

sons for petty offences, the result gives for 1837: In England and Wales one heinous criminal in 2,220 inhabitants.

In Ireland, one heinous criminal in 3,267. *Dublin Review*, p. 147. Of the purity of the women of Ireland, who in this respect are not surpassed, even if equalled, by any nation on the face of the earth, the *Reviewer* says little; contenting himself with citing the reports of two modern Protestant writers—Laing and Head—who show "that the Protestant kingdom of Sweden is remarkable beyond any country in Europe for the number of its illegitimate births;" and that "the women of Catholic Ireland are distinguished for their peculiar morality." But upon another point—the comparative honesty of the working classes of Ireland on the one hand, and of England and Wales on the other—the *Dublin Review* has again recourse to the printed Returns of 1854. From these it would appear that the number of convictions for larceny by "Servants"—was:—

England and Wales.	Ireland.
2,140.	44.

A very striking commentary, as the *Reviewer* well observes, upon the formula "No Irish Need Apply," wherewith the advertisements of English housekeepers for servants, generally conclude; the fact being that, as a general rule, Irish Catholic servant girls, and domestics of all descriptions, are as remarkable for their honesty, as are English Protestant servants for their thieving propensities. This is well brought out by the statistics given above: 2,140 cases of larceny by servants in Protestant England and Wales, to 44 in Catholic Ireland. This of course requires no comment, though it speaks volumes in favor of the much-abused confessional.

Upon the whole, the *Reviewer* sums up, that if, on the one hand, crimes of violence against the person, arising from motives of revenge or personal animosity, are in proportion to its population, more common in Ireland—on the other, hand, crimes of fraud and violence, arising from motives of lucre, greatly predominate in England and Wales. Of a certain class of crimes—to which, for decency's sake, we need make no further allusion—we find no traces in Popish Ireland; whilst in the Protestant portion of the Empire we regret to say that they form a very considerable item of the criminal statistics. On this point we will again quote the *Reviewer*:

"There is one class of offences, those against chastity, in respect to which the contrast between the two countries appears rather remarkable. We have before noticed how very seldom the women of Ireland offend in this respect; and Irishmen appear to manifest a degree of respect for the other sex, far greater, unfortunately, than seems to prevail in England. In England and Wales the convictions in 1854 for crimes of personal violence on women and young girls were 141, in Ireland, 35. Nor is this peculiar to the year 1854; in the previous year 1853, the convictions for the same offence were 151 in England and Wales, and 33 in Ireland.

"Bigamy also seems an offence very unusual in Ireland, there being in 1854 only 5 convictions for that offence in Ireland, and 72 in England.

"There is one offence which will be found in the list, which appears to be almost unknown in Ireland, as no conviction for it can be found in Ireland in either 1853 or 1854; whilst the returns disclose an average of 50 convictions for that offence in England and Wales, in each of these years."—p. 155.

The *Reviewer* then concludes his able article upon "English and Irish Crime" with the following impressive words; which we earnestly commend to the attention of our Irish friends, as a warning to them against the use of intoxicating liquors, which so often obscures the glories, and dims the brightness of the Irish national character:—

"We have nothing extenuated, or set down in malice; and we may plausibly, but earnestly and fearlessly say that these returns effectually vindicate the character of poor and Catholic Ireland, when compared with rich and Protestant England; and we repeat that, notwithstanding the circumstances which might a priori lead us to expect a different conclusion, the convictions for crime, and especially for the more heinous crimes, are considerably less in proportion to population in Ireland than in England and Wales, the exact figures being given above. The greater poverty of Ireland would prepare us to expect a greater number of invasions upon property there; the contrary is the fact and we cannot hesitate to attribute this fact to the influence of our holy Religion. If we had found that property was less secure in Ireland than in England, we could have accounted for it by the more pressing poverty of the Irish people; but, finding that it is more secure, notwithstanding the pressure of that poverty, we are urged to the conclusion that there is a stronger moral feeling in the main body of the poor population of Ireland, which keeps them honest in spite of the keenest temptation to fraud and theft. And to what is the moral feeling thus practically manifesting itself in their lives and conduct under peculiar difficulties to be attributed but to their Catholic Religion, and to the good influence of their Catholic Priests? These facts deserve, and will repay a little quiet reflection.

