

can be predicated. The question at issue betwixt the Catholic and the Protestant is not, whether there be an "infallible human authority," but whether there be an "infallible," because a super-human, and divinely assisted, "authority," in matters of religion; an authority, "infallible," not in virtue of the humanity, but in virtue of the divinity continually residing with it,—infallible because of the continually abiding presence of the Holy Ghost. This is the true question, though neither Mr. Fraser, nor Protestant controversialists in general, have the honesty thus to state it. This question in fact resolves itself into these—Was Jesus Christ, the Son of God or an impostor?—are His promises to be accepted as the words of unerring truth, or as the glittering tinsel with which the artful schemer lures his silly votaries to destruction? We know that if the Christian records be true, there was such a super-naturally assisted authority on earth *once*; and that, if the promises of Christ be something more than an idle lie, there must be such a super-naturally assisted authority on earth *to-day*; for He promised that the Paraclete should abide with His Church *for ever*; and where the Paraclete, the "Spirit of Truth," is, there also must there be an "infallible," because a "divinely" assisted, "authority." As the whole of Mr. Fraser's argument went to disprove the possibility of a "human authority," and of a "human infallibility," in matters of religion—and as we do not contend for, as we do not even admit the possibility of such an "infallible human authority," we do not think it necessary to take any further notice of this part of his argument.

We will merely notice in conclusion, one argument which the lecturer ostentatiously brought forward, as if it were a grand new discovery—as if it had not been adduced, and refuted, scores of times. The argument in substance is—that it is impossible to prove an "infallible authority," because it is impossible to assert the infallibility of the apprehended object, without at the same time asserting the infallibility of the apprehending subject. If this argument be good for anything, it only proves again that all Faith is impossible; if this doctrine be true, then must it be impossible to assert the infallibility of God, for, according to Mr. Fraser, man cannot assert the "infallibility" of another person without, at the same time, and by the same act, asserting his own: neither can Mr. Fraser affirm infallibility of the book which he calls the Word of God, without thereby affirming himself to be an "infallible human authority."

Reason, would we say to Mr. Fraser, can infallibly convince us of the infallibility of an authority, or else all Faith, all Revelation, would be impossible, for in her own domain, reason is infallible; to deny this is to deny the possibility of all knowledge, as well as of all Faith. Reason taught the disciples to recognise the infallibility of Christ as a teacher—no man, they argued, could do the mighty works which Christ did, if God were not with Him; thence they concluded to the divine commission of Christ, as a teacher; and from His divine commission they logically concluded to His infallibility, without by any means asserting their own infallibility. Just so do Catholics, without claiming infallibility for themselves, prove the infallibility of the Church. From history they prove her commission from Christ to "teach all nations;" and from that commission they conclude that Christ—in so far as He was able—gave to His Church all that was requisite to enable her to fulfil that commission of teaching. Now reason assures us that the first requisite of a teacher is, that he shall be infallibly certain on those points which he undertakes to teach, otherwise his teaching is worthless: reason therefore convinces us that—in so far as He was able—Christ did endow His Church with the essential requisite of infallibility; and thus, just by the same mental process as that by which the Apostles arrived at the "objective certainty" of Christ's infallibility as a teacher, do we Catholics, at the present day, arrive at the certainty of the "infallible authority" of the divinely commissioned Catholic Church; and we do this without thereby asserting our own infallibility, or asserting the infallibility of reason in matters that transcend reason.

Mr. Fraser would find no difficulty in admitting the asserted "infallibility" of the Catholic Church, were it not that like all other Protestants, he is loth to admit the "supernatural" in religion. With him, and his co-religionists, Christianity may have been supernatural in its origin, but the supernatural element has long been eliminated—"God died many centuries ago"—is the last word of Protestantism—or if living, He heeds not what passes below. He seeks not what becomes of that Church which He founded in his blood. Calmly content in the contemplation of his own perfections, like the God of Epicurus, Christ has no time, or no inclination to bother himself with the affairs of the Christian Church; He gave her a shove at starting, beheld her progress with interest for a little while, but weary of her, perhaps unable to support her, He has long left her to go to market on her own hook. Whilst she was a minor, Christ may indeed have watched over His Church, but she is of age now, big enough and ugly enough to take care of herself; thus no longer needing the parents' helping hand, that hand has been withdrawn. This, though unexpressed, is the general notion that Protestants entertain of Christ's dealings with the Church; it is just because they have not, cannot have, Faith, that they cannot believe His promise to be with His Church "all days;" for it is only by denying Christ's presence with His Church—it is only by asserting that that Divine presence has been withdrawn, that they can consistently deny her "infallibility." Like Infidelity—like carnal Judaism, Protestantism denies the Immanuel, or God with us, and has therefore no more claim to the title of Christianity, than Infidelity or Judaism.

