

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 17, 1852.

NOTICE.

A meeting of the members of the St. Patrick's Hospital Society will be held at the St. Patrick's House, on Sunday next after Vespers.

All subscribers who have paid their subscriptions, no matter how small the amount, are requested to attend.

NEWS OF THE WEEK.

With the exception of a good many cases of child-murder, and a little more than the average amount of brutality and crime, there is little, or nothing, in the English journals per steamer *Europa* worth chronicling. Parliament has been prorogued to the 21st of October, not then to meet for dispatch of business; a short session before Christmas, to commence about the 11th of November, is expected.—In the mean time the Queen is amusing herself in the Highlands—Lord Derby and his colleagues are enjoying the *otium cum dignitate* which their noble and patriotic conduct in the "Fishery" question has fairly entitled them to claim—little Benjamin, the Chancellor of the Exchequer, is busy preparing an elaborate essay to prove that in supporting the Free Trade policy of Sir Robert Peel, the ministry have by no means abandoned the cause of Protection, which will have the effect, when delivered, of considerably mystifying, if not of convincing, the farmers of England—and the *Times*, and Protestant press generally, are employed in the congenial occupation of black-guarding Catholics in general, and Irish Catholics in particular. The verdict of the jury upon the Six-milebridge massacre has given a fresh impetus to the old Protestant hatred, of Irishmen, and the religion of Irishmen. "Not a hair of their heads," says the *Times*, speaking of the soldiers, "shall be touched." To shoot down mere Irish in a trifling election row without waiting for the formalities of "Riot Act," or of orders—to fire upon a mass of fleeing men, women, and children, and to transfix with the bayonet a Popish dog, for presuming to look cross at his Anglo-Saxon lord and master, is not, in the eyes of Englishmen and Protestants, an offence worthy of condemnation; at the worst, it is but a trifling, and, considering the benefits therefrom accruing to the cause of Protestant ascendancy, an amiable indiscretion on the part of magistrate and soldiers. Such at least is the light in which the matter is viewed by the worthy countrymen and co-religionists of Lord Campbell, and the conscientious jurymen who acquitted Belial Achilli. The Protestant magistrate, and the soldiers, have been admitted to bail in spite of the verdict of wilful murder; they manage things differently on the other side of the channel, where the life of a man is considered of more importance than the life of a dog, or Popish Paddy.

The potato blight panic is somewhat subsiding. An interrupted series of warm dry weather has partially revived the hopes of the farmer, and proportionally depressed those of the Protestant proselytiser, or speculator in the soul market. *Apogee* of conversions we publish on our second page an amusing letter from Mr. G. Powell to the Rev. Mr. Hopkins whose recantation we mentioned in our last. Mr. Powell insists that Mr. Hopkins shall stick to his bargain, and that, if the latter be determined on returning to the mire of Popery, he shall at least return the wages of apostasy—the sum which he received in consideration of embracing the Holy Protestant Faith. Great exertions are being made to procure subscriptions to the Newman indemnity fund in Great Britain and Ireland as well as throughout Europe.

His Eminence the Cardinal Archbishop of Westminster is on a visit to France where he has been received with the honors due to his exalted rank as head of the Hierarchy of England. On the Continent everything remains in *statu quo*; Louis Napoleon is ever just about to be proclaimed Emperor, just as Protestants are always on the point of arriving at a perfect knowledge of the truth. The health of the Prince President is said to be failing. The cholera is making fearful havoc in Silesia, and in the Lowlands of West Prussia near the mouth of the Vistula; considerable anxiety at its progress is felt all over Europe. A private letter from Warsaw gives the following account of the origin of the disease:

"It was thought expedient some time since to make some improvements in the small town of Lask near Kalisch. For that purpose it was found necessary to make excavations in the cemetery where the victims of the cholera of 1832 had been interred. Almost immediately afterwards the operatives employed in the work were attacked with cholera, and every one of them died. Since then it has spread, and is attended with more than ordinary mortality."

The rush to the Australian "diggings" still continues to increase. By the latest accounts from that country fresh discoveries of gold were being made every day. From the Mount Alexander diggings, from 40,000 to 50,000 ounces of gold are sent into Mel-

bourne weekly; whilst the yield in New South Wales is about 10,000 ounces per week. The *Sydney Morning Herald* gives the total value of gold remitted to England since the first discovery, about a year ago, as nearly four millions. The following table from the same journal will show the weight of gold already accounted for:—

|  |         |         |
|--|---------|---------|
| Exported from Sydney to the 8th May                      | 393,794 | Ounces. |
| Estimated to be now lying in harbor                      | 50,000  |         |
| Estimated in banks and private hands in town             | 40,000  |         |
| Estimated at mines                                       | 20,000  |         |
| Making a total of  | 503,794 |         |
| From which deduct the amount received from Victoria      | 148,061 |         |
| Leaves the production of New South Wales for the year at | 355,733 |         |
| Exported from Melbourne to 23rd April                    | 668,682 |         |
| Estimated in banks and private hands at that port        | 50,000  |         |
| Estimated at the mines                                   | 50,000  |         |
|  | 768,682 |         |

Making the total produce of the two colonies in the twelve months (ounces) 1,128,415.

