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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 16, 1853.

NEWS OF THE WEEK.

Little reliance can be placed on the telegraphic communications from the seat of war. The capture of Bucharest is contradicted, and the retreat of the Turks, across the Danube, confirmed; a most lame and impotent conclusion to the pompous terms in which their triumphs over the Russians had previously been announced. The latter remain masters of the Principalities, which is all they want; and as the approaching winter has put a stop to military operations, the victory, to all intents and purposes, remains with them. An armistice is said to have been concluded, and the fertile brain of Lord Aberdeen has devised a new project of pacification, which, in due time, will be laid before the Porte, and contemptuously rejected. Austria is sending large military reinforcements into Hungary, where, if the war continues, a fresh outbreak may be anticipated. Mazzini's agents are intriguing in Italy, so that we may soon expect to hear of troubles in that quarter.

The meeting of Parliament has been further protracted until the 3rd of January. The French government seems to have fully made up its mind to the certainty of war, and is said to be making preparations to meet it. A visit from the Emperor and Empress to London is again spoken of.

The little Duchy of Baden is distinguishing itself for its hostility to the Church. The Grand Duke has assumed the functions of supreme Bishop of his dominions, and claims the right of nominating the spiritual Officers of State. The Archbishop of Freiburg having appointed a M. Hensler to a vacant parish, the Government interfered, and proceeded to such lengths, that the venerable Archbishop was obliged to excommunicate the whole of the "High Ecclesiastical Council"—the department of the civil government which pretends to have the right to regulate the spiritual affairs of the Grand Duchy. The government, in return, threatens the Clergy with civil penalties, if they continue to exercise their spiritual functions.—We are happy to see that the Clergy are warmly attached to their Archbishop, and are determined to make common cause with their noble-hearted Prelate in his opposition to the brutal edicts of a contemptible tyrant; the sympathies of the people are altogether on the side of the Church, for they well know that this assault of the government upon "religious liberty," if successful, must be equally fatal to civil and political liberty.

The news by the Arctic is devoid of interest.

CATHOLIC UNIVERSITY FOR CANADA.

PASTORAL OF HIS GRACE THE ARCHBISHOP OF QUEBEC, ANNOUNCING THE ESTABLISHMENT OF THE LAVAL UNIVERSITY.

This important, and interesting document was issued on the 5th instant, Feast of the Immaculate Conception; and we regret that we did not receive it sufficiently early in the week to lay it entire before our readers. The following is a translation of some of the most interesting passages:—

"*Pierre-Flavien Turgeon—by the Grace of God, and favor of the Apostolic See—Archbishop of Quebec, &c.,*

"*To the Clergy, secular and regular, and to all the Faithful of our Diocese—Health and Benediction in Our Lord—*

"DEARLY BELOVED BROTHERS,—The Catholic Church has always well understood that nothing is better fitted to show forth her glory, to work the welfare of the people, and to strengthen the dominion of Jesus Christ in the hearts of the Faithful, than a good and sound education, based upon the truths of our Faith, and directed by the guarding hand of religion. Considering that, 'by liberal studies, the Catholic Faith is confirmed, the worship of God extended, justice honored, and all other virtues made illustrious,' the Sovereign Pontiffs have always fostered letters and science, placing them under the shelter of the ægis of the Church. They rendered it imperative upon all clerics to qualify themselves for their sublime vocation by long and serious study. 'The blessings of religion'—said St. Gregory of happy memory—'the welfare, and prosperity of the people, require that those who are called to the service of the Lord, and who desire to devote themselves to the ecclesiastical state, should not only shine by their virtues, but that they should diligently apply themselves to liberal studies; and thus established in sound doctrine, be the better enabled to exhort others, and to repel the assaults of the enemies of the truth. For, as the lips of the priest should keep knowledge, and the law flow from his mouth, so priests, to whom is committed the charge of instructing others, should flee ignorance, the mother of all errors.' These words show what importance this venerable Pontiff attached to the study of let-

ters and sciences, which he looked upon as powerful helps to the work of God amongst men.

