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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 6, 1854.

#### PROVINCIAL PARLIAMENT.

The proceedings during the past week have not been of much interest to the Catholic; and on Wednesday, for want of something better to do, Honorable members started on a pleasure trip to the Saguenay, Government having placed two steamers at their disposal. The House is adjourned to the 10th instant.

The elections in Upper Canada have hitherto gone off in favor of the Coalition Ministry; and it is expected that all its members will be able to secure their seats. Until these elections are over, we cannot expect that the Government will bring forward its great measures. We have reasons to hope, from the honest straightforward conduct of the Ministry, on the Lower Canada Normal School question, that it is prepared, in spite of the ravings of a few miserable demagogues and fanatics of the G. Brown class, to render an ample measure of justice to the Catholics of Upper Canada. Any Ministry that does this is entitled to the support of Catholics; any Ministry that does not, should be opposed. We trust that the present men will, by their conduct, put it in the power of honest Catholics to tender them a hearty support, as the friends of "Freedom of Education."

#### THE IRISH BAZAAR.

We must beg to remind our readers that the Ladies of Charity of St. Patrick's congregation will open their Annual Bazaar in the St. Patrick's Hall, on Monday next. It is scarcely necessary to say that this is one of our most excellent charities, being for the clothing and maintenance of destitute children. Never was there a time when the charity of our people was more required on behalf of the "St. Patrick's Orphan Asylum." The fearful mortality of the past season has filled the house to overflowing with poor, helpless children, whose parents fell victims to the ravages of the cholera. The price of provisions has been, and still is, very high; so that, with all the rigid economy of the excellent Sisters who have charge of the house, the outlay is, and must be very heavy. There are, at present in the house close upon 150 persons, wholly depending on the charity of the faithful. We are just at the opening of an inclement season, provisions of all kinds are, as we have said, very dear, and winter clothing has to be provided; the Bazaar is the main dependence for all this. The ladies are quite willing to do all they can; they do not spare themselves—let us do our part. If any one is tempted to exclaim against the "annoyance" of being asked to contribute, let him remember the 150 inmates of the Asylum, with a vast number of children attending the schools of the Christian Brothers and the Congregation Nuns, clothed during the winter by the Ladies' sewing society. Remembering all this, we must all make up our minds to do what we can to help on the good work. Gratitude demands this of us, since God has seen fit to spare us through the fatal summer just past.

#### THE TEMPERANCE QUESTION.

It will not be for lack of discussion, both in, and out, of Parliament, if this great question be not speedily and satisfactorily settled. We have already two or three measures before the House, introduced by friends of the Temperance cause; and the provisions of which, if they could only be carried into execution, would certainly effect the end proposed—that of putting an entire stop to the sale and use of alcohol-containing beverages. Alas! though it is easy to pass laws, it is very difficult, often impossible, to enforce them.

In what form, under what pretence, and to what extent, Legislative interference with the liquor traffic is prudent and advisable, with the view of diminishing the evils accruing from intemperance, are amongst the most difficult problems of the day; of which, of course, almost every man has an infallible solution of his own to offer. Unfortunately, the problem is as far from a satisfactory solution as ever.

First, we have the solution propounded by the "Maine Liquor Law" men—to whom we must award the praise of consistency, and of carrying out their principles to their legitimate consequences. Grant indeed their premises—admit that wine is evil—brandy and water, whether "hot-with," or "cold-with-out," a snare—and small beer, an abominable thing—and there is no logical means of opposing their arguments in favor of an absolutely prohibitory law; of a law which shall treat the sale, manufacture, purchase, or use of alcoholic beverages as a felony, to be visited with the utmost rigor of penal legislation. But, as Catholics, we cannot accept the "Maine

Liquor Law" man's solution; because, as Catholics, we are compelled altogether to repudiate his premises. We cannot call wine, evil; and what is false (morally) of wine, is equally false of all other alcoholic beverages, from lordly Cognac, to the poor creature small beer. We cannot, as Catholics, condemn the use of wine as a beverage, as sinful, or the traffic as infamous. "God forbid," says St. John Chrysostom—arguing against the "Maine-acs" of his day—"God forbid; for these are the teachings of heretics."—*Ad pop. Ant. Hom. I.* And, continuing his Homily on his text—*1 Tim., v. 23*—the Father observes, as if in anticipation of the arguments commonly used amongst certain heretics of the XIX. century:—

"This passage is useful against those heretics who rail at some of God's creatures" (the Manicheans).—"For if wine were amongst things forbidden, Paul would not have permitted, and recommended, its use. Nor against these heretics only is this passage useful; but against those weak brethren as well, who, seeing many brutifying themselves with drunkenness, calumniate therefore the fruits given by God—saying, 'let there be no wine.' To these we say, 'let there be no drunkenness. Wine indeed is from God; but drunkenness is from the devil; not wine, but excess in wine, causes drunkenness. But thou neglecting to punish and correct the sinner, overwhelmed thy Benefactor with insults.'"—*Ad pop. Ant. Hom. I.*

Still in the XIX. century, the Church believes and teaches, as she believed, and taught by the mouths of her Fathers, in the IV. and V. We cannot therefore, consistently with the teaching of our Church, call wine evil, or condemn its use, or the traffic in it, as sinful; we cannot therefore, as Catholics, accept the solution of the "Temperance question" propounded by the "Maine Liquor Law" men.

