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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, MAY 19, 1854.

TO OUR SUBSCRIBERS.
 We would again call the attention of such of our subscribers, as are in arrears—and we are sorry to say that the number is much too large—to the necessity that exists for a prompt settlement of their accounts. It is hard to be compelled to ask, so often, and often so ineffectually, for one's own. From some of our friends we have not heard for upwards of a year: from others, for nearly two; and the inconvenience we are put to in consequence of these defaulters is very considerable. The amounts, individually, are but very trifling; their payment would entail no hardship on our subscribers, and would at the present moment prove of the most material service to us. We do trust that this appeal to the justice of our indebted subscribers will induce them at once, to forward the amounts due, either to this office, or to the agents of their respective districts: and that we shall not again be compelled to complain of their dilatoriness in paying the printer.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF QUEBEC,
 PRESCRIBING PUBLIC PRAYERS FOR THE PURPOSE OF DRAWING DOWN THE BLESSINGS OF HEAVEN ON THE ALLIED ARMIES OF FRANCE AND ENGLAND.
 Peter Flavianus Turgeon, by the Mercy of God and the Grace of the Holy Apostolic See, Archbishop of Quebec, &c.
 To the Secular and Regular Clergy, and to all the Faithful in our Diocese, Greeting and Benediction in the Lord.
 For a long time past, Dearly Beloved Brethren, alarms and rumors of war have been resounding, occasioning deep and general feelings of anxiety and disquiet, not only throughout the old world, but even here, on this continent. The Emperor of Russia, following up his hitherto unchecked career of invasion and aggrandizement, seemed at length to have determined on marching his armed legions against a neighboring power, whose fair and fertile provinces he coveted. And truly, the Czar, when once master of Constantinople, and settled in the heart of the Turkish Empire, would then see the whole Eastern world prostrate at his feet; he would then be enabled to carry out his long cherished project of uprooting the Catholic religion in that part of the world, and of setting up in its stead the miserable schism of the Greek Church. He would then meet with no obstacle in the way of shutting up to Catholics all access to those time-honored and hallowed spots, which, above all others, they revere—the sacred grotto of Bethlehem and the holy sepulchre, where, after the sacrifice of Calvary, reposed the body of our blessed Saviour. And it is especially a remarkable fact, that the question of the Holy Places has furnished this prince with a pretext for waging an unjust war against Turkey, whose sole offence and crime, in his eyes, is the positive refusal to despoil countries united with the Roman See, of vested rights and privileges consecrated by the faith of treaties and by long possession.
 The long-threatening storm has at length burst over Turkey. The Russian troops in serried ranks and formidable array advance to invade the Ottoman Empire. Turkey, unable alone to resist the overwhelming forces marshalled against her empire, appeals to the honor of France and England. These two powers have nobly responded to the voice of the oppressed, and, even now, their combined armies and fleets advance to the rescue of their ally. The shock and conflict between the contending parties must be fierce and appalling. On the one side, stands the huge colossus of the North, who for years has been garnering up his resources, training and disciplining his barbarous hordes, increasing his military stores and martial appliances, with the view of seizing on the proper time and favorable opportunity for crushing under his iron heel the Turkish Empire, as he but too well succeeded in crushing Catholic Poland. On the other side are two nations who lead the way in the peaceful march of civilization, and whose martial exploits on flood and field have proved that they have never quailed nor given ground in presence of their most formidable opponents.
 We cannot be indifferent, Dearly Beloved Brethren, to the issue of this war, which will be decisive of the future lot of Europe, and to its high importance on the interests and prosperity of the Christian Church.
 As subjects of the British Empire, loyalty calls on us to offer up our fervent prayers that success and victory may crown the armies of our Sovereign. As descendants of the sons of France, the sympathies growing out of a common origin, of a common faith in religion and language, must engage our warmest wishes that the country of our forefathers may triumph over external enemies, as it has already triumphed over the enemies of order in its own bosom. How could we fail to call victory down on the flag which so often guided our forefathers on the field of honor?
 But it is as Catholics especially that we are to desire, for the combined armies, victory over a monarch, who, in his State, has oppressed Catholicism, has