The lesson which these returns teach to Ireland, is that her character, though bearing on the whole, an advantageous comparison with that of England and Wales, yet does not shine with that degree of superior brightness which would otherwise distinguish her, because so many of her sons are yet slaves to passion, and revenge, and drink, for to these causes, we presume, may be attributed the assaults and riots which form just one-sixth of all the crimes for which Irishmen are convicted.

"On the other hand, dishonesty and fraud, in all the forms in which they can develop themselves, seem peculiarly to predominate in England and Wales."

"His liber est in quo querit sua dogmata quisque. Invent pariter, dogmata quisque sua." PROTESTANTISM AND THE BIBLE.—The proposed revision of the present authorised version of the Bible, still continues to occupy the serious attention of the Protestant press in the United States; but as this revision implies of course a revision of the Protestant Rule of Faith, it implies that that Rule is defective; and that consequently the superstructure of Faith erected thereon, stands on a rotten foundation. For that which is sound and perfect needs no revision.

In the course of the discussion upon the quantity and quality of the proposed changes, many difficult, but to Catholics, amusing questions present themselves. By whom shall the required

changes be made? on what authority shall they be made? and, when made, what positive assurance will the Protestant Bible reader have that he has before his eyes—the very "Words of God?" Himself? These are questions of no slight importance; but to which it would puzzle a Protestant to return a satisfactory answer.—Upon one point only are all the diverse sects agreed—viz., that the existing authorised version of the Bible is full of errors, and needs revision. Upon all other points, they are, as is customary with Protestants, irreconcilably at variance.

And this proceeds, not only from the natural and inherent difficulties of the work proposed; but from the different ends which its originators have in view. The Calvinist is clamorous for a revision, because he desires to bring the Bible into harmony with Calvinism; the Baptist, because he wants to extract therefrom his peculiar notions concerning the necessity of immersion. Every sect has a particular reason of its own, for desiring a revision; and that revision which will satisfy any one of these, will of course offend all the rest. It is therefore plain, that neither by any one of the Protestant denominations, nor by all of them together, can the projected revision of the Bible be accomplished.

The *Westminster Review*, the organ and mouthpiece of the more advanced and enlightened section of British Protestantism, proposes that the desired work be accomplished under the sanction and guidance of the civil power. But as the revision of the Bible implies the right on the part of the revisor to declare the true intent and meaning of the written Word of God on all disputed points, this proposition of the Protestant *Reviewer* is tantamount to a proposal for making the civil power the judge of doctrine for the entire Protestant community. Against this proposition the "right of private judgment" will of course be arrayed; and like every other scheme for giving unity to the Protestant community must inevitably come to naught.

There is indeed but one of two courses open to the unfortunate Protestant; both of which are beset with difficulties, and neither of which he can follow without becoming speedily entangled in a very forest of inconsistencies and absurdities. He may retain his present version, with all its admitted errors and imperfections; but if he does so he must admit that, at best, his "Rule of Faith" is imperfect and erroneous. And if he rejects the present authorised version because of its admitted errors and imperfections—and as he recognises no person or persons divinely authorised, and therefore alone duly qualified, to revise that version—he will find himself without any "Rule of Faith" at all.

It is of no use for Protestants to tell us that the errors whose existence they recognise are of no doctrinal importance; and that the revision which they propose would leave their Bible, in substance, unchanged. For were this so, whence the prolonged discussions, the controversies endless, the mutual recriminations innumerable—amongst their various sects? "It is"—says a writer in the *Christian Witness*, a member of the American Bible Society—"really a very grave question, touching the religious interests of our whole country now and hereafter"—a question, as he goes on to show, involving, not merely the meaning of a disputed passage, or its grammatical construction, but the Canon of Scripture itself, and the Inspiration of its writers. As we mentioned lately, when noticing the controversy now raging—one of the disputed points is, as to whether the explanatory "Headings" prefixed to the different chapters be allowed to remain; or whether they shall be expunged altogether.—Hereupon the authority above quoted, remarks upon the danger of adopting the first of the above proposals:—

"The Song of Solomon is the most obscure book of the whole Bible to the unassisted eye—(what! there are then obscure books in the Bible.) "It is that point in the sacred fortress which is first assailed by unbelief, and most readily surrendered by the more timid and doubting among the garrison.—Christian learning and piety here, I believe, in all ages, almost with one voice, given it a spiritual interpretation of 'Christ and his Church.' On any other supposition, the neologist who asks its right to be viewed as an inspired book, can hardly be answered; and if that little book be given up to him where will you pause?"