Then we have another, or rather a modification of the former, solution; of which the principle is, that the State, as supreme guardian of the morals of the community, is competent to regulate, and restrict, if not altogether to prohibit, the sale of alcohol-containing beverages. The propounders of this solution differ more in degree, than in kind, from the Maine-acs; they do not go so far as to call wine, evil, or to denounce its use, or sale, as actually sinful; but would be content with imposing such legal restrictions upon its sale and use, as should, according to them, prevent the evils which proceed from its abuse, or excessive use. Specious as this solution may appear in theory, in practice it has invariably been found, not only worthless, but positively injurious.

Without discussing the right of the State to assume any exclusively moral jurisdiction, we may admit the fact, that, to a certain extent, and within certain limits, the State has the power to regulate the liquor traffic. By an Act of Parliament, by a stroke of the pen, it can at once put a stop to the licensed sale of spirituous liquors; but here, unfortunately, its regulating and restricting power ends; for it is utterly impotent in the face of the unlicensed traffic—a traffic, which, in the opinion of many, is more injurious to the community than the other, or licensed traffic. The moral, or rather the religious, condition of the community remaining the same, the only effect that legislative restrictions on the liquor traffic can possibly have, will be to transfer the trade from the hands of the open and licensed dealer—over whom it is possible to exercise a strict Police surveillance—to those of the unlicensed and secret dealer, who is also generally a receiver of stolen goods; but the actual quantity of liquor sold and consumed will remain about the same. This, the history of the liquor laws in England and Scotland, since the commencement of the last century—and to the positively injurious effects of which, the "Maine Liquor Law" men confidently appeal—abundantly prove. It is true that—human nature remaining unchanged—neither prohibitory nor restrictive laws ever have been, or ever can be, enforced; but of the two, the former are assuredly the more logical, and perhaps the less mischievous in practice.

There is still a third solution—the principle of which, is, to treat the liquor traffic as any other traffic, from which the State has the right to raise a revenue, and over which it has therefore the right to exercise a fiscal and Police, if not a purely moral, control. According to this theory,—as the State, by means of these fiscal regulations, not only receives an addition to its exchequer, but, at the same time, and by the same act, secures a lucrative monopoly to those whom, upon payment of the duty or tax, it releases from the unnatural restrictions which, for purely financial purposes, it imposes upon the liquor traffic—so also, as a set off against the exclusive advantages conferred upon the licensed dealers, it has the right to impose upon them, and their places of business, certain Police restrictions and regulations, from which its other subjects, not enjoying the same advantages, are properly exempt. Here, according to this theory, is the occasion for legislation, or State interference with the liquor traffic; and in this manner can it be exercised with the greatest advantage to society, without imposing upon its advocates the necessity of asserting Manicheism with the "Maine-acs"—or of violating the fundamental principles of political economy, which teach that the State has not the right—or rather that it cannot, without prejudice to the interests of the community—impose any restrictions upon any branch of traffic, not essentially evil, or *malum per se*, except for the purpose of raising a revenue.

Were this principle once fully recognised, and fairly acted upon, it would not, perhaps, be difficult to ensure, from wise, stringent, and rigorously enforced Police regulations, the full amount of protection which, of itself, the State is able to afford against the evils of drunkenness. For, firstly, we must remember—that the power of the State over moral evils is very limited for good—and, secondly, that the abolition of drunkenness, must be brought about by the reformation of the individual drunkard;

which again must be effected, more by moral and religious, than by political, agencies. It is, in short, rather upon the Grace of God, than upon Legislative enactments, that we must rely; and, in the long run, it will be found that the Church with her Sacraments is more likely to work out a true solution of the great "Temperance question," than Parliament with any quantity of Liquor Law Bills. The latter may indeed, and in so far as it is able, should, assist the other in effecting this greatly to be desired object; it is with this view, that the following petition, which we translate from the *Minerve*, is about to be presented to our Provincial Legislature:—

"To the Honorable Members of the Legislative Council of the Province of Canada.

