

as a sign that he is desirous of letting the matter drop, and of leaving the "integrity of parties" to be defended by some other champion. Before concluding, we must correct one little error into which our cotemporary has fallen: he is in error in stating that we have accused "parties," because "parties" are evangelical Protestants. In the first place, it is the Parliamentary Report, and not the *True Witness*, that accuses "parties;" and if the latter has re-produced the accusations, it is not so much because "parties" are evangelical Protestants, as because "parties" have the infernal impudence to stick themselves up as "Saints," and to try and convert us to their heresies; it is not so much by way of attacking "parties," as of letting Catholics know what manner of men they are, who seek to convert them to the way of Godliness.

THE CANADA TEMPERANCE ADVOCATE.

We have received the February number of this cleverly conducted, and zealous advocate of the Temperance cause, a cause to which every honest man, whether Catholic or Protestant, must heartily wish "God speed." In combating the demon of drunkenness, and in warring with the fell spirit of Rum, Catholics and Protestants would gladly forget their essential religious differences, the antagonism of their principles, and, casting aside the sword of controversy, would fain recognise no rivalry, save a rivalry in good works. Betwixt ourselves, and our separated brethren, there can be no difference as to the desirableness of the object to be attained; here no sectarian, or denominational jealousies, can intrude; the covert made by the one, is not looked upon as a soldier lost to the ranks of the other. One thing alone we seek—the conversion of the drunkard—we differ only as to the mode by which this conversion is to be effected; and it is this difference, which, whilst it lasts—and it must last so long as Catholics are Catholics, or Protestants protest,—renders it impossible for the Catholic and Protestant soldiers of Temperance, to enroll themselves under one banner, even for the sake of giving battle to a common foe.

It is not in any invidious spirit, nor is it with the intention of depreciating the exertions, or impugnating the motives of our separated brethren, that we are induced to make these remarks; it is with the design of answering a question that we have often heard put, but to which we have not seen a reply given in any of our Canadian journals. Why—it is often asked—why cannot Catholic and Protestant Temperance Societies fraternise? have they not but one object? do not the wise, and good, of all denominations, agree as to the advantages of temperance, and the evils of drunkenness?—why then should they not work together? why should there be division betwixt them? The answer to these questions is, that though Catholics and Protestants agree as to the desirableness of the object sought, they differ, as to the reasons why it is so desirable—as to the motives for which it is to be sought—and as to the means by which it is to be attained. Catholicity denounces drunkenness because it drags down to hell, and excludes for ever from heaven—Protestantism, because it entails poverty, and is ruinous to thrift, and worldly prosperity; Catholicity preaches temperance, as a Christian duty—Protestantism, as a civil virtue; Catholicity exhorts man to be sober, for God's sake—Protestantism, for his own sake; one seeks to reform mankind by spiritual means, spiritual threats, and the hope of spiritual rewards—the other by secular means, by contrasting the poverty, filth, and misery of the drunkard, with the wealth, thrift, and general comfort of the sober man. We do not mean that the Catholic *Temperance Advocate* never employs the arguments of his Protestant brother, or that the latter never alludes to the higher motives, upon which the former lays especial stress; but we do say, that it is undeniably true, that the inducements to temperance which are the most prominently put forward by the one, are those which are least insisted upon by the other.

Here then is an irreconcilable difference, as to the motives for temperance: still more widely do Catholics and Protestants differ, as to the means by which reformation is to be effected. Though Catholicity teaches that the State, or Civil power, is bound to co-operate with the Spiritual, yet it is not on that co-operation that Catholicity relies for success. "*Haud tali auxilio, non defensoribus istis.*" Liquor laws, and legislative enactments, can never, according to Catholic teaching, supply the place of the Sacraments and the Grace of God; if the Church encourages her children to take the pledge, she is still more anxious to impress upon them, that it is not by their unaided exertions that they can hope to keep it—that it is by the proper use of the means of Grace—that is, Christ's Holy Sacraments—and by the prayers, which the Church offers up for all the members of the Temperance associations, and which all the members daily offer up for one another, and for all, that strength can be obtained to help in time of need, from Him, to Whom alone be all the honor and glory. In a word, a Catholic Temperance Society is a religious confraternity, which seeks to bring about moral reformation, by the use of spiritual means.

