



CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, JULY 28, 1854.

NO. 50.

PASTORAL LETTER OF THE FATHERS OF THE SECOND PROVINCIAL COUNCIL OF QUEBEC.

BY THE MERCY OF GOD AND THE GRACE OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF AND BISHOPS OF QUEBEC.

To all Clergymen, to the Religious Communities of both Sexes, and to all the Faithful in the said Province, Greeting and Blessing in the Lord.

For the second time, Dearly Beloved Brethren, the Bishops of the Ecclesiastical Province of Quebec have met in Provincial Council, to deliberate on the spiritual interests of the Churches which Divine Providence has committed to their pastoral solicitude. While to each individually is entrusted the government of a precious portion of the vineyard of the Lord, there are yet stated times and occasions when we are bound to assemble for the purpose of uniting our efforts, and of organising and directing our means of defence, that we may the more effectively repel the assaults of the common enemy, ever directed against the Kingdom of God on earth. On us, in our capacity of servants of the father of the family, devolves the sacred obligation of extirpating out of his field all noxious weeds, of sowing in it the good seed, of cultivating it with care, and of irrigating it with our sweat, that it may yield abundant fruits of life and salvation.

Impressed with the truth of the words of the Royal Prophet: "Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam" (Psalm cxxvi).—"Unless the Lord keep the city, he watcheth in vain that keepeth it," convinced, that, unassisted by the wisdom of the Most High, our labors and vigils must prove sterile and without any salutary result, we, as in duty bound, in the first place, addressed our humble supplications to the Author of every gift and of every grace, to draw down his blessings on our deliberations. We were not unmindful of you in our prayers, Dearly Beloved Brethren, but fervently begged: "That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of His inheritance in the saints." "Ut Deus Domini nostri Jesu Christi, pater gloriae det vobis spiritum sapientiae et revelationis, in agnitione ejus, illuminatos oculos cordis vestri, ut sciatis quae sit spes vocacionis ejus, et quae divitiae gloriae hereditatis ejus in sanctis."—(Ad Ephes. I. 18.)

Assembled together in the Sanctuary dedicated to the Blessed Virgin Mary, we raised up our voices and hearts to her; and begged that she would condescend to present our petitions to her Divine Son, and also that she would be herself the appointed Keeper of this portion of the Vineyard of the Lord. (Cant. of Cant. I. 5.) Thus placed under the august protection of the Mother of Jesus, and in presence of the Sovereign Judge, to whom we shall have, one day, to render an account of our Stewardship, we have endeavored to inquire into the evils which afflict our flock, and the dangers which threaten them; our attention has been directed to discover the means of raising up those of our sheep which had fallen, of strengthening the weak ones, and of preserving such as were in the full enjoyment of health and vigor. (Ezech. XXXIV. 16.)

We have, dearly beloved brethren, contemplated with dismay, the unceasing and powerful efforts which the spirit of darkness has resorted to, in order to seduce and to lead youth into the paths of perdition, by inspiring them with contempt for parental authority, and with the desire of submitting to no other control or guidance than their own forward inclinations.—We therefore exhort you, Christian parents, carefully to preserve your children free from this spirit of insubordination so fatal in its consequences, and to accustom them from their infancy to the salutary yoke of obedience. Teach them to respect your authority by never acting on the whim or caprice of the moment, but at all times under the influence of the law of God, which enjoins on all children due honor and obedience towards their parents. Place before their eyes the example of Jesus obeying and submitting humbly to Joseph. Be yourselves their models, rendering to God what belongeth to God, and to Caesar, what belongeth to Caesar. Let the parental house be a school of order, of virtue, and of faith, where, by the practice of obedience to their parents, and the imitation of their examples, they may learn to love God, to fulfil their duties towards their superiors, to become dutiful children of the Church, and useful members in society.