"The undersigned—friends of temperance, and residing in the district of Montreal—have the honor of representing to your Honorable Council—

"That it is with feelings of gratitude that the friends of temperance have witnessed the exertions of the Legislature to check the disorders springing from the immoderate use of intoxicating liquors—and to encourage the efforts of the Temperance Societies.

"That the Law passed by the Legislature in 1851, has greatly contributed to this end; and, thanks to the zeal of the friends of Temperance, we see many districts from which are entirely banished those places where citizens, too weak to resist their passions, hastened, in order to drown their senses, to ruin their faculties, whilst wasting their substance, and squandering the resources of their families. Still, in spite of the pains with which the Law was drawn up by zealous and enlightened men, it appears to your petitioners that some amendments might be introduced therein, in order to prevent many violations which it is unable to meet. Thus we find no effectual means of preventing the sale of intoxicating liquors without a license; no punishment decreed against the drunkard, no surety for the family.

"The requirements of the law for granting licenses are evaded; whilst there is no provision for punishing frauds resorted to for obtaining a license. Citizens are unable to authenticate the regularity, and legality of the signatures affixed to certificates granted to tavern keepers—many of which signatures are not authorized by the law; and yet, upon these certificates, are licenses granted, which cannot subsequently be retracted.

"The security required of the applicant for a license does not seem to be sufficiently high, or well assured.

"Your petitioners, then, humbly submit, that, in these circumstances, it appears advisable to amend the Statute in question, by introducing therein provisions with the view of remedying the defects above mentioned.

"Your petitioners, therefore, pray your Honorable Council to take into consideration what is represented here above; and to adopt such measures, as, in its wisdom, it shall deem best adapted to put a stop to the abuses resulting from the liquor traffic.

"And your petitioners will ever pray," &c.

We laid before our readers a few days ago a faithful account of a fiendish assault made late one night in the streets of Quebec, upon a Missionary of the holy Protestant faith, in which the hat of that worthy was actually knocked off his head by some person—unknown to ordinary mortals—but in whom the clear-sighted conductors of the Protestant press detected at once a Papist—perhaps a "Jesus in disguise"—and an emissary of the bloody-minded Pope of Rome. Scoffers have indeed asked—What was the holy man doing out in the streets so late at night? and have assigned causes, which we certainly shall not repeat, for the mishap which befell his hat. But to these we scorn to listen; being satisfied that the Rev. M. Pepin, the owner of the ill-used hat, and the author, or reputed author, of a little book now before us, is a Saint, and no mistake; a "brand snatched from the burning;" and a chosen vessel to carry the blessings of the pure religion of the Bible to the thousands, and tens of thousands of his benighted Popish countrymen, still sitting in the darkness of death, and in the bonds of sin.

It is for this purpose, and with this object in view, that M. Pepin, "who was for more than 40 years a member of the Papal Church," presents his countrymen with a short sketch of his life, "embracing an account of his Conversion, Trials, &c., Persecutions in turning to the PURE RELIGION OF THE BIBLE"—together with a portrait of the author, and an "introduction by the Rev. George Taylor, of the *Michigan Annual Conference of the M. E. C.*," who, having assisted at the throes of the new birth of our illustrious convert, has also taken it upon him to usher to the world the first fruits of that wondrous change. It is under his auspices, and with the sanction of his name, that M. Pepin's Memoirs are given to the public.

The Rev. M. Taylor takes the precaution—unnecessary, surely!—to inform us that, the work in question is not—as too often is the case—"an arrangement of conjured up fabrications"—but that it "contains a true relation of facts as communicated by M. Pepin to his pastor and the church, during the first year of his conversion;" and of course before he (M. Pepin) could have learned from his brethren of the M. E. C. faith, the art of stringing lies together, or of mixing up the cant of the conventicle with the obscenities of the brothel, for the especial delectation of the Protestant evangelical palate. M. Pepin, though "snatched from the burning," is none of your ordinary "brands," but altogether a very superior article.

To be sure, the sceptic, or worldly who has never experienced within himself the workings of vital godliness, might feel inclined to criticize, not to say doubt this guarantee given by the Rev. Mr. Taylor for the trustworthiness of M. Pepin's narrative; he might also, being in the gall of bitterness, almost fancy that the indorser of M. Pepin's paper, required an indorser himself. Far from us be any such profane thoughts; but still—we cannot but avow it—we have hitherto failed in every attempt to reconcile certain of his statements with one another; as for

instance, the statement at p. 69, to the effect that M. Pepin "is but very imperfectly acquainted with the English language—whilst he speaks only in a broken manner"—with the style of the book itself, which, if not elegant, is certainly far from inaccurate or ungrammatical, and betrays such a perfect familiarity with the English language on the part of the writer, that, but for Mr. Taylor's assurance to the contrary, we would have sworn that it was not written by a French Canadian at all, but by a native—perhaps by a minister of the "M. E. C."—long accustomed to denounce the abominations of Romanism in choice Anglo-Saxon. Besides, many, nay, most of the narratives do look wonderfully like old acquaintances; touched up a little, here and there, but still so like, that it is difficult not to believe that they are the same.