exiled and persecuted the ministers of the Lord, has scourged and starved humble Nuns, for no other alleged crime than their unswerving fidelity to the See of the Prince of the Apostles. If the Emperor of Russia succeed in his plans and projects of conquest, if he could but impose on the Ottoman Empire the same iron despotism under which his subjects groan, then would the Catholic religion in the East, and particularly in the Holy Land, be subjected to the same indignities and vexations, by which she has been assailed during the last twenty-five years, throughout the whole Moscovite Empire. It is then the cause of the Church which has been confided to the armies of France and England; and their success, while defending Turkey against an unjust aggression on the part of her enemy, will at the same time secure to the Church the two-fold advantage of diminishing schismatical influence in the East, and of establishing Catholicism on a more favorable and independent footing.
 But our desires and sympathies would be of no avail, did they not engage us to raise up our eyes towards the Lord of Hosts, for the purpose of obtaining His protecting influence over our brethren exposed to the hazards of war, and of drawing down His mercy on the Christian world.

When now the clangor of arms resounds on every side, in spite of all human efforts, directed towards the preservation of a peace which has lasted nigh forty years: when an invisible power urges the nations of the earth to the fields of war, convulsed and shaken to its centre by the workings of revolution and infidelity, it is impossible to shut our eyes on the light, and not to descry the dispensations of Providence, who silently orders the causes of great events, and who, from pole to pole, lays on mankind the impress of His Omnipotence, and so shapes their actions as to compel them to work out the hidden designs of His wisdom. She reacheth therefore from end to end mightily, and ordereth all things sweetly (Wisd. S. 1).

However while humbly adoring the admirable wisdom of the Most High, who disposes the course of human events for His greater glory, while affectionately kissing the hand of a merciful Father who threatens to chastise the world by the terrible scourge of war, we are not forbidden to move Him to clemency by humble and fervent prayers, nor to implore of Him that the perfidious designs of an ambitious despot may be overthrown.

Penetrated with sentiments of the liveliest confidence in His mercy, D. B. B., we shall suppliantly beg of Him, that He will dispense the lowering clouds of calamity hovering over us, that He will preserve the field of the father of the family from the cruel inroads of the enemy, that He will check the ruthless attempts of a haughty power, which threatens the liberties of the Church and the peace of Christendom. We will conjure Him to spare and preserve the combined armies of our gracious Sovereign and of her allies now going forth to combat in behalf of justice, to grant them a speedy and thorough victory, to the end that under renewed peace and serenity, our hearts being entirely subject to His Divine will, we altogether may be enabled to praise, love and gratefully bless His infinite mercies. *Ut ei corda nostra mandatis tuis dedita, et hostium sublati formidinis, tempora sint tua protectione tranquilla (Oratio pro pace).*

Wherefore, having called on the holy name of God, we have prescribed and hereby do prescribe what follows:—

1. From the day of the publication of the present Pastoral Letter up to the last Sunday in July inclusive, on each Sunday and Holiday of obligation, at the close of the Morning Service, five Paters and five Aves are to be offered up in all our parochial, conventual and non-parochial churches where public service is performed, to implore the protection of heaven in behalf of the allied forces of England and France engaged in war against Russia.
2. In the mean time every priest will add to the usual prayers at daily Mass, the prayer *Pro tempore belli*, in conformity with the Rubrics of the Missal.
3. At all the benedictions of the Blessed Sacrament, on the above-mentioned days, at the conclusion of the afternoon office, the anthem, verse and prayer *Pro pace*, are to be sung.

This our present Pastoral Letter is to be read and published at the Prone of the parochial masses in all the churches of this diocese, and in chapter in all conventual houses, the first Sunday after its reception.

