

lent dealer, but not for prohibiting the traffic of the honest trader. We agree with our writer also, that the abuse, or excess in the use, of alcoholic beverages is injurious to man-animal, and to man-spiritual, to his best interests in time, and in eternity; but because the abuse is bad, it does not follow that the use is evil, or that we should pronounce that cursed which the Lord Himself hath blessed. When called upon to pass unqualified condemnation upon the use of alcohol, we cannot but remember that Jesus Christ made use of alcohol-containing beverages, and that never by precept or example did He teach us to look upon all alcohol-containing beverages as essentially evil; nay, if we have read the sacred records aright, it seems to us that "The Lord Jesus the night in which He was betrayed" took wine—an alcohol-containing beverage—and blessed it. How, then, at the bidding of this Mr. Joel Fisk, can we pronounce that accursed which the Lord Himself hath blessed? Remembering then these things, and knowing that the Son of God, when about to suffer the bitter agony of the cross for man's redemption would not have used alcohol-containing beverages if the use of them were evil, "injurious to health, to life, to our best interests for time and eternity," we cannot but look on the above denunciation of the "use" of alcohol-containing beverages as a highly dangerous, a most blasphemous and damnable heresy. And this is one reason why Catholics, zealous as they must always be in the cause of Temperance, can have no sympathy with the "Maine Liquor Law" men.

* Whether the alcoholic principle be obtained from the fruit of the vine, or from the barleycorn, can be of no material moral consequence. If alcohol derived from malt and by distillation, be evil, so is alcohol derived from the juice of the grape by the process of fermentation only—the difference is in quantity only—in degree, and not in kind, for the moral and physical effects of both are the same.

DR. BROWNSON AND THE ST. PATRICK'S ORPHAN ASYLUM.

We would call the attention of our readers to the advertisement announcing the visit to our city of the above named justly celebrated philosopher, and sturdy champion of the Catholic Church; when we remind them also that the visit of the learned gentleman is a visit of mercy, undertaken with a view to replenish the funds of one of our most praiseworthy charitable institutions, we shall have said enough to induce Catholics and Irishmen to give him a hearty, and a truly Irish welcome. Dr. Brownson is too well known to the Catholics of Montreal, and his reputation as lecturer is too firmly established amongst them for him to require any eulogy from us; but independently of the pleasure and profit to be derived from hearing our illustrious visitor, his audience will have the pleasure of knowing that, whilst benefitting themselves, they are, at the same time, contributing towards the support of the St. Patrick's Orphan Asylum—the home of the homeless—the place of refuge for the abandoned—where the outcast is gathered in—and where friends and protectors are found for those who are desolate, and have none to help them.

There are many monuments of Catholic piety in Montreal, many a striking proof is there throughout North America, that Irishmen have lost none of that zeal for their holy religion, that noble impetuosity in works of charity and mercy, for which they are so renowned in every clime, beneath every sun. Many a Catholic church on this continent rears its cross-surmounted steeple proudly to the skies—many a portal is open wide for the reception of the poor, the sick and weary, to attest the liberality of the hard working Catholic Irishman, the modest, unassuming, yet ardent piety of Ireland's humble sons and daughters. Not by the rich, not by the great ones of the earth, have these things been done—these temples erected to the honor of the Most Highest. No; the rich and powerful have given of their substance to the world, and the things of this world: they have laid out rail-roads—made investments in canal shares, and devised lines of electric telegraph—whilst poor Paddy has been content to take out stock in heaven. It is by him, by his hard earned wages, by the sweat of his brow, and the work of his horny hands, that the land has been covered with churches and charitable asylums, and that thus a great part of the continent of North America has been redeemed from the reproach of worse than heathen ignorance and depravity. To the stranger, ignorant of the causes of the rapid growth of Catholic Churches on this continent, this may appear the language of fulsome adulation; to those who are acquainted with the facts, it will seem to sin by falling short of the truth, by being too feeble a tribute of praise to a class of men whose firm attachment to the faith of their fathers has been rewarded with cruel persecution at home, and alas! has been but too often slightly spoken of, and poorly appreciated in the land of their exile.

