

question of theology, would have spared us the necessity of combating the dangerous heresy—that alcohol in any form is *malum per se*. They might have argued that, though the use of alcoholic beverages, and consequently their manufacture and sale, are not evil, and therefore perfectly lawful, yet, the abuse of such beverages is the inevitable consequence of their use; and that the State having the right to put a stop to that abuse, the State had therefore the right to prohibit the use, as the only means of putting a stop to the abuse. To this we should have replied by asserting that the general principle—that the State has the right to prohibit the use of that which it is perfectly legitimate to use, because of the abuse, which is the inevitable consequence of that perfectly legitimate use—is false, because if logically and consistently acted upon, it would lead to conclusions from which its proponents would themselves recoil. No principle is worth a straw which does not admit of universal application: there can be no compromise, no *via media* in truth, nor can a true principle ever be carried too far; there can be neither more nor less in truth, for truth is absolute. Now, if, as a general principle, the State has the right to prohibit the use of that, which though perfectly legitimate, is always, as an inevitable consequence of its use, abused, it would follow, as a logical consequence, that the State has the right to prohibit the printing and sale of books, and put its ban upon the freedom of the press, because that freedom must inevitably degenerate into license. Bad books, blasphemous, heretical, and obscene publications are, to say the least, as injurious to society—have caused as much evil upon earth—and sent as many souls to hell—as the abuse of alcoholic beverages; nor is it possible to prevent entirely their sale or publication, without prohibiting the printing and traffic of all books. Will our Protestant brethren then prohibit printing, and place an interdiction upon the freedom of the press? No, indeed; if wise they will call upon the State to punish the license, or abuse, of the press, but they will deny the right of the State to prohibit its use. The reason of this is obvious—because man is not God, and cannot do the work which God in His inscrutable wisdom has reserved unto Himself. Still, the wheat and the tares—the use and the abuse—will grow up side by side; man cannot separate them, nor can they be entirely separated until the great day of harvest. But man is loth to acknowledge his impotence; he is too proud to admit that there are evils beyond his control; and he flatters himself, that with a little rubbing up here, and a little felling down there, he will at last be able to bring the great machinery of the universe into capital working order. It is a pity that these men were not consulted at the creation; they might have saved the Creator a world of errors.

With the following letter from "Sacerdos," who, we are authorised to state, is a Canadian ecclesiastic, and who writes "advisedly," we would fain conclude the discussion of the "Maine Liquor Law" question. We argue not for argument's sake, but for the sake of asserting a great principle, which our opponents, actuated by the best motives as we have often admitted, but who unfortunately allow their zeal in a noble cause to outstrip their discretion—have too often overlooked. It is enough for us to have asserted the Catholic principle, and to know that our conduct in so doing has been approved of by those whose approbation we chiefly seek to obtain. Our correspondent wishes us to preface his communication with the deprecatory remark, that—being a Canadian, he cannot be expected to write "*Comme un Anglais*."—a perusal of the correspondence will show that all apologies are unnecessary:—

To the Editor of the True Witness.

MY DEAR FRIEND,—I was not a little amused, in perusing the *False Witness* of the 15th inst., to meet with such sentences as these: "the Bishops of Montreal and St. Hyacinthe declare that our non-Catholic doctrine is by far the best, and ought to be adopted"; "the Catholic Bishops of Montreal and St. Hyacinthe are bound to take our part."

As far as impudence goes, I was aware already that the *False Witness* is emphatically the leading paper, but I must confess that I was not prepared for this amount of pharisaical hypocrisy, even from the *Montreal Witness*; really it beats everything.

The question at issue between you and your infatuated adversaries is this:—They, in upholding the "Maine Liquor Law," maintain that "the use of spirituous liquors is evil in itself," and therefore should be completely abolished:—You, in opposing the "Maine Law," do oppose it, principally, on the ground that it implies what its supporters openly profess, viz: that the use, as well as the abuse, is evil in itself." Now, that this opinion, considered as an abstract principle, is wrong, and in fact "is nothing short of *Manicheism*" as you have said yourself, no Catholic will deny, much less the venerable Bishops of Montreal, and St. Hyacinthe,—and it requires nothing less than the barefaced impudence of the *False Witness* to boast that our Bishops declare that this heretical doctrine of his, "The use is essentially evil"—is by far the best, and ought to be adopted; our Bishops declare no such thing. The *True Witness* lays great stress on a certain phrase contained in a petition addressed to the Legislature by 5,000 inhabitants of the District of Montreal, and signed by the Catholic Bishops at the request of the "Central Board of Temperance." This petition prays for certain regulations of police in order the better to prevent the granting of too many licenses, and to check, by means of certain specified penalties, the drunkards and their abettors—at the same time expressing the wish that at some future time a law may be framed for the purpose of abolishing the trade in spirituous liquors, as the only certain means of repressing intemperance.

