Revd. Mr. Gagné one of his friends,"*

To whom was he a greater "friend," to you or to Mr. Parent? From such "friends," Lord preserve us?

*"The nephew, who now complains so bitterly, was treated more liberally than others"*

Including yourselves of course—

*"having received the discharge of a sum of £500 due to the estate."*

which there was not the least chance of recovering and which was owing by an ancestor dead and gone long ago—and one farthing whereof "the nephew" never saw. Another sample of a sacerdotal liberality.

*"After numerous bequests for the poor of the Parishes in which he had officiated, and in behalf of charitable and collegiate institutions."*

In the proportion of one farthing to the former for every thousand pounds to the latter.

*"The whole estate of the testator did not reach the fabulous sum of more than £40,000, but that of £18,000."*

This, the heirs Parent, notwithstanding such flat assertion to the contrary, declare to be false and persist in stating that the estate exceeded £40,000, and one of them alleges, that before the old gentleman's burial, an opportunity having presented itself, he and another person counted over several parcels of bank notes wrapped up separately, and lying in a desk or bureau, to the amount of nearly ten thousand pounds, not a farthing of which is to be found mentioned in the inventory.

*"By deducting from this amount the preceding bequests, the portion reverting to the Archbishop of Quebec, was worth £12,140,"*

Better than nothing, don't you think so? You appear to give it as a grievance that it was not more, so accustomed are you getting to fat hauls.

“ For out of this sum”  
the £18,000

“ the Archbishop has settled a pension of £63, per annum, on two brothers of Mr. Parent”

take care, gentle reader, that you do not fall into the hole and imagine that it is £63 each—as it is rather ingeniously stated. This is not the case. One, an old man, incapable of working, gets £45 and the other £18. That is how the £63 are made up. This episcopal generosity is exercised on the condition that these poor people renounce to their share of the property of their late brother now in the claws of “the holy corporation” to the extent of upwards of £13,000 each, the interest alone, upon which would yield them a revenue of more than £700 a year, a piece.

“ and has come to the aid of some of his nephews”

to what amount? It must be very small or you would not have failed to trumpet it forth as you have done with the £63.

“ whose circumstances were not as prosperous as those of Mr. Lecourt.”

Here again episcopal tact peeps out. The object is evidently to induce the public to believe that M. Lecourt’s circumstances are “prosperous,” and that consequently, he cannot be in want of the means necessary to enable him to combat his “gilted” enemy. In order to remove such impression, it is necessary here to state that, through means of the priestly influence, Mr. Lecourt has been clandestinely, and in an underhand manner, by the circulation of the most infamous and false reports, injured in his standing, profession and reputation. Proposals were some time since made to him on the part of “the Holy Corporation” to settle with them for a few pounds, which he declined doing, and, ever since, in order to drive him to poverty and thus compel him to accept their offers

they have caused ruinous lawsuits to be instituted against his mother who is one of the heirs—her property to be seized—sums of money they found out to be due to her, attached by writs of “saisie arrêt,” and “the faithful” have been worked upon to degrade and beggar him if possible. Even the pulpits have been made use of to prejudice and inflame the public mind against him and those who take his part.

*“In bequeathing for charities and ecclesiastical purposes, the savings of fifty years, Mr. Parent has fulfilled a conscientious duty,”*

Whether at the time he made the will, Mr. Parent was in a state of mind to fulfil “a conscientious duty,” is a question to be hereafter decided. In the mean time, it is as well to observe, that, if report speaks the truth, he did certain things, at that epoch, which incontestibly establish his insanity.

*“has aided in founding institutions useful to the country”*

their utility to the country is very questionable.

*“and has averted from his relations the misfortunes”*

Oh sensitive and honest translator!

*“which seem to pursue those families enriched with the revenues of the church.”*

With this charming sentence ends that portion of this uniquely pontifical production which relates to M. Lecourt.