Amongst these works of Catholic charity and mercy, the St. Patrick's Orphan Asylum of Montreal stands proudly conspicuous. Undertaken with the view of providing an asylum for Irish orphans, this work was commenced in a humble reliance that God would provide means, and was continued, and at last brought to a happy completion, by the efforts of the St. Patrick's congregation, directed and encouraged by the admonitions and noble example of the clergymen of the St. Patrick's Church. Since then it has been sustained by the voluntary contributions of the same congregation; but alas! the Irish congregation are not wealthy; their means are small—the demands upon them frequent and great. It is to assist them in their labors, to relieve them of a portion of the burden, that the present appeal to the charitable is made; and it is with a view of furthering this design that Dr. Brownson has kindly consented to employ his splendid talents, and unrivalled eloquence in the cause of a Catholic, and Irish charity. We pray to God that his efforts may be crowned

with success, and that the sum collected on Wednesday evening may go a long way towards enabling the committee of the St. Patrick's Orphan Asylum to meet the requirements of the inclement season that is already fast approaching.

We are happy to have it in our power to announce the safe return to their native land of Mgr. Prince, Bishop of the newly created See of St. Hyacinthe, and Mgr. LaRocque, Coadjutor Bishop elect of this Diocese. These ecclesiastics, it will be remembered, were the bearers of the decrees of the Provincial Council to the Holy Father. After about ten months sojourn in Europe, their Lordships left Liverpool on the 8th inst., by steamer *Pacific*, and after a speedy passage of ten days they arrived at New York on Saturday last, and in town on Wednesday morning. The same evening their Lordships, accompanied by the Bishop of Montreal, started for Quebec.

The Bishop of Toronto passed through Montreal on Tuesday, on his way to his Episcopal city. His Lordship is about to visit Cincinnati, where he has been solicited to conduct the exercises of a "spiritual retreat."

His Lordship the newly consecrated Bishop of Fredericton, was expected at St. John's on the 11th inst. Great preparations for his reception had been made by the Catholics of the diocese.

The report of Lord Elgin's return to England is generally credited. The *Transcript* says:—"Lord Elgin will go home, not invidiously recalled, but as a matter of course, after the expiration of the customary term of duty, at the close of the present session." The Governorship has been offered to Lord Harris, Governor of Jamaica, and, should he decline it, Mr. Higginson, Private Secretary to Lord Metcalfe, is spoken of by our cotemporary as successor to our present Governor.

DR. CHISHOLM, R. A.

The friends of Dr. Chisholm, of the R. A., will learn, with regret, that his term of service in Canada having expired, the gallant veteran is about to leave our shores. The *Herald*, the *Gazette*, and the other journals of Montreal, are loud in their regrets at this gallant old officer's departure. We copy the following valedictory notice from the *Pilot*:

"This esteemed veteran, being about to leave Montreal, and return to England, a deputation of our most influential citizens, personal friends of the gallant old soldier, waited upon him, on Thursday last, with a suitable valedictory address. Amongst others composing the deputation, we noticed His Honor Chief Justice Rolland, His Honor the Mayor, Mr. Justice Guy, several of the most prominent members of the Corporation, and many other highly respectable citizens. The address, which was deservedly complimentary, was read by His Honor the Mayor, and referred to the gallant and meritorious services of the Doctor; his unusually prolonged term of service; the respect and esteem every where cherished for him; and the deep regret occasioned by his recall, especially in this city, where he has so long resided, and is so extensively known. The worthy veteran appeared to be much affected by the unexpected and unusual compliment paid to him, and replied to the address in a very feeling manner, with the brevity and frankness of a soldier, but at the same time with the elegance and polish of a scholar.