In other words—the only answer that can be given to the intelligent inquirer and earnest seeker after truth, asking—"what right" a particular book "has to be viewed as an inspired book?"—is, that it has always been so viewed by the learned and pious amongst Christians of all ages. Thus in fact, the only answer in support of the Protestant Canon of Scripture, is an appeal to tradition, which, according to Protestants, if admitted, renders the Word of God of none effect. The answer then is itself a practical refutation of Protestantism; and besides, unless it can be shown that "Christian learning and piety" have in all ages been infallible, it by no means follows that, because they have looked upon a certain book as Divinely inspired and a portion of Holy Writ, therefore it really is so. The answer therefore of the Protestant to the neologist proves nothing, except the absurdity and inconsistency of Protestantism. It is utterly inconclusive as to the right of the book in dispute to a place in the Canon of Scripture; and yet, as the orthodox Protestant himself asks—"if that little book is given up, where will you pause?" No where that we know of, on this side of down right infidelity, or ultra-Protestantism.

It is for this reason that the "Bible Revision Controversy" now raging is so important to Catholics. It establishes, by the avowal of Protestants themselves, the necessity for, and the authority of, tradition; and clearly shows that, upon Protestant principles, it is impossible to prove the Bible to be the "Word of God." It shows also the necessity for a duly authorised, and therefore a Divinely authorised, revision of the Bible; for no one is fitted to revise that

book, who is not also able to declare with authority, and therefore infallibly, what is the meaning of its contents. He who undertakes to revise the existing translations of the Scriptures, sits in judgment upon them; and must, if competent for the task he has undertaken, be able to decide with infallible certainty where they are in error, and to be corrected, where correct, and to remain unaltered. But if the Scriptures be from God, and written at His Inspiration, who shall dare to sit in judgment upon them?—who shall presume to decide where they are in error, and where to be trusted?—save one who is himself divinely commissioned from on high, and supernaturally assisted for the task.

In the meantime, whilst the "authorised," or King James' version of the Bible, remains unrevised, or revised by mere human authority, the duty of our Catholic friends towards those of their Protestant neighbors who would thrust that version into their hands, as the "Word of God," is very clear; and that duty evidently is, to reject it with contempt. When Protestants shall have all agreed amongst themselves as to what is the pure unadulterated "Word of God," as contained in the Bible, then, but not before, will they have the right to expect us to treat their version of it with respect, or to examine seriously its claims upon us as a "Rule of Faith."

ST. MARY'S COLLEGE.

The annual exhibition and distribution of premiums of this extensive and superb institution, took place on Tuesday last in presence of a very numerous, respectable, and delighted auditory.

The exercises were conducted in the College yard, beneath a large canvass canopy fitted up for the occasion, and tastefully decorated with laurels, evergreens, and several large medallions, representing the principal cities of the Province.

The exercises of the present year were more than usually interesting; as was evident from the large assemblage of ladies and gentlemen that filled the area of the large tent, and the frequent and hearty applause that greeted the young orators at the conclusion of each speech.

Among the visitors present, we were pleased to notice the Hon. Mr. Chauveau, Superintendent of the Board of Education; Judge Mondet, Hon. Mr. Bourret, Hon. Mr. Turcotte; Mr. J. Viger, Mr. McGee, of the *New Era*, Mr. Cherrier, Mr. Bibaud; Dr. Meilleur; the Rector of the College; Rev. Canon Pilon, Rev. Mr. Dowd, Rev. Mr. O'Farrell, Rev. Mr. Sache, Rev. Mr. Schneider; as well as a large number of other distinguished gentlemen, both of the Clergy and laity.

