

THE ST. PATRICK'S SOIRÉE.—This delightful reunion came off with great éclat on the evening of Tuesday last, and was well and numerously attended by our citizens of all classes and origins. The evening's entertainments were opened by T. Ryan, Esq., who delivered a short, but appropriate address, on the occasion. The spirit-stirring strains of the Band of the 26th, then summoned the guests to join in the merry dance; and quadrilles, reels, jigs, cotillions succeeded one another in rapid succession, until the break of day warned the merry-hearted revellers to desist. It is scarcely necessary to add that the refreshments were of the most *recherché* kind; and whilst they did credit to the taste and liberality of the providers, were in turn done ample justice to by those for whose use they had been furnished.

"HONORABLE TO ALL CONCERNED."—We find that at the late annual meeting of the St. Patrick's Society, Thomas Ryan, Esq., declined re-election as President, whereupon Mr. W. P. Bartley, of the firm of Bartley and Dunbar, Foundry men and Boiler-makers, was elected to the chair. Mr. Bartley's appointment to the office indicates the high appreciation of his character, by the very large Association conferring this honor. Side by side with one of the leading merchants, and one of the most refined and gentlemanly citizens of Montreal, we have then a man of hard toil; one of those sober, industrious and energetic workers who create wealth—a man who owes little to adventitious circumstances, and who is more remarkable for strong native sense, than for educational accomplishments, or conventional ladylike *manners*. We honor this choice; it shows the bent of a healthful pulse; it demonstrates a sound discrimination between pretence and reality; it consecrates the idea of labour, and practically recognizes its noble dignity. Our personal acquaintance with the new President convinces us that he will bear his honors with manliness, and that he will not do one stroke of work the less, saving indeed, when in his official capacity, he may be called upon to attend to the philanthropic objects of the Society. We make the new President our obeisance, and indulge the hope that the affairs of the Institution will prosper as well in his hands as in his own large and important business has done.

Fully and heartily do we concur in the above; a happier selection the St. Patrick's Society could not have made. Mr. Bartley has the happiness of being respected and esteemed by all who know him. Strictly attentive to his duties, rigidly faithful in the fulfilment of his engagements, he has so enlarged his business as to afford employment to hundreds of his countrymen, and secure to himself an honorable independence. Occupied with the surveillance of his flourishing establishment, he never interferes in the factious disputes of the day; but to the appeal of suffering humanity he is ever responsive.

MRS. COFFEY'S DRESSMAKING AND MILLINERY ESTABLISHMENT.

Most of our city readers are aware that Mrs. Coffey has been left with a large and helpless family depending on her own resources; and we are sure that our fair friends have only to be reminded of her establishment to give her a preference. It is our duty to support and encourage her, and if our people, *in general*, were to give her a call occasionally, it would do a great deal for her. We are quite satisfied that, if encouraged, as we said, by a preference, she will supply every article in her line as good and as cheap as any other in the city. Let it not be said that our ladies have less tenderness and sympathy for *their own* people than others have for *theirs*. Let them give Mrs. Coffey even a share of their patronage, and she will be most thankful, and will do her best to please her customers.

To the Editor of the True Witness.

Montreal, April 12th, 1854.

Dear Sir,—As the "Clergy Reserves" seems to be the topic of the day, and as our Irish population, in general, are not much acquainted with its merits, nor yet by any means sensible of its importance, you will be good enough to allow me a short space in your columns, for a few remarks on the subject.