By thus directing your efforts to impart to them, in the bosom of the family, a thorough Christian education, you will beforehand fortify them against external dangers, and prepare them to benefit by the lessons they will receive at school. For the welfare of our country as well as for the advantage of our

Holy Religion, it is of the highest importance, that the education of our Catholic youth should be thoroughly practical, and grounded on sound doctrine. With respect to knowledge and information, they should be placed on a footing of equality with our brethren who have not the happiness of professing our holy religion. We therefore earnestly entreat you, dearly beloved brethren, to provide for your children the blessings of an education adapted to the exigencies of their intelligence and condition, that by the reading of good books, their minds may be enlightened, their hearts confirmed in virtue; and thus duly qualified to fulfil with fidelity their respective duties of Christians and citizens.

However, great precautions should be taken in the selection of schools, so that your children be only confided to teachers who combine sufficient information with a regular and Christian conduct. The fatal consequences arising from the negligence of parents with respect to this point of vital importance have been too many, in after years, a fruitful source of bitter and unavailing regret. The examples and language of a teacher ever leave, on the minds of his pupils, deep and lasting impressions for good or for evil. When the teacher is imbued with the spirit of religion, when his conduct and deportment are regular and virtuous, his pupils will be naturally led on to virtue by his instruction and example. But if he is dissatisfied, if his words are unworthy of his noble mission, you may be certain that many of his pupils will, one day, deplore the baneful effects of the education they shall have received at his hands. The seed of evil falling on a virgin soil will not always yield its fruits instantaneously; it may, checked by the influence of Christian parents, remain buried in the bottom of the heart, in a state of torpor and apparent death, but whenever a favorable opportunity is afforded, the evil impressions hidden in the young heart will sprout forth, and display their noxious fruits to the astonishment of a whole Christian family.

In the meantime, if fathers and mothers are in duty bound to carefully remove their children from Catholic schools, where due security for faith and morals are not to be found, they have reason to be still more on their guard with respect to those schools, where indifference in matters of religion is openly avowed and sedulously carried out, they have still greater reasons to fear Protestant schools where corrupt translations of the Word of God are placed in the hands of youth; where the young mind is induced to frame for itself a code of faith and morals from the cursory inspection of a few texts of Scripture; where every day and under various forms of sophistries, the Christian scholar hears the sacred principles and dogmas of his faith assailed, before he has had sufficient time to learn them or to understand them. What must be the result to his faith from his attendance on such schools? A strange and promiscuous confusion in his religious ideas, followed by a desolating and systematic indifference in matters of faith. Oh! we beseech you, dearly beloved brethren, if you feel the slightest solicitude for the salvation of your children, do not expose them to the disastrous effects of doubt and infidelity by permitting them to enter those schools where they will be taught to call into question the most positive dogmas of revelation.

You cannot justify such conduct by any reason or excuse whatever, for were even those institutions superior in merit to Catholic Institutions, still Faith is a blessing which is to be preserved at every cost, and to be prized above all temporal advantages; and besides, our elementary schools are not inferior to the Protestant schools, and as to our Institutions of a higher order, we do not see in those of our separated brethren any excellence or merit which could call on our part for either regret or envy. Side by side with their best Colleges in the Provinces and even with those of the neighboring States, we may rank with honor our Catholic Seminaries; and, thank God, we can presently offer to the studious youth an institution which opens under most favorable auspices, namely, the University Laval, on which we invoke the choicest blessings of the Spirit of Light.

But when you shall have procured a Christian education to your children in their early age, all is not done, your task is not accomplished; you will still have to provide them with the means of increasing and developing the rudiments of learning acquired at school, that, with prudent discretion, they may contribute not only to improve their material interests, but especially their spiritual advantage. To diffuse elementary instruction without rendering it progressive and beneficial, would be not only useless, but even dangerous; to attain this happy result, nothing will be found more conducive than the establishment of parochial libraries. Many parishes are already in the enjoyment of this advantage, and wherever parochial libraries have been founded on Catholic principles, they have yielded the most abundant and salutary fruits, not only by reason of the useful know-