"Dr. Chisholm entered the service on St. Andrew's day, 1813, and has therefore nearly completed his 39th year of service. He is, moreover, entitled to two years additional service for "Waterloo." The following summary of his services is extracted from "Hart's Army List":

"Mr. Chisholm served in the campaign of 1815 including Waterloo, and the capture of Paris.—Was engaged in both rebellions of Upper Canada, accompanied several naval expeditions against the Brigands on Lake Ontario and among the Thousand Islands, and served in the gun boats, with the Marines and Indians, during the attack and surrender of Mill Point. Was the only medical officer of the regular force in the field, and a volunteer during the sharp conflict with the Rebels and Americans near Prescott, 13th Nov., 1838, where upwards of 80 of the small force were killed and wounded, including two officers who landed with the expedition. Received high commendation in the official communications of the Commander of the Forces, in admiration of his conduct, and for the valuable services he rendered on that occasion. The General Commanding-in-Chief directed "his congratulations" to be sent to Mr. Chisholm, with reference to his exertions in that affair, and the Master General expressed by minute, his "gratification" at conduct so creditable and honorable to him."

PUBLICATIONS RECEIVED.

We have to return thanks for a work entitled "*Une Autre Recompense de 1600 Louis*," being a rejoinder to the questions of a Mr. Atkinson, to which we alluded some time ago. We have not space this week to give this excellent publication the attention which it deserves, both from its intrinsic worth, and the respect due to its author, the Rev. Mr. LaRocque, of St. John's. Next week we will do our best to give our readers some notion of its contents. In the meantime, we hope it may be extensively circulated, and carefully studied.

We have received the first number of the *British Canadian*, a Conservative Protestant Journal, published (semi-weekly) at Toronto, by Edward Taylor Dartnell, Esq.

Acknowledgments in our next.

To the Editor of the True Witness.

DEAR SIR,—It is, I believe, an incontestable fact that Education—in other words the School question—is the grand question of the day. It is well that it should be so, for after all, it is the greatest, the most important subject that can come under human consideration. Even amongst the pagan nations of old times, the subject of Education was considered of vital importance, as affecting the best interests, the peace, and the stability of all communities. By them it was

regarded chiefly as a state engine to be employed solely for state purposes, to promote material prosperity, and to render nations "great, glorious and free," through the cultivation and development of individual intellect. In this point of view Education is still viewed by Protestants, that is to say by all who are Non-Catholics, and hence it is that in nearly all Protestant countries we find state-schools established, or in process of establishment. This is all very well for Protestants—of what sect soever they may be, and far be it from us to seek to hinder them from educating their children exclusively for the state; they are men and women who choose for themselves in all things—religion included—and why should they not have schools after their own hearts, and according to their own plans and purposes? But we, as Catholics, having nothing in common with them, except the air we breathe, the laws by which we are governed, and of course our common humanity—we also must assert our right to judge for ourselves, and to have our children educated according to our own ideas of propriety—Education has, with us, a very different significance from that which Protestants are pleased to give it. With us it is a fact in the moral and spiritual order, and totally beyond the reach of all governments, in as much as it is neither more nor less than the *training up of the child in the way he should go*, and thereby fitting him to fulfil his high destiny by fitting him to become a citizen of heaven. Failing in this, we hold that education misses its aim, and is miserably perverted from its original purpose. Such being our belief, we cannot, without doing violence to our conscience, suffer our children to attend schools wherein they are taught every thing but the one thing needful, i.e., to love God and serve Him, and so work out their own salvation. It is, therefore, manifestly inconsistent with liberty of conscience to make us pay for the support of schools wherein we believe that faith and morals must be endangered; to tax us for the support of such schools is an intolerable and grievous injury. Let those pay for them who choose to make use of them, and let us pay our own money to support our own schools only. Catholics are every where in active opposition to State-schools, as far as themselves are concerned, and so they are bound to be, under pain of the most culpable disobedience, for "Rome has spoken"—the Holy Father has denounced these mixed schools—therefore, we have no alternative; it is for us to hearken and to act accordingly. The supreme guardian of our faith—the successor of Peter—the pilot who is charged to conduct the vessel of the Church—he, in his heaven-inspired wisdom, has forbidden the children of the Church to be thus wantonly exposed to evil teaching, and to that evil communication which corrupts good morals, and it is for us to oppose this godless system to the fullest extent of our power. Every Catholic who sends his children to such schools acts in open violation of the solemn injunctions of the Church, expressed through her supreme head; and he who, not having children, yet encourages them by paying for their support, is also accessory to the sin that may be incurred by those (and I trust they are few in number) who do expose their children to the manifest danger of losing their faith.