*“As to the Reverend Mr. McMahan’s estate which it pretended has been engulfed by the Archi-episcopal corporation, to the detriment of his two nephews, it is one of those unfounded tales which may produce some effect at a distance, but which could not obtain credit in Quebec.”*

It is left to be conjectured by the writer in what particular the circular contains any “unfounded tales.” At the end of this statement are appended the codicil made by the late reverend gentle-

man on the 4th of april last when he was possessed of all those remarkable mental faculties with which he was endowed. Let that document be compared with the one dated the first of october, here also given, a few hours before his death—(for it was signed by him in the afternoon of Wednesday the first and he expired at five o'clock in the morning of Friday the third of that month) and it will be very soon perceived that sinister influences have been at work. Why omit all mention of those boys' names in the last codicil, if it were not intended to disinherit them? Is it not a fact that during the whole time this last codicil was being signed—a certain "very reverend" occupant of the "Palace" was present and acted as *fac totum* in the matter? Is it not the case that, for weeks previous to Mr. McMahan's decease, the "very reverend" personage in question—a man whom, at one time, Mr. McMahan looked upon as one of the most dangerous enemies he ever had, was continually hovering about him like a "vulture" over a dead carcass? If it could be established that Mr. McMahan's feelings towards these boys had changed between the 4th of April and the 1st of October last—then might it be made appear there was some cause for leaving them destitute. But such is not the case. On the contrary, a very few minutes before he expired, seeing one of them crossing the room he beckoned to him and kissed him affectionately for the last time.

"Mr. McMahan bequeathed to the corporation a trust so onerous"

If you considered it "so onerous" what made you give yourself so much trouble to get hold of it?

"that the Archbishop of Quebec has not consented to accept it."

To be sure he has not, because the old gentl

man is beginning to find out that he will not be allowed to escape "and cut free," and that he has got to deal with some folks who intend keeping an eye on him.

"By his will"

That is the one of the 1st of October.

"the venerated pastor of St. Patrick's leaves to the Archbishopal corporation a sum of £1,000, the interest of which is to be expended in charities in behalf of the Irish catholic congregation."

Account, Sir, if you can, for the wilful omission, by you in pretending "to give a truthful exposition of the facts," of these words which are to be found following the sentence you thus fraudulently quote and which at once nullify the pretended interest taken for "la congrégation des Irlandais catholiques de la ville de Québec" viz:—"le tout à la discrétion et de la manière que le représentant de la dite corporation le jugera le plus avantageux"—or you stand convicted of deliberate misrepresentation. Do not these fatal words put in the power of this "représentant," if he thinks fit, to put the whole amount into his own pocket, without the possibility of any check upon his conduct? Who would have a right to call upon him to give an account of the manner he would have expended these monies?

"This is not a gift to the Archbishop.?"

Indeed! it looks precious like it.

"If the Archbishop has not yet signified his intention of refusing the legacy, it has been for the sake of the two young nephews and of the St. Patrick's congregation."

Another "crammer" and a good one this time, as the following copy of a letter written and delivered several weeks before the issue of the circular, by command of "Sa Grandeur," will shew;

“ Archevêché de Québec,  
27 décembre 1851.

“ Monsieur,

“ J’ai soumis à Monseigneur l’Archevêque votre lettre du 12 du courant, demandant que la Corporation Archiépiscope de Québec se charge de payer à même le capital qui lui a été légué par le testament de feu le Revd. monsieur McMahon une partie des frais de pension et d’entretien du neveu du défunt, Mte. John McMahon, votre pupille, pendant qu’il fera son cours de droit.

“ A ce sujet je suis chargé de vous informer que Sa Grandeur, ne voulant pas s’exposer aux difficultés qui pourraient être suscitées à la Corporation, si elle acceptait ce legs, a définitivement résolu d’y renoncer, et ne peut agréer par conséquent l’arrangement que vous lui proposez. Elle se croit d’autant mieux fondée à prendre ce parti que, par certaines démarches faites à son insçu, on l’a mise dans l’impossibilité de remplir les intentions bien connues du regretté défunt.

“ J’ai l’honneur d’être

“ Monsieur,

“ Votre très humble serviteur,

(Signé) C.-F. CAZEAU, Ptre. V. G.”