At about half-past 12 o'clock, the six orators, with their chairman, Mr. Lefebvre de Bellefeuille, of Montreal, chosen to represent the respective cities of the Upper and Lower Provinces, took the places assigned them on the stage. The chairman then rose, and after a brief and appropriate address, announced to the audience that the question proposed for debate was the "Seat of Government."

The discussion was then opened; in which the united talents of the rhetorical and philosophy class was called into action.

The unusual ability displayed by the young orators, the highly interesting manner in which they treated the past, present, and future destiny of their country, elicited from the audience frequent applause. Each speech, based upon theory and solid principles, was appropriately supported by historical allusions, statistical details, and typographical descriptions, which did not suffer for a moment the interest to languish.

Among those who took a part in this debate, were John Kelly, of Montreal, D. Murray, of Quebec, A. E. Jones, Brockville, B. O'Hara, J. Ferrault, and H. Hudon, Montreal.

At the conclusion of the exercise, the Hon. Mr. Chauveau, after complimenting the young speakers, said that the exercise which he had the great pleasure of listening to, not only did honor to their industry and talent, but was calculated to increase the respect and esteem for an institution which had already done so much for the cause of education. This was followed by the distribution of the premiums; the report of which we are compelled to postpone till next week.

The annual distribution of prizes to the pupils of the Ladies of the *Congregation de Notre Dame*, Montreal, took place on Thursday forenoon of last week; and was attended by most of the influential residents of this city. The proceedings of the day commenced by an overture brilliantly executed by the Demoiselles Harwood, Perrin, Sausse, (of Troy, U.S.), Globensky, Brauneiss, Orr, (Boston), Heter and Benjamin. A Drama, based upon the events recorded in the Spanish history of the XV. century, followed.—

The leading parts were admirably sustained by Mesdemoiselles Perrin, Pacaud and De Bellefeuille. The first named young lady attracted particular notice by the elegance of her elocution. To this succeeded several other musical exercises, in which the proficiency of the pupils reflected the highest credit upon their teachers; and the *Seance* was closed by the public distribution of rewards by His Lordship Mgr. Tache, Bishop of Red River, who delivered an appropriate address to the young ladies—as did also the Hon. P. O. Chauveau, Superintendent of Education for Canada East.

On Monday afternoon the pupils of the institution of Maria-Villa—late Monklands, also under the charge of the Ladies of the *Congregation* held their annual celebration; and reflected new lustre upon the admirable institution of the *Congregation de Notre Dame*.

On Thursday the 9th inst., was held the annual exhibition of the pupils of the "Deaf and Dumb Institution," in the school-room of the Providence Convent, and in the presence of the Rev. P. Martin, the Hon. M. Chauveau, and other of our leading citizens. The pupils distinguished themselves on this occasion, and by their proficiency gave general satisfaction to their visitors. The accuracy of their answers excited universal admiration.

We regret to learn that the Rev. Mr. Bernier, *Cure* of St. Anselme, died on Saturday last, the 11th inst., in the General Hospital of Quebec. The Reverend gentleman was in his fifty-fifth year, at the time of his death.—R.I.P.

ST. PATRICK'S PIC-NIC.—This charitable, and at the same time festive reunion, came off on Wednesday last in the highest style at Guibault's Gardens. Several thousands of persons must have been present, and the day was spent in unalloyed enjoyment, and perfect harmony. The St. Patrick's Society has good reason to be proud of its success, and of the orderly demeanor of the Irish of Montreal; who, whilst freely giving vent to their national love of fun, never transgress the limits of the strictest propriety. A large sum has, no doubt, been realized by the Society in aid of the charitable object for which the Pic-Nic was undertaken.

PIC-NIC OF THE SONS OF TEMPERANCE AT LAVALTRIE.—On Tuesday last the Howard Division of the Sons of Temperance gave their annual pleasure excursion to Lavaltrie. Nothing could exceed the excellence of the arrangements; and all went well until after their arrival at the place of their destination. Here one of the party, a highly respected citizen of the name of Mr. Waters, went into the water to bathe, and from some unexplained cause was drowned. This deplorable accident threw a gloom over the amusements of the day, and was a most melancholy termination to a pleasure trip commenced under the happiest auspices.