We, Irish Catholics, have been for ages engaged in a mortal struggle with the greedy vampire that sucks away the life-blood of the people—that monstrous anomaly, the Established Church in Ireland; and yet these State-schools are a much more intolerable burden to us, in as much as they far more endanger the faith of our children. The Church Establishment was totally innocuous in Ireland, for it was, from the very beginning, an abomination and an eye-sore to the people—its power of doing harm was therefore contemptible, and though it impoverished and tormented, it could never do ought to eradicate the old faith which is the life and soul of the Irish people. Not so with these State-schools which are, beyond all doubt, the most insidious plan ever devised by the arch-enemy for the ruin of souls. In them the poison is so gradually administered, and so mixed up with human knowledge, that the victim—young and incapable of thought or reflection—is irretrievably ruined before he deems himself in danger.

It is true that we, the Catholics of Lower Canada, have schools of our own, as of right we should, being the great bulk of the population; but we freely accord to our Protestant fellow-citizens the privilege of having their own schools managed in whatever way they please. Now, our brethren in Upper Canada are the minority, and they are nobly resisting the ill-advised attempt to force the State-schools upon them. Are we then to stand tamely by and see them battling unaided against the common foe? No, let us manifest our sympathy with them—let us raise our voices in their behalf, and demand for them that same privilege which we, being the vast majority in Lower Canada, do willingly give to the Protestant sectaries here. It is time that we should come forward, one and all, and call upon the Legislature to leave our brethren in Upper Canada free to educate their children in the faith of the Church, which they cannot be if they be compelled to pay for State-schools. His Lordship the Bishop of Toronto is at the head of this vigorous movement in Upper Canada. Shall we not come to the rescue, and get up petitions simultaneously all over the country, demanding this right—it is no boon—for our brethren who are not so fortunate as ourselves?

I am, Mr. Editor, respectfully, &c.,
HIBERNICUS.

Montreal, September 21st, 1852.

To the Editor of the True Witness.

MR. EDITOR—The following statements, as corroborative of the rapid increase of Catholicity on this continent, may prove not uninteresting to your readers, or unworthy of being recorded in the columns of the True Witness. On the 30th of August the cornerstone of a Catholic Church was laid by the Bishop of Dubuque, in a small town on the western bank of the Mississippi, called Lyons. Now, Sir, mark: last year there were only five Catholic families in this village; to-day, there are no less than ninety families, willing and able to contribute to the good work of building a temple to the Lord of Hosts. Facts like these are stronger in proof of the vitality of the Church in America, than all the tirades of fifty Nick Kirwans are against it.—Yours, &c.,

M. R.
Clinton County, Iowa, Sept. 8th, 1852.

PROVINCIAL PARLIAMENT.

After a lengthy debate, and frequent adjournments, Mr. Brown's amendments to Mr. Hincks' Resolutions on the "Clergy Reserves" were negatived by large majorities, and subsequently the original Resolutions,

as proposed by Mr. Hincks, were adopted with the substitution of the words "difference of opinion" for the word "collision," to which many members objected, as threatening and insulting to the Imperial Government. On Monday the Hon. John Young stated, from his place in the house, that he had resigned the office of Executive Councillor and Commissioner of Public Works, and that he had received permission from His Excellency to make such explanations as were necessary. For this purpose the Hon. gentleman read a letter which he had addressed on the 18th inst. to the Hon. A. Morin, from which it appeared that considerable difference of opinion as to the propriety of pursuing a "retaliatory policy" towards the United States—by "charging a higher toll on American than on Canadian vessels, and their cargoes in passing through the Welland canal—and by levying a higher rate of duties on certain articles, than the same articles would be chargeable with if imported by the Gulf of St. Lawrence"—existed between the Hon. J. Young and his colleagues. As a friend of Free Trade Mr. Young became a member of the Government—as a conscientious friend of Free Trade still, he felt it his duty to tender his resignation, when called upon to make a sacrifice of principle, which, had he known that it would be required of him, would have prevented his becoming a member of the government.