How the interests of the two young nephews and of the St. Patrick’s congregation have been benefitted by the conduct of “Sa Grandeur” in this matter, is not shewn or proved,—beyond the mere assertion of the fact.

“ The remainder of Mr. McMahon’s estate, after the debts and bequests shall have been paid, will probably not exceed £700.”

Not at all wonderful when it is considered that, in order to keep them quiet and induce them to hold their tongues about what they saw going on

Québec,  
le 15 Mars 1851.

L'Archevêque  
pendant que la  
cause se charge  
a été légué par  
M. McMahon  
au maintien du ne-  
veu de votre pupille,

vous informer  
de ce qui a été  
proposé aux dis-  
tributions à la Corpora-  
tion. Elle se croit  
par conséquent  
Elle se croit  
parti que, par  
ce qu'on l'a mise  
à l'œuvre, intentions bien

serviteur,  
M. P. V. G."  
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in Mr. McMahon's house during the last illness,  
property to the value of at least £300 was allowed  
to be taken away by the servants and others, before  
the sale.

*"If the Archbishop's non-acceptance had been signi-  
fied"*

but it was "signified," as the above letter  
shews.

*"before arrangements had been made"*

What "arrangements"? this is all priestly  
bunkum.

*"instead of obtaining funds necessary for their edu-  
cation, the children, in consequence of the division of the  
property amongst their relatives would not have received  
more than £40 each."*

"Had "the Holy Corporation" not meddled  
with the matter, by getting the codicil of the 1st  
of October passed, "no division of the property  
"amongst their relatives" could have been made.  
The codicil of the 4th of April last had amply pro-  
vided "for their education," and "their relatives"  
could have had nothing to say to it.

*"After this plain statement of facts"*

Just fancy the modesty of some people!

*"it is very easy to discover the spirit which has  
prompted the authors of the publication soliciting dona-  
tions in favor of Mr. Lecourt."*

You might have induced persons who do not  
know you to suppose that you were what you are  
not, had you been allowed to say what you pleased  
without comment; but it is very certain that "the  
spirit which has prompted the authors of the  
publication" "in favor of Mr. Lecourt" is "a  
spirit" which has on its side, truth and honesty,  
and it would be lucky for you if you could shew a  
similar "spirit."

Good bye, for the present, dear Bishop, and let  
me advise you not to scribble any more on this sub-

ject, or you might remember it. There is something yet in store which you may avoid by keeping yourself very quiet.

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The following are true copies of the two codicils of the late Revd. Mr. McMahon, referred to in the preceding statement :

“ No. 3950.”

“ Le quatrième jour du mois d'avril de l'année mil huit cent cinquante-et-un, est comparu de nouveau par devant les Notaires Publics pour la Province du Bas-Canada résidens à Québec, Soussignés, le Révérend Patrick McMahon, prêtre, le Testateur nommé et qualifié au Testament des autres parts, étant en bonne santé de corps, sain d'esprit, mémoire, jugement et entendement ainsi qu'il est apparu à nous dits notaires par ses discours et son maintien lequel après que par Mtre Sirois, l'un des dits notaires, l'autre son confrère étant présent, lecture lui a été faite de son dit Testament qu'il a dit bien entendre et comprendre a fait dicté et nommé par forme de codicile ce qui suit.”

“ 1o.—Je révoque le legs que j'ai fait par le deuxième article de mon dit Testament par lequel j'avais ordonné qu'aussitôt que convenable après mon décès tous mes meubles de ménage, argenterie, ustensiles de cuisine et généralement tous autres articles et effets mobiliers m'appartenant au jour de mon décès à l'exception néanmoins de ceux légués par les troisième, quatrième, cinquième et sixième articles de mon dit Testament, fussent vendus et que le produit provenant de la dite vente fut ajouté à la somme d'environ sept cents livres courant m'appartenant et qui se trouverait entre les mains du comité dûment nommé de l'Eglise de St. Patrice