In his evidence before the Coroner's Jury at Quebec, Jean Baptiste Dorval, Pilot of the ill-fated *Montreal*, deposed that, there were two pumps on board the steamer at the time of the fire; that one was not used at all, as "it could not be got at on account of the freight;" and that the moment the hose of the other was screwed on, by the witness himself—he turned round, and found that the persons who held the hose had abandoned it; "after I had finished I saw the mate abandoning the nozzle." Facts like these surely require no comment. The following is the account given by Thomas Gilchrist and his wife of the behavior of the captain of the boat, and was published by the *Montreal Gazette* of the 8th inst:—

HOW THE CAPTAIN ESCAPED FROM THE "MONTREAL."—Thomas Gilchrist and wife state that at the first alarm of fire they were standing near the bow of the boat; they forced their way through the crowd towards midship, gained a place by the paddle-box on the side near the shore. Here they saw the Capt. in the act of pulling off a side rail. They then went over the side of the paddle-wheel, and held on by a small moulding which projected some 2 inches, and stood on a similar projection which ran along the side of the boat. The Captain was in a like position on the opposite side of the boat. On the approach of a small boat, the Captain cried out take me off; I am the Captain, which they did. Gilchrist and his wife jumped into the same boat. They then discovered Miss McArthur hanging on to the paddle-wheel, and pulled her in. John Laughin at this time fell into the water from off the steamer; they pulled him in also. All this time the Captain did nothing to rescue those in the water or on the steamer. When they landed on shore, they saw the Captain unbutton his coat, under which was what they have been since told was a life-preserver. Having never seen the like before, they did not know what it was then. It was blown out like a bladder, and had a mouth-piece to it like a shot bag. As the small boat went towards the shore, Mrs. Gilchrist jumped out up to the arm-pits in water, and cried out "be quick: go back and save more." The Captain kept quiet till he was landed. When all had got on shore from this boat, it went back twice to the burning steamer, and each time returned full of rescued passengers. They could easily perceive more holding on to the side of the boat. During the whole of this time the Captain did, neither by word nor action, one thing to save a single life.—*Montreal Gazette*, 8th inst.

It appears also from the evidence of the pilot, that the *Montreal* had been repeatedly on fire before the 26 ult.; and always "near the same place, over the boiler on each side." This fact is, we think, conclusive as to the trustworthiness of the boat, and her fitness to carry passengers.

The following facts have also been deposed to by Michael Perrault, one of the waiters, and William Nicholson:—

"The first witness proved that no attempt was made to put out the fire except the throwing of two or three buckets of water; and that all the exertion made by the Captain was to save his valise. The second witness proved that no further effort was made to put out the fire; that no attempt was made by the officers to restore order, or to secure the safety of the passengers; that after the fire had broken out with violence the boat kept on her course from ten to fifteen minutes; that the steamer was never headed towards the shore; that the engines were stopped and the wheel abandoned before she drifted on to the rock and grounded; and that she took the bottom sideways."

These facts—if the oaths of the above mentioned witnesses may be relied upon—are, we think, conclusive as to the exertions made by the Captain and officers of the steamboat to save the lives of the unfortunate passengers entrusted to their care. Comment indeed is unnecessary.

The *Journal de Quebec* of the 7th inst. fully confirms the hideous stories with which the public has been horrified about the wholesale pillaging of dead bodies. At the same, we fully agree with our cotemporary that the shame of this disgraceful action should not be attributed to the people of Quebec; whom it would be as unjust to hold responsible for the conduct of a few ruf-

fians, as it would be absurd to attempt to deny or palliate the disgusting facts which the *Journal de Quebec* puts on record.

Capt. Rudolph was arrested on Tuesday last, and committed to jail to await the decision of Jury now sitting.

"THE LIFE OF OUR LORD JESUS CHRIST—OR JESUS REVEALED TO CHILDHOOD AND YOUTH." Translated from the French of the Abbe F. Lagrange, by Mrs. J. Sadleir.—D. & J. Sadleir & Co., New York and Montreal.