With this almost incredible yield of the precious metals there has been a great increase in the price of all kinds of commodities. Labor is scarce, indeed can hardly be procured. "Domestic servants," says one writer at Sydney, "are scarcer than ever, women especially; ladies are obliged to scrub their own floors, cook their own dinners, go out with their children, and perform in general every office usually filled by menials." An officer of the 99th regiment, writing from Van Diemen's Land, tells a similar story—"You cannot get a coachman for even £200 a-year. Lady Pedder told me yesterday that Sir John offered his coachman £200 a-year and yet could not induce him to remain. Policemen are getting six shillings a-day"—about £135 currency per annum—"and their rations, and this will not coax them to stay." In consequence of the dearth of living attending upon this extraordinary state of things, officers in the army, and government employes find it difficult to eke out an existence; some of the former are throwing up their commissions—and the writer concludes by saying that "he is afraid, if something be not done, the regiment will soon be without officers or men." The correspondent of the *Times* gives a very satisfactory account of the mode in which the successful diggers invest their earnings:

"One of the most satisfactory features about Australian gold digging is the very general disposition of the successful miners to invest their earnings in real estate. Homesteads are eagerly sought after by the men who have labored for a few months in the rivers and creeks; domestic considerations prevent over-speculative ambition, and unlike the gambling, roving Californian, the Australian gold digger has no sooner filled his pockets than he sets to work to settle his wife comfortably in a cottage with a neat garden, reserving to himself the *ultima ratio* of another visit to the mines, in case his little farming or store-keeping speculation should turn out unsuccessful. I do not wish to write *vaux de rose*, but this is actually true. So marked is the difference between the position of a Benedict and a Bachelor in a new colony, that, despite the ruinous effects of fifty years of felony, domestic relations, and domestic virtues are rapidly growing up among us, and the dreadful reminiscences attached to a *populus vitiorum* are fast fading away."

The disgust of our fellow-colonists of the Lower Provinces at the conduct of the Derby Ministry found vent at the public meeting at Halifax on the 2nd inst. One speaker, Mr. B. Weier, M.P.P., said sensibly enough—"If the home government had gone so far as to give up our 'Fisheries' without consulting us, they should go one step further and let us go with them." This expression of the generally prevailing sentiment was received with great cheers; nor can we wonder at it, or feel surprised that the most loyal of British subjects should become annexationists after such rascally treatment as that which they have received from the Derby Ministry. To be a British colonist under such circumstances involves not only an infinite pecuniary loss, but much dishonor. To be a British subject was once a subject of boasting, but if the mean-spirited charlatans who have thus truckled to the Yankees be much longer allowed to control the destinies of the nation, we may expect to hear revived the old taunts, mentioned by Macaulay, as used by the Norman conquerors of England to their Anglo-Saxon serfs—"May I become an Englishman—Do you take me for an Englishman?—Viler than an Englishman."—Yes, it would indeed be difficult to find anything viler than our present Protestant Government. Cruel to its subjects at home, it dares not protect its loyal colonists abroad; overbearing, insolent, and bullying to the weak, it trembles and crouches before the strong; such a government is not only hateful, it is despicable; and though a government may resist hatred, it cannot long survive contempt. The *Times*, the ordinary supporter of the foreign policy of the ministry, has not a word to say in their defence; it admits—"that the Americans have received all that they asked without acquiring any sense of obligation. As to the *reciprocity* it exists merely in name. The British waters are of vast value to the Americans, but the American waters are of no use to the British." And yet these "British waters of vast value" have been pusillanimously abandoned by our Protestant Ministry! Pity that they could not show as bold a front to the Yankees as they do to the Priests and nuns of England, and that they are not as zealous to uphold the honor of the British flag as they are to put down Catholic processions, and to insult defenceless Catholic religious.

Rumors are afloat respecting another piratical expedition against the Island of Cuba. Large bodies of armed men are said to be organizing in Florida, and below New Orleans, and the Spanish government is making preparations in case of another attack from the Yankee marauders. It is to be hoped that the government of Cuba will not deal very leniently with any of the scoundrels who may fall into their hands, but that they may all share the fate of the pirate Lopez, and his rascally comrades.

The *Niagara* arrived at Halifax on the 14th inst.; her news is of little interest. The accounts of the potato crop in Ireland are favorable.