Now, what strikes us most painfully in reading Protestant Temperance journals is, that no matter how good the writer's intentions may be, we rarely find any but earthly motives, and worldly inducements, put forward as inducements to reformation; still more rarely do we find any means pointed out, by which this moral reformation is to be brought about, but such as are employed to alleviate merely the physical evils of which society complains—men are to be made sober by Act of Parliament, and drunkenness is to be abolished by Statute—God is practically ignored, and man is looked upon as everything. The "pledge" is spoken of as "*all powerful to save*," as the drunkard's "*only hope*," by signing which, the sinner is to be miraculously loosened, from the bonds of sin; if

righteousness be commended, it is under the following pithy maxim—"Integrity the Road to Respectability;" temperance is to be practised because it begets a flourishing business, constant employment—a comfortable home "in a fashionable street," and a warm coat; sobriety is to be esteemed, in so far as it secures honor amongst men, and credit at the Bank. Here, for instance, is the confession of a reformed drunkard, as given in the present number of the *Canada Temperance Advocate*. The writer had taken the pledge, and after some months observance of it, gets a good situation. (Italics are our own):—

"It is not my intention to relate how many months of the winter of 1842—43 I never lay down in a bed, or how many weeks I never eat a warm meal, nor how many times I nearly perished for want of warm clothing—these would not interest the reader. Whatever misery they produced me, I bore without a murmur, without borrowing a cent, without throwing myself on the bounty of the charitable, without entering a police station to warn my benumbed fingers or toes, or without breaking the pledge—that I faithfully adhered to, in fact had I not stuck to it as I did I should not have suffered so much. Well, amidst all these troubles my heart never forsook me; that little monitor within would say, never despair, that good day is coming, only stick to the pledge—your honor as a man is the stake."

Until about May I existed in the hardest way, no temperance man living ever suffered as I did, and when I made a dollar by collecting or writing, it was spun out to the finest limits. At length, on Easter Sunday, 1843, a turning point arrived. I had walked the streets all the night previous, and was exceedingly tired. About six o'clock I saw crowds of servant girls going into St. Peter's Church, Barclay Street, to mass, and I followed, partly out of curiosity, and partly to rest myself. When the service was over, I went into the Park, and as soon as the doors of St. Paul's were open, went in and took a seat in the back part of the gallery. In the afternoon I went again, and after service called upon a friend who resided on my taking tea and going to church with him in the evening. How good that meal was, none can tell but those who have fasted as I had for weeks and months. After church I borrowed a shilling of him, and went and got a bed at a common lodging house.

Now mark! On Monday I had some business put into my hands which brought me in a few dollars; as soon as this job was over, another followed; in two months a permanent situation offered, in addition, business was placed in my hands to transact during evenings, in a word, I was fully employed. I now took a room and furnished it. I was happy, plenty to do, a good bed, and abundance of food.

Year after year I kept on prospering; I went regularly to my Division, having joined a then new one in 1843, now one of the oldest. I went through the chair in a little over a year, in a word, I live amongst my Brothers, respected and enjoying their confidence.

To temperance and faith then, I am a living witness, from being a wanderer in the streets, I live in a fashionable street, from being homeless and homeless, I am more than fully employed, from having 30 cents on the night I signed the pledge, I can now command my thousands, from seeking for something to do, I employ many, but whatever may be my future prosperity, the 27th day of October, 1842, and Easter Sunday, 1843, shall ever be the sacred days of my calendar.

Now, we protest against this style of advocating Temperance; if we wish reformation to be lasting, we must teach men to love virtue for its own sake, because God loves it, and not for the dollars and cents it may happen to bring us in this life, or else haply, we shall do more harm than good, teaching men to add hypocrisy to their other vices, and to be more anxious to conceal their sins, than to correct them. We hate this system of rewarding all good little boys and good little girls, with sugar plums and sweetmeats, as Dr. Brownson truly says. It is false, it raises false hopes, hopes which will never be realised, and which, when disappointed, as they almost always must be, are succeeded by doubts as to God's justice, and by murmurings against His dealings with the children of men. "He laboreth in vain that serveth God."