We have received a communication from a gentleman resident in Upper Canada, complaining of the disgraceful conduct of our Canadian Ministry in remitting the sentence of "death" so justly pronounced upon the Robertsons, the brutal murderers of the Indian "Corn-stalk," and which sentence ought to have been carried into execution. We have already expressed our disgust at the abuse which our rulers make of the royal prerogative of mercy, and have complained how in practice it has degenerated into a license for ruffians to cut throats with impunity. Surely such a cowardly set of officials as we have got the world never saw; however, it is no use abusing them, the only feeling we have towards them is that of unmitigated contempt.

Our correspondent is of the same opinion, and gives a sad picture of the moral state of his district. "The law is a dead letter, and the sooner it is repealed the better. There is nothing but a continuation of the worst crimes here, since the fate of the Robertsons." No wonder—when such scoundrels are allowed to cheat the gallows, a premium is offered to crime—he continues, "I have only to add that if the Government will not adopt some efficient measures to prevent a repetition of the outrages committed in this section of the country, the people will be under the necessity of organising themselves into a 'Protective Society,' the local authorities being, as at present constituted, insufficient to protect life and property."

Yes, there is no help for it; if government will not do its duty, if it is afraid or too weak, to fulfil the chief end for which it was constituted, the people will be obliged to take the administration of the laws into their own hands. It is a disgrace to a community—it is an outrage upon society, when the convicted murderer is allowed to live; die he must, by the laws of God and man, and if not by the hands of Jack Ketch—then, sad as the alternative is—by the hands of Judge Lynch—and to this pass the people of Upper Canada will soon be driven, by the cowardice of the government, who basely yield to a whining, mawkish, cant about the inhumanity of hanging the murderer. Well, if the government won't hang him, the people must; for bad as Lynch law is, better, as we said once before, better by far have Lynch law than no law at all.

Our correspondent, who gives his name, and who, from his situation, was well acquainted with all the particulars of the trial of the Robertsons, adds—"that it would be well if the petition in their favor could be ferreted out, in order that the public might see what Mr. Sheriff Ruttan and his associates have stated to his Excellency the Governor General;" he also assures us that Mr. Notman, who was the Crown officer, stated that Judge Draper gave it as his opinion that there was no hope for the convicts to have their sentence mitigated—"as he should report to his Excellency not to do so." This matter should be looked into.

It becomes our painful duty to record the death of Judge Duvernay, Esq., Proprietor of the *Minerve*, which took place on the 28th ult., at a quarter to 8 p. m. Few men have entered editorial life at so early an age as Mr. Duvernay, nor more uniformly enjoyed public esteem throughout his entire career. He was born at Vercheres in 1799; and in 1817, when only 18 years of age, he started the *Gazette de Trois Rivières*, and subsequently the *Constitutionnel* and *Argus*, in the then flourishing village of Three Rivers; and in 1827 he established the *Minerve*.

In 1837 he was returned to the parliament of Lower Canada for the county of La Chénaille. His parliamentary career was short, though not uneventful. He soon became obnoxious to the government, and was twice consigned to a prison; on his release he was induced to quit his country, but he did not desert its interests; for settling in Burlington, he started the *Canadian Patriot*, in which the cause of Canada was vigorously advocated. On his return to Montreal in 1841, he revived the *Minerve*, which has maintained a high rank among the political press of Canada.