Hereupon the *False Witness* is bellowing that the Catholic Bishops are siding with him against you, and that they declare that his doctrine is by far the best. Of course, a great cause of joy it would be to this *Witness* of bigotry, and rank fanaticism, if our Bishops would declare his doctrine to be the best; but, poor little fellow, no such happiness shall be ever enjoy.

No Catholic Bishop that I know of, either in Canada or in any other part of the world, has ever subscribed to this heretical doctrine, that the "use of spirituous liquors is in itself evil." Some, amongst them, may perhaps hope, that by abolishing altogether the trade in spirituous liquors, intemperance may be the more easily repressed; but none has ever wished the suppression of the trade because "the use of these liquors is evil in itself." Now, the petition which the *Montreal Witness* endeavors to bring to bear against you, implies no such error. True, it expresses the desire for a complete suppression of the trade, although it does not ask it formally. For my part, I have signed it—(although I do not believe the total suppression of the trade is the only certain means of repressing intemperance, not even the best.)—because I was in hopes that it would be the means of diminishing the number of licenses, and of protecting more effectually good and decent hotels, when and where needed.—That our Bishops have signed it, also under the same impression, I am in a situation to know; I say this advisedly. Hence, I cannot but laugh to scorn the egregious pretensions of your adversary, viz., that the Bishops approve of his non-Catholic doctrine, that "the use of spirituous liquors is in itself essentially evil;" and that "they are bound to take his part against you." How can heretical error, and Catholic truth ever agree? "*Quæ conventio Christi et Belial?*"

In conclusion, my dear friend, if you believe me, you will allow "the son of perdition" to go his own way, with his poor deluded supporters, for well you know, "*auris habent, et non audiunt; oculos habent, et non videbunt.*"

As a staunch and victorious defender of Catholic truth, you have done enough to put your Catholic readers on their guard, in this instance, as in many others. As for the rest, have patience, "*desiderium peccatorum peribit.*"—Believe me,

Your very devoted in Christ.

SACERDOS.

Montreal, Nov. 16, 1852.

To the Editor of the True Witness.

MY DEAR SIR,—I observe that your adversary, the *Canada Temperance Advocate*, in his learned editorial on "Supply and Demand" brings in some allusions to the history of distillation, for what end it is difficult to imagine, unless to display his erudition. He speaks of "the art of distillation of aromatic waters, as probably known to the Greeks, Romans, and Arabs, in very ancient times." Now as this phrase leaves the antiquity of such knowledge very undecided, and as there were Greeks and Romans and Arabs before, as well as after, the Christian era, it were well if he had told us something more definite as to the early history of this art. The distillation of wine was certainly not a novelty to the pious Raymond Lully, (not Sully as the *Advocate* calls him,) of Majorca, who fell a victim to his missionary zeal in Africa, in 1315; for Alexander of Aphrodisias, in the time of Caracalla, in treating upon the preparation of fresh water from that of the sea, by distillation, alludes to a similar process as applied to wine. The eastern origin of all chemical science is well known to those who have investigated the literature of the Hindoos, to whom the Arabs, and probably the Egyptians, were indebted for the greater part of their learning, and we must not be surprised to find farther eastward, evidences of a still earlier knowledge of the art of distillation. Pliny describes the process of distilling tar and vinegar from wood, precisely as practised in England at the present day, and tells us that the product was employed in Egypt to preserve the bodies of the dead. Of this use we have the fullest evidence in the remains of mummies, whose embalment dates from about 1600 years before our era; and not less curious in this connection is the fact, that the cerecloths of a mummy of this date have been found to be marked with the supposed modern preparation, known as "*Indelible marking ink*;" the preparation of this, it is unnecessary to inform the chemist, not only involves the knowledge of the art of distillation, but supposes an advanced state of chemical science.