On the same day, the Ministry gave notice of the introduction of a "Representation," and a "Registration Bill." On Tuesday evening, Mr. Hincks explained, on behalf of the Government, in regard to the resignation of Mr. Young. He stated that he believed the policy the Government intended to adopt, to be a truly Canadian one, and one that would place Canada in a position to negotiate for reciprocity with the United States. He said he would pledge his reputation upon its success. He stated that there were no other differences between the Ministry and Mr. Young, than upon commercial policy.

SEPTEMBER 22.

Mr. Morin presented a return to an address for statements relative to the public deposits, and the public debts; also a return to an address for correspondence on the subject of separate Common Schools, between the Catholic Bishop of Toronto, and the Chief Superintendent of Schools. Five hundred copies of each were ordered to be printed.

An Address to the Queen was passed without opposition, and amid cheers, on the subject of the Fisheries, expressing thanks for the Imperial aid afforded in their protection, and praying Her Majesty not to give up any rights ceded by the Americans in the Convention of 1818, except in connection with the general system of reciprocity.

Mr. Chaveau said, in answer to Mr. Turcotte, that it was not the intention of the Ministry to introduce a Bill this session to alter the Lower Canada School Law.

Mr. Mongenais introduced a Bill to amend the Seigniorial Tenure.

Mr. Hincks rose in his place, and moved the postponement of the Orders of the Day, in consequence of the necessary new Ministerial arrangements. He stated that the Commission of Public Works had been offered to Mr. Cartier, but that that gentleman had declined to accept it, on the ground that if the Legislative Council were made elective, he would require a property qualification of £2000 in real estate from each member, and that this was a condition the Government could not consent to accede to. In other particulars, Mr. Cartier agreed with the policy of the Government. The motion was carried and the house adjourned.

HORTICULTURAL EXHIBITION.—Mr. Gailbault's beautiful grounds, at the head of Bleury Street, were, during the whole of Thursday afternoon, the 16th inst., thronged with visitors, attracted by the autumnal show of fruits, flowers and vegetables of the Montreal Horticultural Society. The weather, although cool for the season, was propitious, and the company appeared to us to be more numerous than on any previous exhibition; we were sorry, however, to remark a very decided falling off in the number, if not in quality, of the specimens of garden and orchard cultivation exhibited. With the exception of the Dahlias—of which there was a very fine collection—we noticed nothing in the flower department worthy of remark. Among the fruits were some splendid specimens of Grapes—hot-house and open culture—Peaches, Nectarines, Plums, Apples, Pears and Melons; but, as we have said, they were fewer in number than at previous autumn shows. One very fine Pine-Apple we also remarked. It was, we believe, from Mr. Atkinson's garden at Quebec. The vegetables of every description were creditable, and a few of the specimens exceedingly fine.—The Admirable band of the 20th Regiment was in attendance, during the exhibition, and by their sweet strains added greatly to the pleasure of the promenade.—*Herald*.

A man named Le Claire, in the village, last night, was stabbed in the abdomen and other parts of his body so severely that no hopes are entertained of his recovery. We abstain from reflecting on the supposed authors of this serious outrage, during the pendency of the legal investigation of it.—*Ottawa Argus*, Sept. 16.

A great fire has occurred at Bytown, by which property to the amount of £3,000 has been destroyed; about two-thirds of this are covered by the Assurance.

Died.

At Longueuil, on the 23rd inst., Mr. John McVoy, aged 39 years.—*May his soul rest in peace.*

Friends and acquaintances are requested to attend his funeral on Saturday, the 25th inst., at 7 o'clock a. m., from his late residence to the Parish Church of Long Point.

BROWNSON'S LECTURE

FOR THE BENEFIT OF

ST. PATRICK'S ORPHAN ASYLUM.

DR. BROWNSON has kindly consented to deliver a LECTURE for the BENEFIT of ST. PATRICK'S ORPHAN ASYLUM, in the CITY CONCERT-HALL, Bonsecours Market, on WEDNESDAY, the 29th instant.

Subject—CHARITY and PHILANTHROPY.

LECTURE TO COMMENCE AT 8 P.M.
Sept. 16, 1852.