"History teaches us that his predecessors in the Pontifical Chair were equally careful to cherish wholesome, and useful learning; and that it has ever been the practice of the Catholic Church to favor the development of the human intellect, whilst guarding against the aberrations of a self-conceited philosophy on the one hand; and the enervating influences of Pagan literature on the other.

"When, at the fall of the Roman Empire, letters and science were menaced with destruction by the savage hordes of the North, they found a sanctuary in the monasteries, where the great works of antiquity were carefully cherished by the humble recluse.—Thus, beneath the sheltering wing of religion, grew up the schools which kept alive the sacred fire of knowledge during long periods of civil and political convulsions. Upon the dawning of a brighter day, scholars, from all quarters, flocked to these centres of intellectual light, where clerics, and religious, were charged with giving instruction in all the sciences.

"Anxious to confer new splendor upon these schools and to extend their sphere of usefulness, the Sovereign Pontiffs took them under their special protection; conferring upon them special privileges, drawing up for them wise rules of discipline, in order to increase their usefulness, and to ward off the dangers which otherwise might have menaced the rising generation. Towards the commencement of the thirteenth century, the title of University was given to the precious gradus of learning, in which were taught all branches of human knowledge, and especially that which is at the root of all others—the science of religion.

"The most happy results flowed from the establishment of these great centres of education, which comprised all that genius and learning had of most illustrious, and which shed their light in all directions. One of the means—says the historian Fleury—which God has employed for the preservation of sound doctrine, has been the institution of the Universities.

"And thus, under the fostering care of the Catholic Church, all learning was preserved and restored; numerous schools were opened, and Universities established. Rome was in the van in this march of human progress; inspiring it, and guiding it in the right direction."

His Grace shows next, how in Canada, the Church has ever approved herself mindful of her glorious antecedents, and worthy of her high calling. In 1635, the foundations of the College of Quebec were laid by the children of St. Ignatius. In 1663, Mgr. Laval established his seminary for ecclesiastical students; and for upwards of a century these two institutions furnished the country with a plentiful supply of zealous missionaries, and useful citizens, until the noble establishment of the Jesuits was destroyed by the English; the Seminary of Quebec fortunately escaped a similar fate.

Since the commencement of the present century, numerous Catholic Colleges,—as of Montreal, St. Nicolet, St. Hyacinthe, St. Anne, St. Therese, and many others—founded by members of the Clergy, have continued, and still further developed, the great work of education, in spite of the opposition of a certain set of materialists, who object to the system therein pursued, as not sufficiently practical; as better adapted to make scholars, than men of business. There are in this part of His Grace's Pastoral some salutary cautions against an over multiplication of colleges, and the injudicious practice of parents, who often send their children to college to obtain a classical education, without enquiring whether they are likely to profit by, or make a good use of, such studies. In many cases it would be better for parents to keep their children at the excellent schools of the Christian Brothers, than to throw away their money for a little smattering of Greek and Latin. But His Grace strongly recommends a liberal and classical education for those who have the means, and the intellectual capacity, to profit thereby:—

"The languages of ancient Greece and Rome are the parents and benefactors of all the modern languages of Europe; so that to him who is master of the first, the acquisition of the latter is easy. By their perspicuity, their strength, and precision, they furnish to him who analyses and studies them, the best means for developing his intelligence, and doing justice to his mental resources. Finally, they place us in immediate communication with the great spirits of antiquity—with a Homer, a Demosthenes, and a Cicero, amongst the pagans; with the Jeromes, the Augustines, the Basils, and the Chrysostoms, of Christianity.