ledge which is thereby diffused, but also because they afford a fresh and ever interesting fund of innocent and diversified amusements, appropriate to different ages and conditions. The time spent in such agreeable and useful reading would probably be dissipated in dangerous and coarse diversions, calculated to deprave the heart and to weaken the mind. To such libraries you can resort, with all confidence, for you will not be exposed to meet with those immoral and anti-religious works which libertinism and irreligion scatter abroad with such profusion. With the intention of introducing destruction and desolation into the bosom of the Church of God, the spirit of darkness has endeavored to poison science at its fountain head, and his wiles and temptations have so far been successful, that a great number of Christians find a principle of death in one of the most noble gifts, after the gift of speech which God has made over to man. Immoral and obscene books, pamphlets laden with abominations and blasphemies, newspapers fraught with impiety and insults to religion, and to the most sacred principles; such are the infernal productions which the devil wrests from the noble art of printing, and which he sows broad-cast in the midst of our cities and even into the bosom of our country parishes. We have certainly reason to praise and thank God that, in our country, the greater proportion of which is so eminently Catholic, the efforts and attempts of the spirit of evil have hitherto failed. However, being now forewarned of the presence of the enemy in our midst by his multiplied attacks, you should be always on your guard, and use the greatest caution and prudent circumspection in selecting the books and newspapers, whether destined for your own private reading or for circulation amongst your family. Do not allow yourselves to be imposed upon by the specious and deceitful garb, under which they oftentimes lurk; and before you introduce into your houses, books of a doubtful nature, consult the experience of persons who are prudent, enlightened, and qualified to detect the wiles of the spirit of lies.

Amidst the numerous subjects of anxiety pressing on our minds on account of the dangers threatening the welfare of our Churches, we have derived a great satisfaction, from the reflection that one of the most potent and fruitful causes of woe and crime has been considerably checked; we allude to the dishonorable vice of intemperance, the destructive consequences of which have involved whole families in misery and ruin, and destroyed so many precious souls, redeemed by the blood of Jesus.

Thanks to the Father of Mercies and God of all consolation, the earnest preaching of the Ministers of the Lord have succeeded in stemming the overwhelming torrent of drunkenness, and in some parts of the country, almost entirely driving it out of the parishes. Associations organized for the purpose of waging war with this monster, and resting on religion as on a solid foundation, have succeeded in rescuing from vice and restoring to virtue many wretches who had gone astray under the infatuation of this fatal passion. By persuasion, by example, by prayer, they have healed wounds hitherto deemed incurable, and have restored peace and comfort in the midst of families distracted and desolated by the ravages of the soul fiend. But let us not flatter nor deceive ourselves with hopes of a thorough and complete victory over the insidious enemy we have to deal with. The deadly conflict between good and evil will hold out to the consummation of time; it is only by unweaving perseverance and unrelenting fidelity, that the children of Christ will maintain the good cause, and finally triumph over their enemies. The demon of intemperance, though but lately prostrate and defeated, is struggling anew to rear his standard and to lay hold again of the victims rescued from his thralldom. The taverns which have of late multiplied over the land no longer satisfy his rage; obscure dens eluding the vigilance of the law, where intoxicating liquors are sold without licence, have been established in many places, and occasion the most deplorable excesses. This flagrant violation of a law framed to protect public order and morality demands the most vigorous repression and we feel in duty bound, to declare that those who follow this illicit and ignoble traffic, are unworthy of being admitted to the Sacraments of the Church, as long as they continue to afford a cause of offence and scandal to their brethren.

When you consider the efforts he employs to annihilate the work of regeneration so auspiciously commenced, you will feel that the active concurrence and co-operation of the friends of temperance and order are imperatively required to sustain the triumph of the good cause, and we are fully confident that, in any emergency, they will be found ever ready and effective. Already the Society of the cross rearing aloft the instrument of the victory of Jesus over the devil and death, has learned to wield this powerful arm against the enemies of salvation, and more particularly against the vice of intemperance. The

triumphs of this Society have been so multiplied and so remarkable, wherever it has been established, that we would feel deeply gratified to see its influence extended throughout the length and breadth of this Province. Wherefore, we do invite you, all ye faithful committed to our care, to enroll your names, and to join the ranks of the soldiers of the Cross, that we may all unite to destroy one of the most dangerous enemies of Society and Religion.