The funeral, which took place on Wednesday, was attended by the Mayor and many of the members of the Corporation, the members of the St. Jean-Baptiste Society—of the Canadian and National Institutes—of our Charitable and Benevolent Societies, and a large concourse of our most respectable citizens.

CATHOLIC INSTITUTE.

We have been requested to give insertion to the following resolutions lately agreed to at a meeting of the Catholic Institute at London, Canada West.—We fully agree with the complainants, that religious opinions should not be allowed to operate to the exclusion from any office of trust or emolument; but that in the distribution of its patronage, the government should look solely to the fitness of the applicant, without asking any questions about his dogmas, or making any distinction betwixt Catholic and Protestant:—

LONDON CATHOLIC INSTITUTE ROOMS,
October 4, 1852.

Moved by J. Wright, seconded by P. Burke.—"That we regret to have to complain of the great disproportion of the members of the Catholic Church in the several judicial and civil offices in Canada West, and that we are, therefore, of opinion that it is an act of injustice on the part of the Government to make these appointments in such an exclusive manner, and without regard to the just claims of the members of our Church."

Moved by J. Lynch, seconded by H. O'Brien.—"That the Secretary be directed to communicate with the Toronto Institute, and suggest the propriety of making a representation to His Excellency the Governor General and Executive Council, on the existing disproportion of Catholics in the several judicial and civil offices of Canada West that are in the patronage of the Government, in order that the great grievance of the apparently studied exclusion of Catholics from those offices may be remedied."

CHARLES COLEMAN, President.
P. TIERNY, Secretary.

We have not room this week for our remarks in reply to the *Canada Temperance Advocate*.

Our Quebec Correspondent received too late for insertion this week; shall appear in our next.

To the Editor of the True Witness.

MY DEAR SIR,—Your redoubtable adversary of the *Montreal Witness* evidently finds himself in a difficulty, with regard to the wine question. Unable to deny that our Blessed Lord made wine, blessed wine, and gave it to His disciples, and habitually used it as a beverage, he endeavors to get rid of the fatal objection which these facts offer to his fanaticism, by denying that the "greater part of the ancient wines" were wines at all, and he quotes the authority of one Henderson, to the effect that they were "thick inspissated syrups, which were mixed with water before being used, just as raspberry and other syrups are now." We know nothing of this Henderson, who may be looked upon as a great authority in the controversy, but will not certainly be thus regarded by Christians, or scholars; but we will endeavor to see what is the testimony to be gathered as to the character of ancient wines. And first, as to ancient Jewish wines if we look into Gesenius we shall find that the two Hebrew words commonly used to designate wine, and to distinguish it from *must*, on the one hand, and from *vinegar* on the other, are both derived from roots, which signify *boiling up, frothing, or fermentation*; a notion which was attached to the very nature of wine, as a product of fermentation. One of these words is the same with the Greek *oinos*, the Latin *vinum*, and our own word *wine*, all of which carry into themselves the idea of something fermented. The other word employed by the Greeks to denote wine, was *methu*, which was synonymous with that which inebriates; hence Bacchus is called *Methuodotus*—the "giver of wine."

"The sweet wines of Palestine are those most esteemed at the present day, because they are grateful to the taste, very exhilarating, and will keep a long time. They were therefore preferred by those addicted to drinking, and commonly selected for the tables of kings."—(Paxton's Illustrations.) The Prophet Joel hence mentions as emblematical of prosperity, mountains dropping down new, or more properly, sweet wine—(iii. 18.) That these sweet wines were intoxicating appears from the Prophet Isaiah—"I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine."—(xlix. 26.) Micah, in denouncing judgments upon the people, threatens them with the loss of this wine, as a punishment—"Thou shalt tread the vintage of sweet wine, but shalt not drink wine."—(vi. 16.)

The ancient wines are said to have mingled with water for drinking, but that such was not the custom among the Jews appears from the language of the prophet, who speaks of wine mingled with water, as a symbol of weakness and degradation—"Thy silver is become dross, thy wine mixed with water."—(Isaiah i. 22.) Therenot remarks that the people of the Levant, at the present day, unlike those of Western Europe, never mingled water with their wine at meals, and the author above quoted says, that while the Greeks and Romans, by *mixed wine*, understood wine diluted with water, the Hebrews, on the contrary, meant by it, wine made stronger and more inebriating, by the addition of powerful ingredients, as honey, spices, etc., or wine inspissated by boiling it down to two-thirds or one-half the quantity—myrrh, opiates, and other strong drugs being added.