Given at Quebec, under our hand and seal, and the countersignature of our Secretary, this eleventh day of May, One Thousand Eight Hundred and Fifty-four.
 † P. F., ARCHBISHOP OF QUEBEC.
 (By order of His Grace),
 EDMOND LANGEVIN, Prst., Sec.

NEWS OF THE WEEK.

The intelligence from the seat of war is vague and unsatisfactory. By the *Atlantic*, the report of the bombardment of Odessa is confirmed; but, at the same time, it would appear that the Allied Squadron met there with something very like a repulse, as an attempt to disembark a body of 1,800 men is stated to have failed. The City of Odessa has, if these accounts may be relied upon, been set on fire, and its defences totally destroyed. From the Baltic Fleet, under Sir Charles Napier, we have no tidings whatsoever.

On the Danube the state of affairs remains unchanged; Omar Pacha still holds his ground, but will be sorely pressed if the Allies do not push on to his assistance. The Russians have commenced the siege of Silistria, which was gallantly defended. The assault was looked for about the 1st of May; the Russians, it is said, will be able to bring 30,000 men to the attack.

Domestic news is uninteresting. The Preston strike is said to be at an end. On the Continent all is quiet.

THE MINERVE AND THE MONTREAL GAZETTE.

The *Minerve* feels sore at being classed with the *Montreal Gazette*, the *Orange Lily*, the *Montreal Witness*, and the *Globe*, and at being represented as advocating a common policy with these notorious enemies of its religion and its nationality; but it is nevertheless true, in spite of our Canadian cotemporary's indignant disclaimer. He may be ashamed to be seen marching through Coventry with such a ragged, sorry looking set of knaves; but it is none the less true that he forms one of their band; and that

he, and the *Gazette*, on the question of the "Clergy Reserves," are one. Such a strange union must needs make us doubt of the sincerity, either of the *Minerve's* Popery, or of the *Gazette's* Protestantism.

The *Minerve* however strongly denies that the *Gazette* advocates "secularisation;" and sneers at our want of knowledge as to the state of political parties, in making such an assertion.

"The *Gazette*," says our cotemporary, "on the contrary is, like the *True Witness*, opposed to the "secularisation" of the Reserves; so much so, that he threatens destruction to all Catholic property if that measure be adopted."—*Minerve*, Tuesday.

The question at issue is thus reduced to one of simple fact. Does the *Gazette* advocate "secularisation" with the *Minerve*; or oppose it with the *True Witness*? If the latter, we shall be ready to make *amende honorable* to our cotemporary; but if the former, he must submit either to have the reproach of ignorance retorted on himself, or else to the charge of designing to dupe and mislead his readers, who have not access to the columns of the *Gazette*. The shortest way of deciding this question—which is only so far important as it affects the respective credibility of the *Minerve* and the *True Witness*—will be to summon the *Gazette* into Court, and there let him speak for himself.

On the 11th of August last, treating of this "secularisation," the *Gazette* spoke as follows:—

"A firm adherence by Lower Canada leaders to the system of religious endowments, and their refusal to vote for the secularisation of the Clergy Reserves, might have rallied to their side a sufficient Conservative party to have stayed, or stemmed the tide of the ultra-Protestant, and no-church-endowment party of Upper Canada. Their recent public declarations upon this point have put an end to all dependence upon their firmness; and Conservatives, as well as Reformers, will now follow George Brown, or any other zealous Protestant leader, to take the first, second, or third steps to destroy all the legislative props by which Romanism is sustained in the Eastern Province."—*Montreal Gazette*.

When it is remembered that the *Gazette* professes Conservatism, and that the "Clergy Reserves" are one of the "legislative props by which Romanism is sustained," the meaning of the above declaration of the willingness of the Conservatives to follow the lead of George Brown, or of any other zealous Protestant, is pretty clear. What follows is still more so.