But all this is *apropos* of a notion of mine, gathered from certain passages in Holy Writ, which is this, that the Israelites knew the art of distillation, and the preparation of strong liquors from the fruit of the vine. Their departure from Egypt was at a later epoch than the one we have just mentioned, and their lawgiver, "learned in all the wisdom of the Egyptians," would have carried with him the knowledge of these chymic arts. To some alcoholic beverage, more potent than the fermented juice of the grape, the sacred writers repeatedly refer under the name of "strong drink"—a cordial to him "that is ready to perish;" but as, at the same time, maddening and deceiving; and in both cases it is spoken of in connection with wine, but distinguished from it. This very probable view, which I throw out for the consideration of the learned in sacred lore, will only be a confirmation of the wise man's assertion, "that there is nothing new under the sun"; and perhaps some zealous "*Maineac*" will be able to show that the famous "*Maine Liquor Law*" originated with the son of Amram, who was but the prototype of Neal Dow,—and that the Hebrew prophet-bards were but the unworthy predecessors of Gough, Jewett, and the *Canada Temperance Advocate*.

Yours truly,

HERMES.

Montreal, Nov. 18, 1852.

DR. BROWNSON ON THE "MAINE LIQUOR LAW."

In his address as President of "Central Naturalization Society" to his fellow-citizens of Massachusetts the learned doctor speaks of this much discussed law as one "which no Catholic free man can honestly support"—He says:—

"The object contemplated by this law may be good, but the law itself is one no Catholic free man can honestly support.—It involves a false and most dangerous principle, that the State has the right to enforce the practice of private virtues which were conceding to the temporal power the spiritual authority of the Church. It involves the ancient Manichean heresy, that evil is a positive principle, and not merely the privation or abuse of good; and, moreover, it violates the right of property, and the liberty of the citizen. It is unconstitutional, as it authorizes the taking of private property for public purposes, without indemnifying the owner. It is but one step in a vast system of sumptuary laws, established by Calvin in Geneva, attempted by the early settlers of the colony of Massachusetts, but which no high-spirited people will submit to, and which no State or despot is powerful enough to enforce. It must fail of its end, for it cannot be executed. Perjury, evasion of the law, ill-will and other disorders have already followed the law, and will continue to follow, if it is not repealed.

"Intemperance is a vice of terrible magnitude, but it is one beyond the power of the State or civil law to cure. It springs

from the corrupt heart of man, and only that which can change the heart and give it power to resist and overcome its vicious inclinations, can eradicate it, or even to any considerable extent, check it. Civil enactments have uniformly failed to make a people moral and virtuous. Never yet did the State legislate the moral out of a single vice, or into a single virtue. For either our reliance is on the Church, the Sacraments, and moral and religious instruction and example, you cannot, then, with any consistency give your support to so unwise, unjust, and inefficient a law as this, '*Maine Liquor Law*.'"

PUBLICATIONS RECEIVED.

"*Relation Abrégée de Quelques Missions des Pères de la Compagnie de Jésus dans la Nouvelle France, par le R. P. F. J. Bressani de la même Compagnie.*"—Translated from the Italian, and preceded by an introduction, and a biographical notice of the author, with a number of explanatory notes, and wood cuts, by the Rev. P. Martin of the Company of Jesus. Montreal, 1852.

The Rev. P. Martin has rendered an important service to his countrymen by introducing to their notice a book so little known, and yet so well deserving of notice. The Rev. P. Bressani, one of the early Jesuit Missionaries in North America, was long a captive in the hands of Iroquois, by whom he was cruelly ill-treated, and on the point of being burnt to death.—Ransomed from the hands of his savage captors by the instrumentality of the Dutch, he lived to return to France, and with his mutilated hands he then composed the work of which the Rev. P. Martin has favored us with a translation. It is indeed astonishing how long these interesting memoirs—interesting to the historian, the naturalist, and the geographer, but, above all, interesting to the Christian and Catholic—have been allowed to remain in obscurity; published in 1653 at Macereta in the Papal States, and containing most important information on the physical and moral condition of the North American Indians, it seems that the copy of which the translator availed himself is, or was, but a short time ago, the only copy on this continent, the scene of the author's labors and long protracted martyrdom. This apathetic indifference to the exploits of the hardy soldiers of the cross, is not flattering to the people of Canada, either as the descendants of Frenchmen, or as Catholics; but we hope that the publication of the work before us will have the effect of drawing attention towards a subject, in which, both on account of their national origin and their religion, Canadians ought to take a lively interest. In reading the "*Relation*" of the Rev. P. Bressani, a Frenchman, or the descendant of a Frenchman, should feel proud of his origin, and the Catholic must feel his attachment to his Church increased, whilst his heart must yearn to see justice done to the soldiers of Jesus, by whom the standard of the cross was planted in the forests of Canada, and whose blood cemented the fabric of the Catholic Church in North America.