The great secret of the indifference displayed by our people in this matter, is, that they have no idea of its immediate connection with their own interests as Catholics. If they happen to devote a passing thought to the question of the *Clergy Reserves*, they generally dismiss it with a careless "what does it concern us?"—we have nothing to do with it. They think it a mere bone of contention amongst the Protestant sects, and hence their total indifference to it. They say to themselves, and to each other, in their own peculiar phraseology: "Amongst them be it—let them fight it out." Now I wish to remind them that the matter cannot rest so; our Protestant fellow citizens are *not* the only parties concerned in this quarrel, and we cannot leave them to fight it out; for we have, in reality, the heaviest stake in the game. If the matter went no further than the appropriation of the "Clergy Reserves" to State purposes, then we might by no means be bound to interfere, however strongly we might sympathize with the plundered, and however strongly we might condemn the act. But the matter *does* go further, aye, infinitely farther; for if the evangelicals can only succeed in robbing the Protestant ministers of their State endowments, they will next pounce on tithes in Lower Canada; then upon the property held by the various religious communities of the Catholic Church. It is all a mistake to suppose that the *Clergy Reserves* are the real *ultimatum* in view; and I quite agree with you in your editorial remarks of last week, that Catholics have need to bestir themselves, lest the property of the Church should happen to be missing some fine morning before we are aware of our danger. The tithes, and ecclesiastical corporations of Lower Canada, are the *real* mark aimed at by the instigators of this movement, and the attack on the *Clergy Reserves* is but a preliminary step. Yes, the secularisation of all ecclesiastical property—i. e., the robbery of the Catholic Church—is the real object of the *Clergy Reserves* movement, and this is even openly acknowledged by the leaders of the evangelical party. It is for us, then, to watch their movements, lest they steal upon us unawares and deal a heavy blow.

It matters not that the present ministry have brought forward this measure and are pledged to stand or fall by it: we, as Catholics, are not pledged to support any administration, but we are bound to oppose any man, or set of men, whose acts are, or may become, injurious to the interests of religion. We are not necessarily wedded to the ministerial party, but we are necessarily attached to the Catholic Church—her interests are ours. What we would, then, advise our people to do, is to stand aloof from all parties—to pledge themselves to no ministry that would endeavor to *secularise* (or devote to State purposes) the funds set apart for religious purposes—commonly called the *Clergy Reserves*. Let us defend that fund at all hazards, and see that it be kept for its original purpose; for if our enemies can only succeed in getting that fence broken down, our own interests will be the next to suffer. This is the grand question of the day; there is a great principle involved in it—let us, therefore, defend it with all our might, as far as we *legally* and *peaceably* can.

I am, Mr. editor, yours, &c.,

AN IRISH CATHOLIC.

"De La Tenure Seigneuriale En Canada, et Projet de Commutation"—par J. Taché—Lovell et Lamoureux, Quebec.

This is a pamphlet containing a proposal for the gradual extinction of the Seigneurial Tenure, based upon the true principle, that the *Seigneurs* have rights as well as the *Censitaires*. M. Taché contemplates not the abolition, but the equitable commutation of the obnoxious tenure, with a fair compensation to the *Seigneurs*; to be paid—one half by the government—the other half by the *Censitaires* themselves; the plan is very simple. The *Censitaire*, who at present pays two *sols* per arpent for his land, is to pay four, for the next 25 years; whilst, during the same period, government is also to pay the *Seigneur* the sum of two *sols* per arpent. The *lods et ventes* are to be at once abolished. M. Taché contends that at the end of 25 years the *Seigneur* will have received from these two sources the full money value of his Seignory; whilst at no great cost, the *Censitaire* will find himself the unfettered proprietor of his concession.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF QUEBEC, TO REVIVE THE ZEAL OF THE FRIENDS OF TEMPERANCE.

PIERRE FLAVIEN TURGEON, BY THE MERCY OF GOD AND THE FAVOR OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF QUEBEC, &c., &c.

To the secular and regular Clergy and to all the Faithful of our Diocese,—Greeting and Blessing in our Lord.

How honorable for you, Dearly Beloved Brethren, and how consoling for your pastors was the spectacle which the diocese of Quebec offered, during the first years which followed the establishment of the Temperance Societies. At the voice of your zealous missionaries, prostrating yourselves before the Cross of Christ, you have resolved on renouncing the use of intoxicating liquors, and you have offered that sacrifice to God, in order to draw down divine grace upon yourselves and your families. We rejoice to have to say that the great number of the faithful of our diocese have steadfastly observed that resolution. Taverns have become less numerous, and even have entirely disappeared from some Counties—the hideous vice of intemperance has ceased to show itself openly, and with it have fallen the excesses which generally follow in its train. Therefore God who is always generous has liberally rewarded the efforts which you have made to extend His Kingdom, and His blessings have abundantly been bestowed on all the parts of our diocese. Sinners, for a long time absent from the sacraments, have been recalled to the practice of their religious duties; many scandals have been destroyed; peace and union have been established in families which had been long in disunion.