This work, which has received the approbation of His Grace the Archbishop of New York, is one which we have much pleasure in recommending to a Catholic public. Of the manner in which the talented translator has executed her task, it is impossible to speak too highly.

"THE THREE ELEANORS." By the Authoress of the "Hamiltons."

A pleasing Catholic tale for young persons. For sale at Messrs. Sadlier's book-store Montreal.

The *Quebec Chronicle* contradicts the report which has been going the rounds of the Upper Canada journals, to the effect that the Orangemen "marched in procession dressed in full Orange regalia through the principal streets" of Quebec. "This statement," says the *Chronicle* "is simply untrue."

HOW PROTESTANTS "KEEP HOLY THE SABBATH DAY."—It appears from a report in the *Toronto Globe*, that the Orangemen of that city celebrated the 12th inst., by a public dinner in the Presbyterian Church, St. George's street, the pews being removed to make room for the necessary arrangements. The tables were told groaned under the weight of good cheer; all kinds of intoxicating liquors were in abundance; numbers of women countenanced the foul debauch by their presence, and enlivened the filthy orgies of the Orangemen with their cheers and smiles; whilst—not palms, but Bacchanalian songs with a roaring chorus—"We won't go home till morning"—testified to the respect which Protestants entertain for the Lord's Day, and what they profess to call their "kirk," or "house of God." What does the *Montreal Witness* say to this?

The Upper Canada papers mention some slight disturbances at Toronto on the 12th inst., provoked by some of the Police of that City, parading the streets with Orange rosettes—a fact highly discreditable to the Magistracy and authorities of that city. No person in any department of the public service should, under any circumstances, be permitted to join in any party demonstrations.

"An atrocious attempt to murder a father, was made in Saugean, C.W. by two lads, one 17, the other 15 years of age. The father was induced to go into the woods to look for a missing ox, when he was attacked by the youngest lad, with a gun. The eldest son then emerged from concealment with a club. A second shot was fired, which took effect in the man's side. The lads then dragged their wounded father to a tree, where they fastened him, and then threatened to blow his brains out, if he did not tell them where to find his money. He told them, when they went to the house, and took the money about \$300, and decamped. The whole affair is an awful proof of lack of proper education."—*Montreal Witness*.

It is not often that the TRUE WITNESS is found of the same opinion as the other *Witness* upon any moral or religious question; but when they do agree, their agreement is truly wonderful.

The "whole affair," detailed above is, no doubt, "an awful proof of the lack of proper education." But of what kind of education?—is the question that presents itself.

Not of "Secular education," or such education as alone can be imparted in our "common schools," certainly. On the contrary; from their keen appreciation of the dollars, we should suspect that the young gentlemen, who so roughly entreated their poor old father, were very promising pupils of Dr. Ryerson's academies, and had made good use of the lessons therein received. The "proper" education which these lads lacked, was precisely that which cannot be given in "common" schools. In their case it was religious, not secular education that was lacking; and their conduct towards their father is but "an awful proof" of the utter worthlessness of that "common" school system, which a tyrant majority in the Upper Province has succeeded in imposing upon the helpless minority.

A BAD PRACTISE.—The *Montreal Witness* of Saturday last loudly condemns "all attempts to inflate corner lots in inland places." The practise is no doubt a very dirty one; and our cotemporary is quite right in denouncing it. We trust that any person hereafter detected in an attempt "to inflate corner lots" whether in "inland" or other places, may meet with the punishment justly due to so vile a proceeding.

Births.

At Point Clair, on the 8th inst., the wife of Mr. P. Kearney, Merchant, of a daughter.

At Quebec, On the 7th inst., Mrs. J. O'Farrell, of a daughter.

At Quebec, On the 7th inst., Mrs. J. H. Home, of a daughter.

Died.

In this city, on the 10th inst., of disease of the heart, Catherine, daughter of the late James Kennedy, aged 20 years.

John Egan, Esq., M. P. P., one of the largest lumber merchants in Canada, died at Quebec, on Saturday morning last, after a short illness.