The day has gone by when it was thought the mark of an intelligent or liberal mind to speak slightly of the Jesuits. Profligates and infidels, pimps and prostitutes, may revile their memory, and affect to decry virtues, which are as far above the reach of their calumny, as they are beyond their power to imitate; but by all men, who can appreciate the truest heroism, the most exalted courage, courage which never faltered, and which no dangers could appal—or whose hearts can be moved to sympathy by records of zeal indomitable, pure devotion, and ardent charity, the Jesuits will be ranked first, amongst the benefactors of the human race. What though the world hate them? it hated their Captain before them, and the hatred of the world is the surest proof that they are His disciples, for if they were of the world, the world would love its own. What though puny libellers malign them? it is a proof that the powers of hell tremble at them, and that they are dreaded, because of the mighty works which they have done, and will yet do, as much as they are hated for their virtues; we accept the hatred and the dread which our adversaries have of the Jesuits, as the best and noblest homage that vice can pay to virtue, that the enemies of the cross can yield to the soldiers of Jesus.

But the Jesuits need no panegyric from man; their works, their missions, the blood of their hundreds of martyrs are their praise; in the simple, unadorned narrative of the Reverend Fathers, will be found their best eulogium. No holiday missionaries these Jognes—these Brebeufs and Noues—quite a different race of men were they from the sleek, black-coated gentry who go out with wife and families—to comfortable homes, little work and much salary—with extras for every additional baby, and a liberal docteur from the parent society when the missionary's lady happens to be in an "interesting situation;" very unlike our modern Brummagem apostles, and Exeter Hall evangelists were these hardy Jesuits, who, crucifix in hand, braved the summer's heats, and winter's frosts—who trembled not at the Indian's scalping-knife—who shrank not when the fire was kindled round them at the stake—and whose patience in enduring, outwearing the savage ingenuity of the Iroquois in inflicting. There is indeed no resemblance between the "*Relation*" of the Rev. P. Bressani, and a modern *Missionary Record*; of the latter we have had enough, and more than enough, and we turn with pleasure from the namby-pamby details of the sham sufferings of bible-pedlars and scripture-readers, to the unpretending, yet affecting history of the first planting of the gospel in Canada. Reading that history, and tracing therein the marks of a divine hand, and an Almighty power, we feel assured for the stability of the Church in Canada; for never, we feel convinced, will God allow that to be easily overthrown which was raised up with so much toil; never will the Colporteur be able to undo the work of the Jesuit; never shall the F. C. M. Society triumph over the glorious Company of Jesus.

With reference to the work which has called forth these remarks, we would say to our readers, to all at least who can read French—procure the "*Relation*" of the Rev. P. Bressani, the most interesting and instructive book yet published in Canada; for the use of those who are unacquainted with the language in which it is written, we purpose giving a translation of some of the most important passages, more especially of the narrative of the captivity, sufferings, and martyrdom of the Rev. P. Jognes—we know not a better service that we could render to our readers.

We have received from Messrs. Dunigan & Brother the first two books of the "*Catholic Educational Series*," which are admirably adapted for the use of schools; these works are, we believe, extensively employed by the Christian Brothers; they need, and can receive, no higher recommendation. We have to return thanks also for a bundle of controversial tracts, extracts from which have already appeared in

the *True Witness*. By the same publishers: "*Outlines of History*," by Pierce C. Grace; a brief sketch of general history, ancient and modern, sacred and profane. These books are for sale by Z. Chapeleau, Notre Dame Street, Montreal.

SCOTT'S CANADIAN ALMANAC FOR 1853. For sale by John Armour, Weir, & Dunne, R. & A. Miller, C. Bryson, and B. Dawson, Montreal.

This is an elaborate compendium of general statistics: never have we seen so much statistical information within so narrow a compass.

We have received the November number of the *Missionary Record* of the F. C. M. Society; it is, if possible, a trifle more silly than usual, and the Colporteurs figure as greater spoonies than ever; but as we shall have something to say on the subject next week, we will refrain from all remarks at present.

TO CORRESPONDENTS.

We have received from "*Candid Enquirer*" a communication purporting to be a reply to our defence of the doctrine of the lawfulness of "*equivocatio modis expositis*,"—as laid down by St. Liguori—and which we are requested to insert. We decline to do so, because its great length, and the rejoinder which it would call forth, would take up more space than we can devote to a subject so uninteresting to the general reader; and as it would not be fair to "*Candid Enquirer*" to give only mutilated extracts from his letter, so, by so doing we should justly lay ourselves open to the imputation of unfairly stating our opponent's argument. There are many channels through which "*Candid Enquirer*" can make known his views to the public; and if he thinks fit to adopt this method we shall not be unwilling to enter the lists with him. We seek not, but neither will we decline, the contest.