"Penetrated with these ideas, our predecessors took under their special protection, and encouraged by every means in their power—those institutions in which the student was familiarised with the classic authors of Rome and Athens. Far from desiring to lower the standard of collegiate studies, some, and especially Mgr. Hubert, whose solicitude was given to the wants of his vast diocese, would fain have given them still greater extension, by the establishment of a Catholic University at Quebec. Many impediments caused this project to be abandoned at that time; but of late, under more favorable auspices, the project has been renewed. With regret do we see our Catholic youths obliged to seek in foreign countries, their academic degrees, and the opportunity of pursuing the studies of the physician or jurisconsult. The anxiety of pious parents for the faith and morals of their children under such circumstances, may be conceived.—Alas! how sad often is the condition of those who seek, even in our Catholic cities, to qualify themselves for the liberal professions.

"At the sight of the many, and grave dangers to which so precious a portion of their flocks was exposed, the Fathers of the First Provincial Council of Quebec, expressed their ardent desire that, throughout the land, the Catholics of Canada might enjoy the blessing of Schools, Colleges, and Universities, adapted to their wants, and their belief, 'Nobis vero nihil non emolliendum erit ut Catholici jura su retinentes, scholis sibi propriis, sicut et collegiis, Universitatibusque, in tota nostra Provinciâ fruatur.'—*Con. Prob. Queb. Dec., XV.*

"The venerable Seminary of Quebec, entering into the spirit of the assembled Fathers, has undertaken to carry out their suggestion, by the establishment of a University, where the Catholic youth of Canada may complete their studies, and qualify themselves for their degrees, without danger to their faith, and morals.—

Our Most Gracious Sovereign, Queen Victoria, has already granted Her Royal Charter to this institution; and to-day we have the pleasure of announcing to you, that, in compliance with the unanimous request of the Bishops of the Ecclesiastical Province, the Holy See has graciously been pleased to confer upon it many precious privileges, in testimony of its good wishes.

"The University of Laval, named after the venerated founder of the Seminary, having thus received the sanction of the Ecclesiastical authority, as well as of the Civil power, we invite the studious youth of our Diocese to profit by the advantages which it offers; not with the view of obtaining for themselves a worldly reputation, but for the sake of rendering themselves useful to religion, and to their country, and for the greater glory of God amongst men.

"We trust that this institution will give renewed energy to our educational establishments. The Council of the University has already offered to all, for the interest of their pupils, the advantages which its Charter enables it to confer upon the youth of the country. Still, to obtain these, proper studies, and a rigorous examination, will be required. We doubt not that all the Seminaries and Colleges of our own, and the neighboring dioceses, will hasten to avail themselves of these offers; soon shall we have the pleasure of seeing a laudable emulation amongst them; and annually amongst the students will be renewed those peaceful contests, which have their advantages for the vanquished, as well as for the victor.

"In the bosom of the University, our young fellow-countrymen, guided by Christian masters, will drink of the waters of science, unmingled with the poison of error. There the young Levite, his path lighted by the torch of the faith, may penetrate into the depths of theology; the jurisconsult will no more be distracted with vain theories, but will learn the great principles which flow from Eternal Justice; there the medical student will learn to see in the human organism, not the fortuitous action of matter, but the king of earth, the masterwork of the Creator, the image created in His likeness, and the object of His tenderest love;—whilst the naturalist will be habituated to recognise the hand of the Almighty in the wonderful secrets of creation; and thus all may imbibe those principles which make man serviceable to his fellow-citizens, together with those virtues which shed additional lustre on the highest intelligence, and that pure, and steady faith which keeps the human mind from wandering in the tortuous bye-paths of doubt and infidelity.

"Whilst congratulating ourselves, Dearly Beloved Brethren, on this institution, it is to us an additional pleasure to proclaim the services which the Seminary of Quebec has rendered, and every day renders, to the cause of religion, and our native land. Its present action is but a continuation of the constant efforts it has made for spreading amongst Canadians the blessings of a thorough education, based upon sound morality. The difficulties were great; but the energy, patriotism, and Faith of the Directors, has triumphed over all obstacles, in this instance, as in many others.

"We have full confidence, that all our Diocesan will feel the importance of this national, and religious institution; and that they will second, with all their power, the generous founders of the Laval University, that it may prosper, and subsolve the grand interests of order, morality, and sound learning.