What profit is it that we have kept His ordinances, and that we have walked sorrowful before the Lord of Hosts? is too often the complaint of those, who, having been led to expect earthly rewards, for the practice of heavenly virtues, discover, to their disgust, that if in this world they would serve God, not only must they expect no profit in so doing, but must make up their minds to endure pain, and sorrow, and reproach, and to bear the cross if they would desire to win the crown.

The reward of the just consists not in the things of this world; nor can a more serious injury be done to the cause of virtue, than by representing worldly prosperity as its reward, or as the reason for practising it. Men do not thrive in business, because they are dishonest; integrity leads to heaven, but not to respectability; neither do men gain esteem of men, because they do their duty towards God; he who models his life after that of the meek and lowly Jesus, need never expect to gain, by so doing, in this world; he must look for his reward only in heaven, and not on earth, nor in superfluous broad cloth—comfortable houses in fashionable streets—and high wages; these are not the things which God offers to us; they are the rewards with which, in this life, Satan is allowed to remunerate his faithful servants; they may fall to the lot of the humble and upright; but they are more generally the portion of the usurer, and the covetous man—the spoiler of his neighbor, and the oppressor of the poor. The Catholic may accept, but will never seek them; if he be wise, he will rather pray to be delivered from the snare of riches, and the entanglement of worldly prosperity; he will pray, that unto him be given his daily cross, and strength from on High to bear it without a murmur, nay, with joy and thankfulness; for he knows, that Christianity is the religion of suffering—is indeed the religion of the cross, and that it is in the patient endurance, of sickness, and poverty, and the loss of all worldly goods, that he can hope mostly to resemble Him, who, from His cradle to His grave—from the manger in Bethlehem, to the bloody tree on Calvary, was a man of sorrows, and acquainted with grief.

We take this opportunity of tendering our sincere thanks to our Aylmer Agent, Mr. Jas. Doyle, for his disinterested, and unremitting exertions, in favor of the *True Witness*.

We would call attention, to an article on our seventh page, upon the Peace Societies of the United States.

We are obliged to defer some remarks we have to offer upon the criminal statistics of Montreal, until our next issue.

ST. PATRICK'S HOSPITAL.

We call the attention of medical students to an advertisement on our eighth page. We are happy to have it in our power to congratulate our Irish Catholic friends, on the success which has attended the establishment of the St. Patrick's Hospital. There are seventy-six beds ready for the reception of patients, of which the greater part are occupied. The Hospital is attended by the Sisters of Charity of the Providence convent, giving a good guarantee that, whilst the bodily wants of the sick are well attended to, their higher and spiritual interests are not neglected.

A meeting of the Members of the St. Patrick's Hospital Society, is summoned for the evening of Tuesday next, to be held at the St. Patrick's House, at 6.30 p.m. It is hoped that the attendance will be numerous, as business of some importance, is to be transacted.

(To the Editor of the True Witness.)