FLYNN'S REGISTRY OFFICE AND FEMALE SERVANT'S HOME, 13, ALEXANDER STREET.—Mr. Flynn has opened a Circulating Library, and has always on hand a collection from the best Catholic authors, of works on History, Voyages and Travels, Religion, Biographical Notices and Tales—to which we would draw the attention of our readers, as calculated to prove very useful to those whose means do not allow them to have libraries of their own. Mr. Flynn's collection of books is well chosen, and is rapidly increasing; we hope we may say the same of his subscribers. Mr. Flynn wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false, for Protestants as well as Catholics are received if their characters be good.

A CARD.

The Council of the St. Patrick's Society of St. Vincent de Paul, and the members of the different Conferences of which the same is composed, beg to return their grateful acknowledgments to the "*St. Patrick's Ladies Charitable Society of the City of Quebec*," for their very liberal and handsome donation of one hundred pounds to the funds of this Council, for the poor of St. Patrick's Church.

G. M. Munn, President.

Moore H. Higgins, Secretary.

CATHOLIC INSTITUTE OF ST. ROCH'S.—At the inauguration of this excellent Institution 50 new members were enrolled; and the eloquent and instructive lecture of the Rev. Mr. Bolduc, induced a like number to join its ranks; thus has it been augmented by one hundred members within a very short time. The zeal and even the enthusiasm of the inhabitants of St. Roch for the success of this Institute increase daily, and to such an extent, that the erection of a new and commodious hall in a central part of the parish, is now in contemplation. We highly applaud this noble project, and earnestly wish to see it carried into effect. We should have added that the council of the Institute, at its last sitting, ordered the purchase of three hundred volumes to be added to the library.—*Journal de Quebec*.

RT. REV. DR. DE CHARBONNEL.—His Lordship arrived in this city on Friday last, the 5th inst., in excellent health and spirits. His Lordship has, we understand, been eminently successful in his mission to our friends in the United States, and that a very splendid contribution in aid of the funds for liquidating the debt of the Cathedral, bears testimony to the cheering result of his Lordship's labors. From the Most Rev. Dr. Purcell, Archbishop of Cincinnati, our venerated Prelate received the most flattering and marked attention. Dr. Purcell and Dr. de Charbonnel had been fellow-students in Paris, thirty years since, and the intimacy then commenced has suffered no abatement from the lapse of years. The recent interview has afforded an opportunity of renewing the most exalted friendship between the eminent, gifted and pious Prelates, and we look forward to the most favorable results to the sacred cause of Religion, by promoting a more familiar intercourse with our brethren in the adjoining Republic, and uniting us more cordially in the sacred cause of our nationality and our Faith—of our suffering country and our persecuted Church. Dr. Purcell presented His Lordship, the Bishop of Toronto, with a most splendid gold embroiled stole, as a testimonial of respect and esteem, and the inhabitants of Cincinnati contributed a very handsome sum towards the funds of our Cathedral. His Lordship's energetic and indefatigable exertions for promoting the best interests of Religion, give him little time for repose; and prompted to renewed action, His Lordship leaves to-day, for Hamilton and Waterdown, on his Episcopal labors, and it is His Lordship's intention to continue his Visitation of the Diocese, as far as practicable, during the coming winter. The best wishes of his devoted people will accompany his Lordship. May his mission be successful and his return happy.—*Toronto Mirror*.

REMITTANCES RECEIVED.

Port Daniel, J. Enright, 12s 6d; Buckingham, W. Russell, 6s 3d; Danville, T. Donegan, 15s; Grand River, Port Daniel, J. Carberry, 12s 6d; Baie du Pevre, Rev. Mr. Carrier, 12s 6d; Norton Creek, O. Dunne, 6s 3d; St. Therese, G. A. Masson, 15s; Milton, T. Hackett, 12s 6d; Granby, P. Hackett, 12s 6d; Huntingdon, J. O'Neill, 6s 3d; St. Remi, W. O'Brien, 3s 13d; Alexandria, Colonial Chisholm, 12s 6d; Frazersfield, Mrs. M. Cann, 12s 6d; Bolton, J. O'Connor, 10s; Quebec, M. Enright, 25; Bradford, J. Ryan, 12s 6d; Penetanguishene, Rev. Mr. Charest, 12s 6d.