"May Divine Providence bless this glorious institution, and cause it to bring forth fruit abundantly, for the whole people of the Ecclesiastical Province of Quebec.

"Given at Quebec, under our hand and Seal, &c.,
"P. F. ARCH., QUEB.
"EDMOND LANGEVIN, Secretary."

PROTESTANT DEMOCRACY.

It is an old and true saying, that there never yet was a democrat who was not a tyrant at heart; and of all tyrannies under which the world has ever groaned, the most cruel, the most pitiless, as well as the most degrading, is the tyranny of your Liberal Republican. Democracy not only robs man of liberty, but it renders him unworthy, and incapable, of freedom, because it destroys in him every manly and generous aspiration. Compared with the victim of democracy, the hound, cringing beneath the lash and fawning upon the hand which scourges him, is a noble and inspiring spectacle.

Mazzini, Garvazzi, Kossuth, and Orsini, are the well known leaders of the Protestant democracy of Europe. As the champions of modern Liberalism, as well as the enemies of the Papacy, have they been greeted, courted, and caressed, by the Protestantism of Europe and America; demagogues, and Protestants, of the first water are they; the true representatives of the Liberalism of the XIX. century.—What that Liberalism is, we learn from the *London Times* of the 22nd ult.

Felice Orsini, one of the regenerators of Modern Italy, and "Leader of the National Band, No. 2," was lately the bearer of secret instructions to the Liberals of Italy; these have been seized by the police, and their contents made public. Amongst them we have an exhortation from the liberal Mazzini, to the people of Piedmont, "to act by surprise, as the people of Milan, tried to do, and will do again;" and then follows this admirable, and truly Liberal approval of assassination:—

"The dagger, if it strikes unexpectedly, does good service, and supplies muskets."

Mazzini is right in his way; your thorough democrat is always a skulking coward, who would sooner stab a man in the back, than face him in fair fight.—The next on the list of these Liberal documents, is the "Order of the day" to Central Italy; of which the 1st article declares that "no quarter is to be given to the enemy;" whilst the 2nd extends these provisions to all Italians giving assistance, direct, or indirect, to the opponents of Mazzini, Garvazzi, and Co.

The 5th article is perhaps the most strikingly characteristic of "democratic" liberty. We copy it from the *Times*, together with that journalist's comments.

"Whoever, either by writings or newspapers, or conversations, attempts to insinuate doctrines which, under the guise of liberty, are directed to the introduction of schisms among the troops of the insurrection,

or which are contrary to the regular course of the military system, will be shot. More than twelve hours must not elapse between the arrest, sentence, and execution of the culprit."—*Order of the Day.*

"The first thing which strikes us in considering these detestable documents is, that they seem to be levelled with perfect impartiality against constitutional Piedmont and against despotic Austria.

"The best and the worst forms of government are in this point of view absolutely identical, and destined to one common destruction; and by what horrible means is this destruction to be carried out? By surprise—not that surprise with which an active and energetic military officer often overwhelms his antagonist, but the surprise of the midnight murderer, of the base and cowardly assassin. Regenerated Italy flies to the dagger as her national weapon, and trusts to its unexpected use as her means of success. Mazzini, the model of republican virtue, inculcates its employment. And, when the poniard has done its work, and the musket of the murdered soldier rewards the treachery of his assassin, how is he instructed to wield it? The enemy is to receive no quarter at his hands, and his own countrymen who side with them are to meet with a like fate. Every success of republican arms is to be preceded by secret assassinations, and followed by open massacre. History furnishes no instance, amid the darkest of her pagan annals, of war waged on the principles which the modern regenerators of Europe fearlessly avow and inculcate.—