M. Pepin, it seems from this book, was a carter by trade, and a French Canadian Papist by birth. Upon his young mind and heart, particular pains were taken to engross an exalted veneration for the priests, and for all the services and duties of religion. For nigh 40 years did M. Pepin remain in this awful and idolatrous state, during which he wrestled repeatedly with the spirit, and during the intervals drove his cart. He was, indeed, a model unto all men; and, if his own account may be relied upon, he was as near perfection as it is given to earthly carters to be. Blameless in life and conversation, he carried his devotion to such a pitch that, on one occasion, having been requested to draw a load of bricks for a Methodist chapel, he sternly refused the proffered "quarter," and in his Popish zeal "declared that he would not help to build the devil's church."—p. 8. This interesting anecdote was related by M. Pepin himself, after his conversion—when giving an account of his experiences, and of the "wonderful dealings" &c.—at a love-feast in Detroit. Since then, he has been looked upon by the old women as a miracle of grace; and advanced professors have not hesitated to liken him to a Paul holding the garments of the men that stoned Stephen. But to come back to M. Pepin's experiences of the evils of Popery.

He was never regularly baptised, it would appear, as Christians should be baptised—with water; but, as we learn from the index, "with oil, salt and cream." His experiences of the other Sacraments of the Romish church—which is the Mother of all Abominations—were still more extraordinary. When about ten years of age he was expected to make his first Communion:—

"One circumstance connected with these proceedings was in itself so ludicrous that it rendered the whole service both disgusting and contemptible. An order was issued by the Priest that the head of every boy should be shaved of its hair, as close as the sheep is shorn of its wool, and in this condition we received our first communion. I shall ever remember my disappointment and affliction; I had looked forward to that day with no small degree of interest and pleasure; but by this circumstance, every sensation of veneration fled from my heart. I thought we looked more like so many monkeys than human beings—indeed I was so ashamed that I felt indignant."—pp., 29, 30.

Whether we are to conclude from this, to the corruptions of the Romish Church, or only to the simple fact, that Master Pepin was a very dirty little boy—"pauillera"—we are left at a loss to determine; we feel inclined, however, to adopt the latter hypothesis. But our hero suffered severely throughout his whole Popish career: with him, the time of preparation for receiving the Sacraments of the Church was ever a period of intense suffering. For instance, it was thus he was "got up" for his Confirmation:—

"During my preparation for Confirmation with my fellow youths, I was frequently conducted to the church for penance, where, for hours together we knelt upon the bare floor, counting our beads, and kissing the pavement. On one of these humiliating occasions, having grown weary by the fatiguing exercise, raising myself from the floor, I enquired of a lad by my side, if he supposed the girls were nearly through confessing. One of the priests, observing it, approached me in great rage, seized me by the arm, snatched me in the face with the palm of his hand, and with severe violence prostrated me on the floor, commanding me to continue my penance."—p. 21.

We cannot follow our hero throughout his career. Suffice it to say that his hair grew again—we hope he combed it occasionally—that he grew up a zealous and bigoted Papist—married—went to Detroit—joined a Protestant Temperance Society—detected his Bishop in the act of introducing a barrel of beer into his house—insulted the Bishop in consequence—for whom, nevertheless, as for his only spiritual guide, his respect continued; and suffered indescribable mental anguish and solicitude. One day, in a store, on the counter, he saw a book in the French language; he borrowed it, read it, and at last determined to show it to his Bishop, in the hope, that as the book was a good book—and had got the "religion of the Sons of Temperance in it"—the Bishop might recommend it to the people:—

"So I hastened away to the Bishop, showed him the book, and began pointing out its excellencies, when to my surprise, he professed to have been for a long time acquainted with it, condemned it in unmeasured terms, as the very worst of books, and demanded that it should be returned to the owner immediately."—p. 42.

This book was the New Testament!!!

We have some faint recollection of a very similar legend as told of Luther; but there is, we think, despite of its want of originality, a certain quaintness, or *naïveté* in this anecdote of M. Pepin, which makes it worth preserving.

Well; M. Pepin restored the wonderful book to its owner, but shortly afterwards bought another of a colporteur at Amherstburg; and, "before he had availed himself of the benefits of the confessional for the sin of this purchase"—p. 43—a Mr. Marcy, another pedlar, sent him a whole Bible. Our hero set to work reading; soon found himself fairly bothered, and knew not where to seek counsel. So