To this it may be added that the wine mentioned in the New Testament Scriptures is equally spoken of, as something inebriating; and not to quote from the writings of St. Paul, we may notice that on the great day of Pentecost, the Holy Apostles, speaking in unknown tongues, were charged with being "full of new wine," i. e. were intoxicated from having drunk their fill of it, a charge which St. Peter repelled as unreasonable, seeing it was then but 9 o'clock in the morning.

With regard to the nature of the modern wines of Palestine, I shall cite the authority of the Rev. Edward Hitchcock, D.D., President of Amherst College, in the United States, and at once a learned Protestant Divine, and an accomplished chemist; he is moreover, well known as a most able and zealous advocate for temperance. In order to settle this very point now in question, he obtained through some American missionaries in Palestine, pure specimens of the ordinary wines of the country, and submitted them to accurate chemical analysis. His results appeared in the "American Journal of Science," for April, 1844. "Two wines from Mount Lebanon contained from 11 to 15 per cent. of alcohol; and a wine from Hebron, 'probably not far from the valley of Eschol,' of old renowned for its grapes, contained 19 per cent.; while another wine from the same locality, so sour as to 'pass for tolerably good vinegar,' still contained 15½ per cent. That of Hebron 'had the taste of strong Madeira wine;' while those of Lebanon were dark-colored, sweet, astringent, and quite thick. Dr. Hitchcock remarks, that in this case the grape juice had been 'partially boiled down before it was allowed to ferment, as was we know formerly practised, and is still done on Mount Lebanon, according to Mr. S. Buckingham.' Other eastern wines he found to contain from 13 to 19 per cent. of alcohol. The purest Sherry and Madeira wines, it may be remarked, contain from 18 to 22 per cent. of alcohol; and the wines of Bordeaux, about 11 per cent. The wine of Mount Lebanon having the alcoholic strength of claret, the learned Doctor remarks, is a sample of wine which had been boiled down before fermentation; this process of fermentation he asserts will not be arrested unless the juice is boiled down to the thickness of honey. 'Such was sometimes the case among the ancients. The inspissated juice of the grape was rather regarded as honey, and so it is called in the Bible, and is at the present day a very common article in the Eastern world; but so far as I can learn, by inquiring of several missionaries, it is not called wine, but is rather a substitute for our honey, or molasses.'

The same word is used by the Sacred Writers of the Old Testament to denote both "honey of bees, and honey of grapes;"—that is—must boiled down to the consistency of a syrup.

It is well known that the ancient people of Palestine used, as the Eastern nations do at the present day, the skins of animals as wine-vessels, and allusion is made in Holy Writ to the fact, that new, and not completely fermented wine, would burst old wine skins. Dr. Beck remarks in this connection a well known fact, that when an alcoholic liquor is enclosed by a bladder or animal membrane, the water passes through the pores, and evaporates, while the alcohol remaining behind, the liquid grows stronger; and he points out that a similar process would cause the wines, thus preserved, to become much stronger by age.

But this evidence will, I think, be satisfactory to every reasonable mind, as to the nature of the wines of Palestine; and we may turn to those of the Greeks and Romans. From the meaning which they attached to the phrase, "mixed wine," it might be imagined that their wines were different. I have, however, shown that the names of the liquid signify that which is fermented and inebriating; and the testimony of their writers to the effects of wine are conclusive as to its character. Hear Lucretius—

"Cum vini vis penetrat,
Consequitur gravitas membrorum, propediuntur
Crura vacillanti, tardescit lingua, anhelat mens,
Nant oculi; clamor, singultus, jurgia giscunt."
—J. 3, v. 475.

"When a man is overcome by the power of wine, his limbs become heavy, his legs stagger under him, his speech is slow and thick, his eyes swim with water; he is beside himself, and hiccups, bawls, and quarrels."