THE "MAINE LIQUOR LAW."

We have received a communication from an *Irish Catholic*, Millford, which we do not think our correspondent would desire us to publish, and which we are very certain the majority of our subscribers would not care to read; however, it is not our intention to indulge in any ill-natured criticism upon either the spelling, or punctuation of our correspondent, or even upon his highly objectionable practice of commencing every second word with a capital letter; we will confine ourselves to the consideration of the matter, and not the manner, of our correspondent's communication. Our friend signs himself "A Catholic," and therefore we conclude that we have certain first principles in common, upon the subject matter of dispute—the "Maine Liquor Law"—and it is by appealing to these that we hope to convince him—if not that we are right—at all events—that he has misapprehended our meaning.

As Catholics we both believe that—Christ established His Church as the remedy for all the moral evils which have their origin in the corrupt heart of man—that the Church is, through the supernatural assistance of her founder, fully competent, if left to herself, and unfettered by human restrictions, to do the work that has been given her to do—that from her Sacraments the humble Catholic can draw a never failing supply of grace, and in their aid strength to help in time of need—and that thus abundantly supplied, and supernaturally strengthened, he is able to overcome all enemies, the world, the flesh, and the devil. Now let us apply these first principles, or axioms of Catholicity, to the movement that is known as the "Great Temperance Movement."

Drunkenness is one of the moral diseases, which have their origin in the corrupt heart of man; it springs from a love of vicious company, a delight in idle and obscene conversation, and a morbid appetite, ever craving after a fictitious excitement. We do not intend to throw away words upon the enormity of drunkenness, or to waste time in painting the Ethiop black. Drunkenness is mortal sin, and when we have said that, there remains nothing more to say; drunkenness excludes from the Kingdom of Heaven, as effectually as adultery, heresy, or murder; it is therefore black, and cannot be made blacker. But if the Church was given as the remedy for all moral diseases springing from the corrupt heart of man, and if she, through supernatural assistance, be fully competent to do the work that has been given her to do, then is she fully competent for the cure of drunkenness, and all intemperance: if our correspondent doubts this, it is, we opine, because he has not given the Church a fair trial; and we are more inclined to attribute these doubts to a neglect on his part of the Confessional and the Holy Communion, than to any defects in the Sacraments of Penance, or the Lord's Supper.

Holding then these opinions of the all-sufficiency of the Church and her life-giving Sacraments, our friend will easily understand how it is that we regard with a jealous eye, any modern man-created society, any mere human organisation which arrogates to itself the functions of the Church of Christ, and professes to be able to do, by its rules and regulations, by its pledges and human devices, what the blessed Sacraments are unable to effect: we look upon such assumption as tantamount to the assertion that, in establishing His Church, Christ did His work but imperfectly, and that it requires supplementing by human agency. Our friend will understand therefore, how it is, that as Catholics and humble children of the Church, we look with suspicion, perhaps more than suspicion, upon the whole of the Protestant "Temperance Movement;" it is enough for Catholics to reflect that it originated *outside* the Church—that it is therefore a Protestant, or Non-Catholic, "movement," and essentially Pelagian in principle. Of the "Temperance Movement" *inside* the Church, we do not intend to speak—it is enough for us to know, that whatever the Church touches she sanctifies, and that, like St. Paul, even if she take up snakes and venomous things, they cannot hurt her.

The Protestant "Temperance Movement" professed to set up a human organisation instead of the Church, and to substitute the "pledge" for the Sacraments of Christ; it undertook to regenerate man by means of man alone, and to effect a moral reformation without religion—a change of heart without the grace of God: we need hardly add, that it has failed most miserably in the attempt. Now, it is the consciousness of this failure—of the impotence of "moral suasion" (as they term it) to reform the drunkard—that has brought about the cry—pretty general in the Protestant world—for legislative interference, and the "Maine Liquor Law;" these considerations should of themselves suffice to put Catholics on their guard against yielding to this Protestant outcry, and teach them to be very cautious how they sanction by their approval a measure originating from such a very suspicious quarter: it comes to us in such a questionable shape, that we must subject it to a rigorous cross-examination ere venturing to pronounce an opinion as to its merits or demerits. We have done so to the best of our abilities, and—though we presume not to force our opinions upon others, or to feel offended because other men (not honest certainly, but very possibly far more able than ourselves) have come to a very different conclusion—we do firmly believe that the "Maine Liquor Law" is false in principle, and calculated—like all other sumptuary laws—to prove very injurious in practice.