Temperance has conferred upon you not only spiritual graces, but also many temporal advantages.—Diminishing useless expenses, it has obtained for you the means of liquidating the debts which you had contracted in unfortunate circumstances—of establishing your children in a proper manner, of laying by some of your earnings for old age, and of taking part in works of charity.

In consequence, our population was every day extending and prospering to a high degree; a disastrous emigration of our youth to the United States was considerably diminishing; township lands were every day receiving large and active portions of our population; thus, every thing announced that our country was entering on a new era of progress and happiness, as well spiritual as temporal.

After having thus contemplated the precious fruits of Temperance, we have been sadly grieved at learning, that in a certain number of parishes, the demon of intemperance was beginning to appear, and to make proselytes. We are informed that taverns have been established in these parishes; that in many houses intoxicating liquors are sold without licence, and in violation of the law; that, in others, advantage is taken of the licences which are granted to merchants, for the purpose of distributing spirituous liquors to all those who wish to obtain them. Wherefore, the fatal consequences of intemperance have not failed to produce quarrels, blasphemy; sudden deaths have been multiplied in the most astounding manner; men who, after having become temperate had acquired the respect and confidence of their fellow-citizens, return to their old habits, and are not ashamed to appear publicly, wallowing in the mire of ebriety. Already many families have become alarmed at the sight of the evils with which the ancient enemy of their peace threatens them. Mothers are afflicted at witnessing the scandal which the father presents to his children, when he should show them good example; children reared in a Christian manner are ashamed of the degradation of their father; parents tremble while seeing the dangers and corruption to which their children are incessantly exposed; and hence, peace is banished from the midst of families, which for many years previously had lived happy. The holy name of God is blasphemed: and the curses of

an offended God will not fail to fall on the head of the blasphemer, according to the word of the Lord: The man that curseth his God shall bear his sin. *Qui maledixerit Deo suo portabit peccatum suum* (Levit. xxiv. 15.)

Undoubtedly the greatest number of parishes have been preserved from those evils; but it is very important that all should be watchful, for the unclean spirit driven out from his house, will employ all possible means to return into it.

Alas! the harvest of the good man of the house promised fruits so abundant, that the enemy was roused, and in the midst of darkness, while men were asleep, he came and overpowered the wheat:—*Cum dormirent homines.....venit inimicus.....et seminavit zizanium in medio tritici* (Matt. xiii. 25.) Let then the servants of the good man of the house watch constantly, to discover the devices of the enemy, and to oppose them; let them study carefully the means employed by the spirit of evil to retard the progress of the kingdom of God.

Many causes have contributed to favor the efforts of the devil against the beautiful association of the Cross; the sordid love of gain, with some; the weakness or bad inclinations of others; and, shall we say it, in many cases, the want of vigilance amongst the friends of temperance.

Frequently are to be found covetous men, who take a pleasure in speculating on the sufferings, on the life, even on the soul of those whom they hypocritically call brethren. Enraged at having lost their prey by the establishment of the society of temperance, they have worked with a deplorable perseverance to bring back the reign of drunkenness. They are constantly going about, seeking whom they may more easily devour: *adversarius vester.....tanquam leo rugiens, circuit quarens quem devoret* (1. Pet., v. 8.) Unfortunately, they have too well succeeded in some parts of our diocese. As tavern-keepers, they have been able to obtain licences, with unaccountable facility, frequently notwithstanding the energetic opposition of the entire parish where they wanted to establish their demoralizing trade. As vendors of liquors without licence, they have succeeded in deceiving the authorities, and causing trouble and desolation to exist in hitherto peaceable families. Finally, sometimes provided with merchant licences (and to these are to be attributed the greatest part of the evil which we deplore), they have abundantly distributed, and without fear of being molested by law, their poisonous drugs, equally injurious to soul and body.

Thus it is not surprising, Dearly Beloved Brethren, that, exposed to the temptations which they every where meet, men who had formerly a propensity for drunkenness have allowed themselves to fall again into their old habits. We cannot, certainly, excuse those Christians devoid of courage; but we consider as being much more guilty, those who have been the cause of their falling into intemperance, by presenting to them the poisoned cup.