DEAR SIR,—Having read your admirable articles in reply to some writer in the *false Witness*, who styles himself *Irishman*—"bless the mark"—I had the curiosity to read what he had to say in reply. He says, he freely admits that there is much cleverness shown in the pages of the *True Witness*, when replying to any thing calculated to offend, or bring into disrepute the infallibility of his Church, or in the least degree connected with the Priests. Now, whence comes this cleverness, so troublesome to *Irishman* & Co., except it be that the *True Witness* always takes truth for his guide, and for the ground on which he bases his arguments? and hence the force of his reasoning—*Magna est veritas et prevalebit*. Poor *Irishman*, finding himself unable to meet the stubborn logic of the *True Witness*, has the meanness not to acknowledge his defeat; he flies to the base subterfuge of taxing Catholic writers with "special pleading," a very convenient way this, of replying to the unanswerable arguments of Catholics! I will not deign to notice the impiety with which *Irishman* dares to scoff at things sacred; a day will come when God will judge that impiety; every one knows the fate of Belshazzar, for having profaned the sacred vessels taken from the temple of Jerusalem. *Irishman* says, "the Protestant Bible is so hard on the Pope, that he feels certain no other work is required to confirm him in his sincere belief, that he is not the representative of Jesus Christ here, or anywhere else." Yet it has been the doctrine of the Church of Christ, from the days of the Apostles, and if poor *Irishman* were capable of making an argument, he would be able to prove, even from the Protestant Bible, corrupt as it is, that the Pope is the representative of Jesus Christ here, and every where else. It would be too tedious to follow *Irishman* through all the rignarole he has published in the *false Witness*; I cannot help, however, making some few observations, with respect to the authority he quotes from the Commission of Inquiry appointed by the House of Commons, to prove that, according to Catholics, the Pope is God on earth. This authority is no less than a Mr. Dixon, an apostate Priest, who, while a Priest of the Catholic Church, was known to take his beefsteak, and his glass of whiskey, previous to his saying Mass. The authority of such a man can have no weight with any one who has common sense; but Mr. Dixon was just the sort of a man that could be made a good sound Protestant, and it makes no matter what sort of authority he is; provided he testify against Catholic truth, he will do very well for *Irishman*. This gentleman surely does not understand the meaning of the "*petitio principii*," since he has applied it to Bellarmine in a case where it is not at all applicable. His translation of the Latin extract is not correct, for he translates the words "*teneretur ecclesiae credere*"—"the Church is held to believe—instead of—the Church would be held to believe—thereby making real, what is only hypothetical, and altering entirely the meaning of the passage. But sure he does the thing in the right Protestant fashion. He refers us to "*Jeremy Taylor*," on the "*Expurgatory Indulges in the Roman Church*;" poor Jeremy Taylor, like the rest of his Protestant brethren, could not tell the truth about things Catholic. Since the day that Martin Luther sounded the trumpet of revolt against the Church of the living God, the spirit of Protestantism has ever been, to believe, to malign, to blacken the Catholic Church. Of this *Irishman* himself is a melancholy instance, for in his quotations from the Catholic writers, he has not behaved honestly. Both St. Liguori and Reeve maintain that neither Liberius nor Honorius had fallen into heresy. They sinned, but they did not err. St. Liguori proves his statements from the writings of several learned men, amongst others, of Noel Alexander. All this *Irishman* carefully keeps out of sight, lest he might let the truth appear, and shame his heresy. In his extract from Reeve, after the words—"To the faithful it (the fall of Liberius) caused both grief and scandal"—*Irishman* to be honest, should have added—"Liberius fell not into heresy, much less did he approve it." I have written quite enough to show that no reliance can be placed in the statements of *Irishman* about the Catholic religion; he is undeserving of any farther notice, and I think you would do well to let him throw off his bile as he pleases—it can hurt none but himself. I am,

Yours, &c., S.

[We certainly agree with our correspondent. To travel over the old ground again, or to attempt to prove that St. Ignatius of Constantinople, and St. John Chrysostom, were not separatists from the Pope upon the question of Easter, is quite unnecessary; neither do we think that we are called upon to vindicate Bellarmine from the charge of ignorance, insinuated against him, by an *Irishman*, who is unable to construe a line of Latin correctly.—Ed. T. W.]

(From a Correspondent of the Toronto Mirror.)

VISITATION OF THE RIGHT REV. A. F. M. DE CHARBONNEL, BISHOP OF TORONTO.

This most indefatigable and truly apostolic Prelate reached Brantford from Guelph, on Wednesday the 28th ult.

Although he had been laboring in the latter place for nearly two weeks, incessantly engaged in the confessional, and other missionary duties, both day and night, yet was his ardour not abated, nor his physical strength in the least degree impaired. The faith and piety with which the people of Guelph responded to his fervid exhortations are spoken of with much commendation, and gave no small satisfaction to his Lord-

ship. Some came from a distance of one hundred miles to receive the holy Sacraments, and the Episcopal benediction from those hands, consecrated by the great and illustrious Pius IX., and not a few received the bread of life by evening candle light; how well their long fast was rewarded by the evening feast, only souls gifted with their faith, and charity can conceive.