On the 20th of the same month, we find the *Gazette* declaring:—

"We have no hesitation in joining with any class of our fellow-subjects who advocate a thorough, total, and unconditional abrogation of all Clerical Corporations as they now exist, and the resumption of their property by the people. . . . So far as the Protestant Clergy Reserves are concerned, we have no hesitation in saying that they have never been of any material aid to the Church of England in Lower Canada; while in Upper Canada—the part which the Bishop of Toronto has taken in the disposal of the allowance to that church, has created such feelings of regret as to make the body totally indifferent to their secularisation. . . . When our Presbyterian friends sit down calmly and coolly to reflect upon their own position, and that of their fellow-subjects as citizens, it will be for them to come to a decision upon the momentous question, whether they will, for the sake of a trifling pecuniary annuity, which they can by a little exertion raise amongst themselves, hold aloof from a great movement which is to wrest the Protestant body of the country from the state of disgraceful serfdom they are in to a domineering hierarchy; or whether they will join heart and hand, with those who can have no objects separate from them as subjects or religionists."

"But the question of the Reserves being thrown overboard, what else remains to hinder a most cordial, hearty, and complete junction of the whole Protestant energy of Canada?"
 "Now is the time."—*Id.*

And again on the 25th of the same month, the *Gazette* asserts:—

"It is necessary to reduce all sects to the same level, that is, the level of Voluntaryism. . . . We contend against all endowment of clergy, without respect of creed."

In October, we find the *Gazette* murmuring at the delays of the Government, and insisting upon the immediate settlement of the question. And on the 25th, he returns to the charge with some severe remarks upon "curs of the administration," who bark only as their masters tell them. But as these remarks of the *Gazette* are harsh we will not dwell upon them.

On the 10th of last November, the *Gazette*, who, according to the well informed and credible *Minerve*, opposes "secularisation," wrote as follows:—

"No man will rest satisfied until the blessing of religious and civil freedom is secured, but that can only be by abolishing all religious corporations, and the enfranchisement of all landed property from mortmain. The state must resume all grants hitherto made to religious Corporations, no matter to what extent, nor to what denomination."

"Is this robbery? Pshaw! Even if it were, what is the robbery of property to the awful robbery of life, and of liberty, which the pride of property has brought about?"—*Id.*

The *Gazette* is a promising disciple of M. Proudhon it will be seen: he knows also how to berate the ministry for their delay in introducing the Bill for "secularisation."

"They mock the constituencies; they mock the popular will, and will do so, so long as the people will be blinded by their false professions. Bankrupt in character as public men; corrupt themselves and corruptors of the people—they know that they have no chance of continuance in office, unless their twice forfeited word be again believed, and new pledges for the settlement of these questions"—(Secularisation of the Reserves)—"be accepted by the constituencies as sufficient value for their votes."—*Montreal Gazette*, Dec. 16, 1853.

Surely these extracts—and we might multiply them indefinitely—are amply sufficient to substantiate our assertion that the *Montreal Gazette* does, with

the *Minerve*, the *Globe*, the *Montreal Witness*, the *Canadien* of Quebec, and the *Orange Lily*; advocate the "Secularisation of the Clergy Reserves." We do not pretend that the motives of this advocacy are the same, with all these advocates of a common measure. With the *Gazette* and *Globe* the motives are, hostility to the endowments of the Catholic Church: they advocate "Secularisation" not as an end, but as the means to an end; that end being the spoliation of Catholic endowments. The *Minerve*, and the *Canadien* advocate it as necessary to the stability of the present ministry; whose pledges when out of office compel them to adopt a line of policy of which we are sure no sound hearted, conscientious Catholics approve; but to which they may resign themselves as to an inevitable evil. "Courage," we would say to these men—"no evil is inevitable, to him who dare look it in the face and defy it." Was it not said in the Irish House of Commons, by Sir B. Roche—"that the best way to avoid danger is to meet it, plump?"