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the two codi-  
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entre les mains  
lis de St. Patrice

et à celle qui pourrait se trouver entre mes mains au jour de mon décès jusqu'à la concurrence de mille livres courant, pour être la dite somme employée par le dit comité ainsi qu'il est exprimé par le dit deuxième article de mon dit Testament maintenant révoqué et annulé par mon présent codicile, laquelle dite somme de mille livres courant qui devra se composer comme susdit tant du produit de la vente de mes meubles de ménage, argenterie, ustensiles de cuisine et généralement tous autres articles et effets mobiliers, ceux légés par les troisièmes, quatrième, cinquième et sixième articles de mon dit Testament exceptés, que la somme entre les mains du susdit comité et de celle qui pourra se trouver entre mes mains au jour de mon décès, je la donne et lègue à la Corporation Archiépiscopale Catholique Romaine de Québec dûment incorporée et constituée par acte de la Législature Provinciale de la douzième Victoria chapitre trente six, " intitulé acte pour incorporer l'Archévêque et Evêques Catholiques Romains dans chaque Diocèse dans le Bas-Canada " pour la dite Corporation employer la dite somme au soutien de jeunes filles Irlandaises Catholiques qui se trouveraient sans place, que j'aimerais et désirerais voir dans la maison des Sœurs de la Charité, maintenant en construction dans le faubourg St.-Jean de la cité de Québec, où elles seraient employées à travailler suivant leur force et capacité jusqu'à ce qu'elles fussent placées, *je veux néanmoins que sur le legs susdit une somme convenable soit prise pour être employée à faire terminer les études de Collège de John McMahan et James McMahan mes deux neveux qui demeurent maintenant avec moi ainsi que leurs études Ecclésiastiques s'ils entraient dans le Clergé, ou à leur procurer un état dans le monde, priant les représentants de la dite Corporation de vouloir bien s'occuper des objets ci-dessus."*

“ 20.—Je confirme et approuve mon dit Testament dans toutes ses parties quant à ce qui n'est pas changé ni révoqué par mon présent codicile voulant que l'un et l'autre soient exécutés selon leur forme et teneur par les Exécuteurs Testamentaires de mon dit Testament et sous les charges, clauses et conditions y mentionnées.”

“ Ce fut ainsi fait, dicté et nommé mot à mot par le dit Réverend Patrick McMahan, le Testateur et Codiciliant, à Mte. Alexandre Benjamin Sirois, l'un des dits Notaires, l'autre son confrère étant présent, en l'étude du dit Mtre. Sirois et après que le présent codicile a été lu et relu au long au dit Révérend Patrick McMahan par l'un des dits Notaires, l'autre étant présent, il a dit icelui bien entendre et comprendre et y a persisté les jour et an susdits, sous le numéro trois mille neuf cent cinquante. Et a le dit Testateur signé avec nous dits Notaires, lecture faite et refaite.”

“(Signed) “ P. McMAHON, Ptre.”  
“(Signed) “ CHS. CINQ-MARS, N. P.”  
“ A. B. SIROIS, Not.”

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“ No. 667.”

“ L'an mil huit cent cinquante et un, le premier jour du mois d'octobre après midi, au mandement du Révérend Messire Patrick McMahan, Prêtre Chapelain de l'Eglise Catholique de St.-Patrice de Québec, soussignés, nous sommes exprès transportés en la maison presbytérale appartenant à la dite Eglise de St.-Patrice, située en la Haute-Ville de Québec, rue St.-Stanislas, où demeure le dit Messire Patrick McMahan, et où étant, nous l'avons trouvé dans une chambre dans le premier étage du dit Presbytère, malade de corps mais sain d'esprit, mémoire, jugement et entendement, ainsi

qu'il est apparu à nous dits Notaires par ses discours et son maintien, lequel après que Mtre Chs. Cinq Mars, l'un des dits notaires, l'autre son confrère étant présent, lecture lui a été faite de l'expédition de son Testament reçu par Mte. A. B. Sirois et témoins le vingt sept novembre mil huit cent quarante sept, et d'un codicile au pied d'icelui, passé devant le dit Mtre. Sirois et son confrère, Notaires, le quatre avril mil huit cent cinquante et un, qu'il a dit le tout bien entendre et comprendre, a fait, dicté et nommé par forme de codicile ce qui suit :—”

“ Premièrement, je continue de revoquer le second article de mon dit Testament comme je l'ai fait par mon dit Codicile du quatre avril mil huit cent cinquante et un.”