The dagger for the unwary sentinel, the bayonet for the disabled combatant—it is in this spirit that Italian liberty is hoped to be reconquered. But even the brutal ferocity inculcated towards the enemy is less than the arbitrary and relentless cruelty which the heroes of the revolution are directed to practise upon each other. Whoever attempts to insinuate doctrines which, under the guise of liberty, are directed to the introduction of schism, or contrary to the regular course of the military system, is to be shot; and, for fear this vague and unintelligible sentence should be too carefully interpreted, not more than twelve hours must elapse between the arrest and the execution. No mercy to the enemy, no justice to each other! A cruel revenge, and a relentless inquisition assassination for adversaries, and judicial murder for friends—these are the principles, these are the maxims, this the conduct, by which it is sought to found the deliverance of Italy from a foreign yoke, and the spread of peace, harmony, and unity among her people! It were indeed an unpardonable weakness of expression to say that such sanguinary wretches do not deserve to conquer.

"A righteous cause repudiates the weapons of iniquity; a just cause refuses to be served by means which would shock the conscience of an Indian savage; and a holy cause disdains the foul and embroglies by which it is sought to be initiated. Liberty has grown up the faster and firmer when watered by blood shed by her martyrs on the field or on the scaffold; but not by the blood which follows the dagger of the assassin, or the sword of the savage and remorseless fanatic."

And the precautions which these "sanguinary wretches" compel the Catholic governments of Italy to adopt, are termed tyranny, and Papal persecution!

PROTESTANT RELICS AND MIRACLES.

The following is an advertisement taken from a late number of the *Weston Times*. We remember that in a late issue of the "Church" there was published a certificate from several Methodists in the Eastern part of this province, testifying to a "miracle," which it had been alleged had been at a class meeting. It was asserted "that the Holy Spirit descended, with a voice like a mighty rushing wind, upon the day of Pentecost." From the advertisement, it would appear that the "relic," as well as the "miracle" system, is being adopted by this body.—*Toronto Church.*

"The chamber where the good man meets his fate, is privileged beyond the common walks of virtuous life. Quite on the verge of Heaven."
"Affection weeps, but faith forbids the sigh."
"Them which sleep in Jesus, also, God will bring with Him."

TO BE DISPOSED OF, a Small Piece of the CUP-TAINS OF THE BED on which the immortal WESLEY DIED, size 8½ inches long, by 1 inch in breadth.

"Oh may I triumph so,
When all my warfare's past,
And dying find my latest foe
Under my feet at last!"

All communications addressed to Palisade Mors, 37 Church-road, Southgate-road, De Beauvoir-square, London, shall be attended to."

As a pendant to the above, we would give the following account of a Methodist miracle, which occurred in Toronto some time ago, and which was duly chronicled in the *Christian Guardian*, the Methodist organ of Upper Canada.

Sister Susan, a Methodist professor, had it seems, long been "privileged with the teaching of that eminent minister of the New Testament, the Rev. James Caughey;" and, had thus attained to a state of perfect sanctification—as it is termed amongst the chosen vessels of the Tabernacle. Now Sister Susan was in the habit of attending class-meetings; and upon one of these occasions, shortly before her death, had a vision, which we give as reported in the columns of our evangelical cotemporary:—

"I had a view"—said Sister Susan—"of Heaven, such as I cannot describe. I saw the Throne of God, and seats around it; I was directed to one near the Throne, where was a Crown of gold, and my name written on it—and fearing the incredulity of her sister to whom she named this, she expressed with emphasis—Believe me, I saw Susan Norris written on that Crown, as plainly as I ever saw a letter in a book.—'Glory, Glory,' &c., &c."

As we should but be exposing ourselves to the charge of impiety, were we to throw any doubts upon a miracle thus solemnly attested by the *Christian Guardian*—or to insinuate that Sister Susan's vision, of a gold crown with her name marked upon it in indelible marking ink, was the product of a light head, or an overloaded stomach—we shall hold our peace.—We would only remark that, if Methodists often have such visions, they must be a singularly favored people, and that they should not allow themselves to be too much puffed up thereby. We hope that our Methodist friends will continue to favor the public with the details of their "privileges."