The *Canadien*, which has the impertinence to profess itself a Catholic (!) journal, is giving insertion to a series of articles contending for the legal toleration of divorce. The writer objects to the too exclusive opinions—"idées trop exclusives"—of the *Journal de Quebec*; who, with the Catholic Church, condemns divorce, as never, in any case, or under any circumstances, permissible. In support of his objection, the *Canadien* refers the *Journal* to—where does the reader think?—not to the decisions of the Catholic Church, but to the "*Repertoire de Jurisprudence*;" as if a Catholic would ever descend to seek information upon the obligations of the Marriage Contract from any authority, save that of the Church. Marriage is of God, and its obligations are determined by the Church alone; to whom alone belongs, of right, the power of defining what constitutes marriage; and no secular tribunal has any right to interfere therein:—

"Si quis dixerit causas matrimoniales non spectare ad iudices ecclesiasticos, Anathema Sit."—*Conc.*, Trid. Sess. 24, Can. xii.

The *Journal de Quebec* has therefore no occasion to refer to the "*Repertoire de Jurisprudence*" to gain information as to the "immorality of divorce and the indissolubility of marriage." These points have been for ever decided by the Church; no law of man can detract from the value of that decision; and no Catholic would ever dare to hint that there could be two opinions as to the "immorality" of the one, and the "indissolubility" of the other. "One with one, and for ever," is the law of God through His Church; and he is accused—"Anathema Sit"—who presumes to question even the perpetual obligation of this law upon all baptised persons. The *Canadien* is fond of appealing to Ecclesiastical authority; we recommend him to seek information upon this point from his Bishop; so will the readers of the *Canadien* be spared the disgust of again seeing its columns defiled with apologies for divorce, which is but another name for legalised concubinage.

The writer is as unlucky in his statement of law, as in his theology. It is not as a Spiritual Court, nor because of the admixture of any spiritual element therein, that the Imperial Parliament grants divorce Bills. A Bill of divorce is not, in England, a "spiritual judgment," but the very opposite—a lay judgment given in opposition to the theories of the Spiritual tribunals. The Church of England, to its credit be it said, recognises no such thing as divorce.—For Adultery, its Courts will give separation—a *mensu et toro*; but profess their incompetence to loose, a *vinculo matrimonii*. It is the Civil power, and it alone, which takes upon itself, in violation of the Laws of God, and to the scandal of religion and morality, to put asunder whom God hath joined together. We may add that no Bishop in the House of Lords, ever votes for a Bill of divorce; these Bills are passed solely by a select Committee of "Law Lords." Thus the assertion of the writer in the *Canadien*, that a Bill of Divorce by Parliament, is, in any sort, a "spiritual judgment, is as ridiculous, to every one acquainted with the constitutional history of England, as his impudent plea for the legal toleration of divorce in Canada, is disgusting to every honest Catholic.

The *Montreal Freeman* of Saturday last, assures us that the writer of the article upon which we animadverted last week—"is an Irish Roman Catholic gentleman, whose religious convictions are not, it is true, of yesterday, but have possessed a real, substantial existence, so far as he is concerned, from all time." We are bound to take our cotemporary's word for the fact; and, remembering the antecedents of Messrs. Keogh and Sadlier—Irishmen both, we are sorry to say, and both calling themselves Catholics—we can the more easily believe the *Freeman's* assertion. At the same time, we must be permitted to remark, that it would seem that the said "Irish Roman Catholic gentleman" has been so long a Catholic, that he has pretty nearly forgotten his Catholicism; and that it is not wonderful that the *True Witness*, whose "religious convictions" are of "yesterday," should retain livelier impressions of the precepts of that useful, but alas! too often forgotten book.

It is open to the *Freeman* to dissent from the *True Witness* on the merits of the "Clergy Reserves" question; we claim no infallibility for ourselves, and are ever ready to listen to the arguments of others. But what an "Irish Roman Catholic gentleman"—no matter how ancient his "religious convictions"—has not the right to do, consistently with his profession of faith, is, to accuse the *True Witness*, of error, of having taken a one-sided, and unjust view of the question—and of "shirking its merits"—because he viewed it from a "Catholic point of view."