With the view of supporting the members of the Society of the Cross, and of giving a proper direction to their laudable efforts, we would wish to extend throughout the Province, the circulation of a paper, called the Annals of Temperance, founded a year ago, at Montreal. This pamphlet, called into existence and patronized by the ecclesiastical authorities, has for its object the propagation and defence of temperance, and it relies solely on the arms furnished by reason, experience, and religion. When once it would be circulated throughout the country, it would serve to connect and unite the most remote districts of the society, to preserve feelings of charity and fidelity amongst the members, and to impart unity and co-operation to their views and efforts.

Such are the counsels and directions which we have deemed important to be given to you, for the common advantage of all the dioceses of this province, and for the fulfilment of our pastoral charge. For to us has been given the injunction to preach the word, to urge in season and out of season, to reprove, to entreat, to rebuke; and woe to us if we do not openly publish the truth.

And now, dearly beloved brethren, to conclude in the words of the Apostle St. John, "We beseech you not as writing a new commandment to you, but that which we have had from the beginning, that we love one another. And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, that you should walk in it. Look to yourselves that you lose not the things you have wrought; but that you may receive a full reward." *Et nunc rogo te non tanquam mandatum novum scribens tibi, sed quod habuimus ab initio ut diligamus alterutrum. Et hoc est charitas ut ambulemus secundum mandatum ejus. Hoc est enim mandatum ut quemadmodum audistis ab initio in eo ambulemus. Videte vosmetipsos ne perditis quae operati estis, sed ut mercedem plenam accipiatis.* (2 Epist. cap. I, vers. 5 and 7.)

This our present pastoral letter is to be read and published at the prone of all the churches of this province on the first day after its reception that the public service is celebrated, and in chapter in all religious houses.

Given at Quebec, under our hand and the seal of the archdiocese, and the counter signature of the secretary of the archbishoprick, the day of Pentecost, one thousand eight hundred and fifty-four.

- † P. F. ARCH. OF QUEBEC.
 - † IG. BISHOP OF MONTREAL.
 - † PATRICK, BISHOP OF CARRHA, ADMIN. OF KINGSTON.
 - † J. C. BISHOP OF ST. HYACINTHE.
 - † JOS. EUG. BISHOP OF BYTOWN.
 - † ARM. FR. MA. BISHOP OF TORONTO.
 - † THOMAS, BISHOP OF THREE RIVERS.
- By Order of their Lordships,
EDMOND LANGEVIN, Pst.
Secretary.

PHASES OF PROTESTANTS.

(From the Glasgow Free Press.)

What a strange incongruous thing this Protestantism is!—how indefensible, how inconsistent, and how contemptible. In every movement of Church or State it is warring against principle, morality, and gospel—clamoring for freedom of conscience, yet assuming to be constituted the sole pledge of faith; even to the persecuting of those who differ from it. It mean certain parties who happen to hold political power, without any fixed principles of liberal doctrine. Of this squad are the Whitesides, the Walpoles, the Spooners, the Shaftesburys, &c., &c.—men who disagree one with another, as to any fixity of principle in the Church, who each makes his own Bible faith, and who agree in nothing but to obstruct Catholicism in every stage, whether it be in the education of youth at the colleges, the supplying spiritual aid to the army, and navy, or the poor houses, houses of refuge, or the jails—in whatever form the Catholic appears to alleviate the spiritual and corporeal miseries of the people, in steps the Protestant to demand Parliamentary powers to obstruct and annoy. Let any one read the senseless jargon put forth on these occasions, in and out of Parliament, which they gather together to justify their odious and unprincipled attacks upon a Church whose basis they are obliged to acknowledge to be immovable, unchangeable, and immortal. Can they not discover