The "Maine Liquor Law" is we say, in our opinion, false in principle. Its fundamental principle is—"Stop the supply and the demand will cease;" it assumes that men want to drink because there is liquor to be sold. The principle with which we start is the converse of this. We contend that it is the demand which causes the supply, and not the supply which causes the demand, and that liquor is sold be-

cause men want liquor to drink: the deduction from our principle is—that to stop the supply we must begin by stopping the demand; our principle we know holds true of most salable and purchasable commodities; we see not why it should not hold true of wine and brandy, as well as of tea and coffee, or French silks. The advocates of the "Maine Liquor Law" will contend that, if the supply be cut off, it matters not though the demand should exist—and that in process of time the unsupplied demand will die out. To this we answer, firstly—that as Catholics we place little value upon that virtue which consists only in a physical incapacity for sinning, or in that reformation of life which is not the effect of a sanctified heart; and that to expel one devil by Parliamentary exorcism will, unless the house be forthwith tenanted by the grace of God, but have the effect of leaving it clean swept, ready furnished, and open for the occupancy of seven other devils, any one of whom will be worse than the first;—secondly—we reply that our opponent's rejoinder is founded upon the unwarrantable assumption that, to render by Statute, the supply illegal, will be equivalent to cutting it off altogether—an assumption, certainly false if our principle be true—that the demand causes the supply, and that so long as the former exists, the latter will be forthcoming.

Another false principle is, that there is a legislative remedy for every social ill. This is a common, but a very erroneous principle: it is the source of one of the crying evils of the day—Over-legislation. Our modern State doctors have a political poultice for every social sore, ready to clap on in every emergency, and at a moment's notice: alas! they almost always do more harm than good. The State is competent to remedy all evils in the political system, springing from a defective or vicious political organisation, but it can do no more. Over evils which have their origin in the corrupt heart of man, over diseases springing from a vicious social organisation, the State has no power whatever; their roots lie too deep down, far beyond the reach of the Parliamentary apothecary. His pills and poultices—his blisters, and all the resources of his pharmacopœia are of no avail here; here he can, at best, but approve himself a miserable quack, no matter how great his skill over the body politic. But drunkenness, great and crying evil though it be, proceeds from the corrupt heart of man: it is neither caused nor increased by any vice or defect in our present legislation, or political organisation; whilst the heart of man remains corrupt—till the morbid appetite itself, which makes him seek the maddening stimulus of intoxicating drink, be restored to a healthy action, all legislation therefore will be in vain. The law may prohibit, but will be unable to prevent, the sale of liquors; it may call into being hosts of illicit dealers, but it will not reform the drunkard; it may hold out a premium to smuggling, and sly-grog-selling, but it will be all unable to eradicate intemperance.

Many other reasons could we, if space allowed, adduce against the principles on which the "Maine Liquor Law" is founded, but we must for the present conclude; next week we will endeavor to show how, like all other sumptuary laws, it is calculated to prove very injurious in practice.

Our columns, we need hardly add, are open to the friends of the "Maine Liquor Law;" let us only discuss the question in the spirit of Christian forbearance—as Catholics, and not as heathens—with a desire solely for the honor and glory of God, and the good of our fellow creatures.

CLERGY RESERVES.

We published in our last a copy of the "Resolutions" of Mr. Hincks, which simply declare that, of right, the administration of the funds arising from the sale of the lands known as the "Clergy Reserves," is a matter exclusively affecting the people of Canada, and that therefore it ought to be left to the discretion of the Provincial Legislature, to whom it belongs, of right, to regulate all matters affecting only the domestic interests of the Province. Whilst thus demanding for the Provincial Legislature the administration of the funds accruing from the sale of the "Clergy Reserve" lands, these resolutions do not pledge that Legislature to adopt any particular course of action with respect to the subsequent disposal of such funds: the whole question raised by Mr. Hincks is—Is it for the Imperial, or for the Provincial, Legislature to legislate for the administration of funds accruing from the sale of lands situated within the Province of Canada? Presented in this shape the question seems a very simple one—and one to which the people of Canada have already given a pretty nearly unanimous answer, in favor of the rights of the Provincial Legislature.

But closely connected with this question there is another, to which—from the many important interests which it affects, the angry passions to which its discussion has given rise, and the illogical manner in which it has been generally treated—it is not so easy to obtain a satisfactory answer. That question is not—Is it, at the present moment, and considering the political, social, and religious condition of the Province of Upper Canada, prudent or expedient to secularise the "Clergy Reserve" lands, and to divert the funds accruing from such lands to purposes, other than those originally intended by the Imperial Legislature? but—Has the Legislature the right to revoke a grant which the Legislature has made? Many men may answer this question of abstract right in the affirmative, who would not be prepared to defend the prudence or expediency of secularising the "Clergy Reserves," or of depriving the Protestant Clergy of the Upper Province of an endowment which, in many instances, constitutes the sole means of support for themselves and families.

It must be remembered also, that the grant of the proceeds of the sale of the "Clergy Reserve"