A third source of the evil is the neglect of many friends of the good cause, who have not always showed sufficient courage to oppose the establishment of taverns, or other houses dealing in intoxicating liquors, in those places in which there was no need thereof. They beheld with consternation the progress of intemperance; they fear the return of exasperating scenes which have afflicted formerly so many families disgraced by drunkenness. They acknowledge the inefficacy of the present laws for the protection of society. They confess that frequently the interests of a whole parish are sacrificed to the clamors and the intrigues of a small number of those who patronize taverns; and, notwithstanding their conviction that these evils might be repressed by the firmness and union of good citizens, they content themselves with complaining in secret, without daring to raise their hand against the encroachments of intemperance.

Remember, Dearly Beloved Brethren, that we need the energy and the unanimity of all good citizens, to raise a barrier strong enough to resist the violence of the torrent of intemperance. If apathy and division arise in your ranks, the triumph of our enemy is certain. You have already experienced the power of prayers and of good examples, in recalling to their duty those who have had the misfortune to be led astray; whilst the followers of Satan exhibit such courage and such perseverance in their master's service, by alluring towards him all those whom they may corrupt, would you have the weakness to desert the standard of your chief, and to abandon to your enemy the field of battle, on which you have so nobly fought for the glory of Jesus crucified? Be united for the good things of the Lord, and by your prayers, by your exhortations, by your examples, endeavor to support your brethren amidst the dangers to which they are exposed. Put you on the armor of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect:—*Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli. Quoniam non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spirituali nequitia in celsibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo et in omnibus perfecti stare.* (Ephes. vi., 11, 12, 13.)

And you, Dearly Beloved Brethren, who, forgetting your good resolutions and your promises, have allowed your hearts to be borne down by debauchery and intemperance, reflect on the deplorable condition to which you have been reduced. "Awake, ye that are drunk and weep, and mourn all ye that take delight in drinking sweet wine; for it is cut off from your mouth."—*Expergiscimini, ebrii, et flete, et ululate, omnes qui bibitis vinum in dulcedine, quoniam perit ab ore vestro.* (Joël i., 5.) "Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee."—*Surge qui dormis et exurge a mortuis et illuminabit te Christus.* (Ephes. v., 14.) "Let us cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day: not in rioting and drunkenness."—*Abjiciamus ergo opera tenebrarum et induamus arma lucis. Sicut in die honeste ambulemus, non in comessionibus et ebrietatibus.* (Rom. xiii., 12, 13.)

In the name of your families which you expose to dishonor, in the name of your brethren, who grieve at seeing you falling into degradation and running towards your ruin, in the name of your precious soul, which you give over to Satan, whilst you indulge in

the excesses of intemperance, awake, divest yourselves of your torpor, shake off the fetters that retain you in the bondage of Satan. Listen to the charitable voices of your true friends, who warn you to stop before you fall into the precipice.

Behold the burning abyss of hell, over which you walk with so little concern, and into which the hand of God may at every moment cast you for ever. With sentiments of repentance, return to the habits of sobriety; and acknowledging your weakness, be vigilant in order to avoid dangerous occasions. "Sobrii estote et vigilate." (1. Pet., v. 8.) Fly from those places in which you might be tempted to forget your good resolutions; shun the company of those false brethren who have caused you to commit so many deplorable faults. Have recourse to prayer, and approach frequently the sacraments. You will therein find the help which you may need, to struggle with success against your disorderly inclinations and against the attacks of the spirit of darkness.

As to those whose principal employment consists in selling to the devil the souls of their brethren, by furnishing them with the means of falling into intemperance, we will address no reflections of our own, for we fear that our words would be useless to them, and would only serve to heap coals of fire upon their heads. How would they consent to listen to our counsels and to our entreaties, they who have rejected the advice of their brethren, who have turned a deaf ear to the exhortations and re-proaches of families reduced to beggary in consequence of intemperance, who have hardened their hearts against the remorses of their conscience? We shall at least address to them the terrible words of our Saviour: "Wo to the world because of scandals.....wo to that man by whom the scandal cometh":—*Vae mundo à scandalis.....vae homini illi per quem scandalum venit.* (Matt. xviii., 7.)

In you, faithful disciples of the Cross, do we repose our confidence; rally around the sacred standard of temperance. Be not discouraged at witnessing the defections which have taken place in your ranks; remain united, constant, courageous in the battle which you have to fight against the ancient enemy of mankind. Jesus your master, who has triumphed over death and hell on the day of his resurrection, will lead you to victory, and will reward the efforts which you shall have made for the glory of his holy name and the salvation of your brethren, by admitting you to the felicity of his eternal kingdom. "Ecce fides in bello cum antiquo serpente, et accipitis regnum æternum."