Immediately on his arrival here, he resumed his arduous labors; and day after day, from five in the morning until long after the sun has gone to rest, despite of snows and frosts and storms, unparalleled in the temperature of even this ice-bound region, was he engaged in confessing the young and the old—exhorting sinners to repentance—reconciling the discordant—visiting the remiss—seeking lost sheep, and "setting all things in order."

On Sunday last, the Bishop celebrated the Holy Sacrifice at 11 o'clock, when he delivered one of the most impressive discourses we ever listened to, on the duties of Pastors towards their flocks.

It was enforced with all the usual zeal, energy and fervid eloquence of the learned Prelate, and its hold on the audience was not a little increased by the slightly perceptible foreign accent which marks his Lordship's delivery.

But what gave its great and overwhelming power to the subject, was the persuasion of the audience that his Lordship's sketch of "a good pastor" was but a daguerotype of himself, unconsciously reflected from his own heart.

He was listened to with the most absorbing attention, and warm were the outpourings of many a grateful heart, that God had given them a first pastor so wholly and unreservedly devoted to their best interests.

After Mass, some fifty were confirmed—several were adults.

The afternoon was spent as usual, in exhorting to penance, and in hearing confessions. Monday, the Feast of the Purification, was solemnised with the usual service, after which his Lordship again spent the rest of the day in the confessional.

Oh! what a model for pastors is this truly apostolic Bishop! Assuredly the Great Pastor of souls must supernaturally strengthen the physical man to endure such fatigues in the midst of the most extraordinary cold winter ever experienced in this latitude.

J. J. D.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; St. Raphael, Capt. J. Kennedy, 12s 6; John A. Kennedy, 6s 3d; Tynan, J. Martin, 12s 6d; Stouffville, J. McCan, 9s 6d; St. Theresa, Rev. Mr. Aubry, 6s 3d, J. Lanagan, 12s 6d; Buckingham, H. Gorman, 12s 6d; St. John Chrysostom, Rev. Mr. Beaudry, 12s 6d; Beauharnois, H. Bogue, 12s 6d; Barrie, M. Began, 10s; Hawkesbury, P. Doyle, 6s 8d, R. Lansdale, 6s 8d, W. Lawlor, 6s 8d.

Birth.

In this city, on Wednesday, the 11th instant, the wife of Mr. John Kelly, Nazareth Street, of a daughter.

GRAND ANNUAL FESTIVAL.

OF THE

MECHANICS' INSTITUTE.

THE COMMITTEE of the INSTITUTE begs leave to announce that its

GRAND ANNUAL FESTIVAL

WILL BE HELD

ON WEDNESDAY EVENING, THE 18TH INSTANT, IN THE LARGE HALLS OF THE

BONSECOURS MARKET,

Which are now fully completed, and from the arrangements now in progress, they feel confident that it will equal in attraction any of former years.

A collection of PICTURES, MODELS, MACHINERY, &c., &c., will be exhibited.

ADDRESSES will be delivered by several Gentlemen.

By the kind permission of Lieutenant-Colonel Hogg, the BAND OF THE XXth REGIMENT will be in attendance, and perform during the Evening.

A QUADRILLE BAND will also be present.

A number of GLEES and concerted Pieces will also be sung by a Glee Party.

The Refreshment Tables, which will be supplied by Mr. FLETCHER, will be open during the whole evening.

The Chair will be taken at Eight o'clock.

Tickets of Admission, (the number of which are limited,) may be had at the various Book and Music Stores.

Gentlemen's Tickets, 6s 3d; Ladies and Children's, 3s 9; including Refreshments. February 7, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

A SPECIAL MEETING of the above body will be held at the Rooms, ST. HELEN STREET, on SATURDAY evening, the 14th inst., at 8 o'clock precisely, for the transaction of business of importance.

By Order, DANIEL CAREY, Sec.

Montreal, Feb. 12, 1852.

ST. PATRICK'S SOCIETY.

A SPECIAL MEETING of the above Society will be held at ST. PATRICK'S HALL, on MONDAY evening next, the 16th inst., at EIGHT o'clock precisely.

N. B. A full attendance is requested.

By Order, H. J. LARKIN, Sec.

Montreal, Feb. 12, 1852.