“ Secondement, je revoque pareillement en tout son contenu mon dit Codicile du quatre avril mil huit cent cinquante et un.”

“ Troisièmement, je veux et ordonne qu'aussitôt que convenable après mon décès, tous mes meubles de ménage, argenterie, ustensiles de cuisine et généralement tous autres articles et effets mobiliers m'appartenant au jour de mon décès, à l'exception néanmoins de ceux légués par les troisièmes, quatrième, cinquième et sixième articles de mon dit Testament, et ceux ci-après légués dans mon présent Codicile, soient vendus et que le produit provenant de la dite vente, soit ajouté à l'argent monnoyé, que je pourrai avoir entre mes mains le jour de mon décès, et aux sommes d'argent qui pourront m'être dues par diverses personnes, au dit jour de mon décès, soit en vertu d'obligations, billets promissoires ou autrement, le tout jusqu'à la concurrence de mille livres courant, que je donne et lègue à la Corporation Archiépisopale Romaine de Québec, duement incorporée et constituée par acte de la Législature Provinciale de la 12e Victoria,

Chap. 1836—intitulé : “ Acte pour incorporer l’Archevêque et les Evêques Catholiques Romains “ dans chaque Diocèse dans le Bas-Canada,” pour par la dite Corporation placer et prêter la dite somme de mille livres courant à intérêt à six par cent, s’il est possible, et employer les intérêts provenant de la dite somme en bonnes œuvres en faveur de la Congrégation des Irlandais Catholiques de la dite ville de Québec, *le tout à la discrétion et de la manière que le représentant de la dite Corporation le jugera le plus avantageux.*”

“ Quatrièmement, je donne et lègue à Sieur John McMahan, mon neveu, ma montre d’or pour par lui en jouir et disposer à compter du jour de mon décès.”

“ Cinquièmement, je donne et lègue à Patrick Moran, mon serviteur, mon cheval actuellement à mon usage, ou celui qui pourra m’appartenir, le jour de mon décès, avec en outre, tous les harnais à l’usage du dit cheval, le plus neuf de mes gigs ou calèches, et ma carriole ou sleigh ; pour par le dit Patrick Moran jouir, faire et disposer des articles ci-dessus légués en pleine propriété à compter du dit jour de mon décès.”

“ Sixièmement, je donne et lègue à Margaret Dunn, ma servante, en sus des articles mentionnés et décrits dans le cinquième article de mon dit Testament, deux cuillers à table et une demi douzaine de cuillers à thé et une paire de pincette à sucre, le tout d’argent, et une douzaine de couteaux de table et une douzaine de fourchettes au choix de mes Exécuteurs Testamentaires ; pour par ma dite servante jouir et disposer des effets ci-dessus légués à compter du jour de mon décès.”

“ Septièmement, je confirme et approuve mon dit Testament dans toutes ses parties quant à ce qui n’est pas changé ni révoqué par mon présent

Codicile, voulant que l'un et l'autre soient exécutés selon leurs formes et teneurs par les Exécuteurs Testamentaires dénommés en mon dit Testament et sous les charges, clauses et conditions y mentionnées.”

“ Ce fut ainsi fait, dicté et nommé mot pour mot par le dit Messire Patrick McMahon le Codiciliant à Mte. Chs. Cinq-Mars, Notaire, en présence de Mte. Jh. Petitclerc, son confrère spécialement mandé pour et à l'effet des présentes, et son présent Codicile lui ayant été lu et relu par le dit Mtre. Cinq-Mars, en présence de son dit confrère il a dit et déclaré le bien entendre et comprendre et y a persisté en tout son contenu en la dite Haute Ville de Québec, demeure susdite, les jour et ans susdits, sous le numéro six cent soixante et sept, et a le dit Messire McMahon signé avec nous dits Notaires, après lecture faite et refaite.”

(Signé) “ P. McMAHON, Ptre.”

“ JH. PETITCLERC, N. P.

“ CHS. CINQ-MARS, N. P.

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