A most graphic picture of the effects of intoxicating liquors. And again, Horace alludes to another effect of wine in the 21st Ode of the 3rd Book—

"Tu sapientium
Curas, et arantum jocos
Conciliis regis Lycei."

"You, oh joyous Lyceus! (Bacchus) reveal the secret counsel of the wise," &c.

And so on the whole Ode. Again, Juvenal speaks of the German soldiers who, even when "drowned in wine, staggering, babbling, were so valiant as not to be easily conquered." The Roman writers always indeed speak of wine as something inebriating, and hence under the Roman Republic, it was forbidden to a woman to drink wine under heavy penalties; the odor of wine in her breath was considered as evidence against her. Plato forbids children to drink wine before the age of ten years, and to any one to get drunk before the age of forty, after which he recommends wine at feasts, as giving health, youthfulness, and gaiety to old men. He recommends that it should be used but moderately when going to war; and that the magistrate about to exercise his functions, should abstain from its use; he also mentions many other occasions when wine should be avoided, as likely to prove injurious to our own interests, and to future generations. It is needless to remark, that all the language of these writers of antiquity clearly shows that the wines known to them, were intoxicating liquors, and that it becomes simply absurd if we suppose, like the *Montreal Witness*, that they refer to unfermented syrups, which, as we have shown, were never spoken of as wine, but always as honey.

I remain yours truly,
HERNIES.

PUBLICATIONS RECEIVED.

"RISE AND FALL OF THE IRISH NATION," by Sir Jonah Barrington, Member in the late Irish Parliament for the Cities of Traan and Clogher.—D. & J. Sadlier, Montreal.

This is a new, and handsomely got up edition of Sir Jonah Barrington's well known, and highly esteemed history of the fortunes of the Irish Nation, during that short but eventful period which elapsed betwixt the gallant rising in arms of the "Volunteers," and the consummation of the misery and degradation of Ireland, by the infamous Act of Union, which robbed Ireland of her Legislature and her nationality, reduced her nobles to want, her people to beggary, and blotted her name from amongst the nations. How that accursed Union was brought about; by what arts of treachery, cruelty, and oppression in the ruin of Ireland was consummated, is here told, in the language of the statesman and the patriot.

"THE GOOD COOK"—Containing 800 Receipts.—D. & J. Sadlier, Montreal.

An invaluable guide to the good housewife, and the Epicure's Manual. The mere reading of these "Receipts" is better than a bad dinner any day.

REMITTANCES RECEIVED.

Quebec, M. Euright, £5; Osnabreck, John Roddey, 6s 3d; Edwardsburgh, D. Graham, 6s 3d; Aughnacloy, Ireland, Rev. C. O'Brien, 12s 6d; Hungerford, P. Casey, 6s 3d; Alexandria, D. McPherson, £1 1s 3d; St. Raphael, Very Rev. J. McDonald, 15s; Dundee, A. Chisholm, 6s 3d; Lachine, O. Henigan, 6s 3d; St. Marie, J. Blake, 6s 3d; Pointe Claire, Rev. E. C. Fabre, 6s 3d; Haily, T. Daly, 12s 6d; New Palseley, J. McGoldrick, 6s 3d; Belleville, Rev. M. Brennan, £1 5s; St. Hyacinthe, M. Buckley, 12s 6d; Rev. Mr. Gravel, 12s 6d; St. Anne de la Pocatiere, Rev. J. A. Bourret, £1 5s; Hamilton, J. Stevenson, Esq., 3s 3d; Picton, Rev. Mr. Lalor, 15s; Tignish, P. E. L., Rev. P. McIntyre, £2; Frampton, Rev. M. Kerrigan, £1 10s; Danville, T. Donegan, 12s 6d.

Birth.

In this city, on the 25th November, the lady of Mr. H. L. Sharing, of a daughter.

Married.

In this city, on the 22d ult., in the Parish Church, by the Rev. Mr. Connolly, Miss Caroline Brown, to Mr. Wm. Kelly.

Died.

At Hawkesbury Mills, after a few days illness, on Thursday, the 18th ult., Thomas Nugent, Miller, a native of the County Armagh, Ireland, leaving a wife and five small children to mourn his loss.