This, our pastoral, shall be read and published from the pulpit, in all the churches where divine service is performed, on the first Sunday after its reception.

Given at Quebec, under our signature, the seal of our arms, and the countersign of our secretary, on Passion Sunday, the 2nd of April, in the year of Our Lord One Thousand Eight Hundred and Fifty-four.

† P. F. ANCHUTROU or QUEBEC.

By His Grace's command,
EDMOND LANGEVIN, Pst., Secretary.

We have been requested to give insertion to the following correspondence:—

To the Rev. J. A. Strange.
Admonition, 20th March, 1854.

REV. SIR—

I am proud to inform you that your philanthropic exertions in behalf of the inhabitants of the Township of Bromley, to induce the Municipal Council thereof, to appropriate the sum of Ten Pounds, from and out of the general funds of that Township, to assist in the purchase of a Public Library for their use has been successful. They at once agreed to your request, and passed a By-Law, appropriating that sum from and out of the funds arising from the issuing of "Shop and Tavern Licences," for that noble purpose; and thus, like the parent of all good, turning what many think has been derived from a source of evil, into good.

I have been instructed by the Municipal Council of the united Townships of Bromley and Witherford to perform, what to me is a very pleasing task, viz., to thank you for the generous manner in which you pledged yourself to raise by subscription, a sum equivalent to the amount, that they would grant for this important purpose; and to say that they will ever esteem you highly for the interest you have taken and the trouble you are personally encountering, in procuring this great boon for the inhabitants of Bromley, in thus making provision for their moral and intellectual culture; and that they beg to assure you that they feel confident that this generosity of yours will produce fruits, alike beneficial to the inhabitants of Bromley, and honorable to yourself.

I have the honor to be, Rev. Sir,

Your obedient servant,
GEORGE BROWN, T. C.,
Bromley & Witherford.

REPLY.

To Mr. George Brown, T. C., and Councillors of the United Townships of Bromley and Witherford.

GENTLEMEN—To me it is not a little gratifying, to meet such an honorable body, representing this prosperous section of Canada; who are ready to promote the welfare and intellectual training of all, whose fathers you are, for the more exalted your position, the greater your responsibility and consequently intellectual culture has always had its origin from the one pure source; but our exertions become often thwarted—from the want of means to execute the good. But when such honorable men come forward to aid us in diffusing knowledge by establishing a Library second to none in the County, all can proclaim that darkness and ignorance must disappear before such a source of light and knowledge. You, respected fellow-citizens, does not the future welfare of our County demand this? How can a free, responsible county exist, where ignorance so widely prevails? If an ignorant or immoral character approaches the polls to deposit his trust, is he not found a ready tool for any political shark who has purse or brains to influence him to sell his country? Always desirous to promote your intellectual and moral worth, I am Gentlemen, sincerely yours,
JAMES A. STRANGE, P. P.

THE REGISTRARSHIP OF CARLETON.—We are sorry to find that our excellent friend, Mr. Burke, of Bytown, has been unsuccessful in his application for the permanent appointment to the office of Registrar for the County of Carleton, the duties of which, as Deputy to his worthy and lamented father, he discharged so long with honesty and ability. The petty intrigues of a local cabal have succeeded over acknowledged merit, and gained an inglorious victory, in which the memory of the dead and the services of the living have been alike disregarded. Mr. Burke's most bitter enemy has not had the audacious temerity to insinuate that he was unqualified for the office; and the trumpety fabrication of political delinquency vanished at the touch of examination. The recommendations in his favor were of the highest order, and such as exhibited an amount of popularity rarely attained by the most favored individuals. We hope the Government may yet see the propriety of conferring on Mr. Burke some equivalent for his disappointment. —*Toronto Mirror.*

NOTICE.

A MEETING of the MEMBERS of the ST. PATRICK'S ORGAN COMMITTEE, will be held at the ST. PATRICK'S HOUSE, immediately after Grand Mass, on Sunday next, the 23rd instant.

F. F. MULLINS, Secretary.

Montreal, 20th April, 1854.