

form myself as correctly as possible of the real character of the Irish people, I would, instead of generalities, come to particulars on the subject in question, and accordingly put to the constable the following questions, the answers to which I wrote as he pronounced them:—

Q. "How long have you been on duty in Galway?"

A. "Above nine years."

Q. "Have you much crime here?"

A. "Very little; it principally consists of petty larcenies."

Q. "Have there been here many illegitimate children?"

A. "Scarcely any. During the whole of the eight years I have been on duty here I have not known of an illegitimate child being reared up in any family in the town."

Q. "What do mean by being reared up?"

A. "I mean, that, being acquainted with every family in Galway, I have never known of a child of that description being born."

Q. "Does that fact apply to the fishing village of Claddagh?"

A. "Particularly so."

Q. "Do you mean to say that, to your knowledge, there has never been an illegitimate child in the town of Galway?"

A. "I have heard that a servant-girl has had one, but at the present moment there is no such case in my mind. In the village of Claddagh they get their children married very young."

"The above statements appeared to me so extraordinary, that I begged the constable to be so good as to conduct me to his commanding officer, (sub-inspector), a well-educated and highly intelligent gentleman, whom we found at the Court-house, seated on the bench with the magistrates. As soon as the business was over I went with him to his lodgings, and, after some conversation on the subject, I asked him the following questions:—

Q. "How long have you been on duty here?"

A. "Only six months."

Q. "During that time have you known of any instance of an illegitimate child being born in the village of Claddagh?"

A. "Not only have I never known of such a case, but I have never heard any person attribute such a case to the fishermen of Claddagh. I was on duty in the three islands of Arran, inhabited almost exclusively by fishermen, who, also farm potatoes, and I never heard of one of their women—who are remarkable for their beauty—having had an illegitimate child, nor did I ever hear it attributed to them; indeed, I have been informed by Mr. —, a magistrate, who has lived in Galway for eight years, and has been on temporary duty in the island of Arran, that he also had never heard there of a case of that nature. These people, however, when required to pay poor-rates, having no native poor of their own in the workhouse, resisted the payment of what they considered a very unjust tax—in fact, they closed their doors, and the rate was only partially collected."

"The officer, seeing that I took great interest in the subject on which I had been conversing with him, sent for some subordinates, who, he observed, had been longer in Galway than himself."

"They arrived separately, and the information of the head-constable, (sergeant,) in reply to the same questions I had put to the constable, were as follows:—

A. "I have been here better than two years, and during that time I have never known of any woman of Claddagh having had an illegitimate child—indeed, I have never even heard of it."

Q. "Have you ever known of any such case in Galway?"

A. "Oh, I think there have been some cases in town. Of my own knowledge I cannot say so, but I have heard of it."

"The sergeant in charge of the Claddagh station now arrived, and gave his opinion as follows:—

Q. "How long have you been in charge of the Claddagh village?"

A. "I have been nine years here, for five years of which last March I have been in charge of Claddagh."

Q. "During that time has there been an illegitimate child born there?"

A. "No, I have never heard of it, and if it had happened I should have been sure to have heard of it, as they wouldn't have allowed her to stop in the village."

Q. "Have you ever heard of any that occurred before your arrival?"

A. "No, sir."

Q. "During the nine years you have been in Galway, have you known of any cases that have occurred there?"

A. "Well, there were very few: only one that I know of my own knowledge."

"And yet," said I to myself, "what ornament can these poor young people put on equal to that virtuous character which they wear wherever they go, and which, in spite of their poverty, it appears no human power can deprive them of!"

The above requires no comments. "In spite of their poverty," no human power, no, not even the corrupting influences of Protestantism, "can deprive them" of "that virtuous character which they wear wherever they go." The Rev. Mr. Taylor's "degraded, debased" Irish Papists—"wear wherever they go." Having now seen what Popery, and above all, what the use of the Confessional, has done for Ireland, we will conclude by showing, still from purely Protestant testimony, what Protestantism has done for Great Britain.

It is unnecessary for us to allude again to the moral condition of Scotland; we have already had occasion to show, what that moral condition is, and how, in the words of a Scotch Protestant writer, the beastly immorality of the great mass of the people is "sinking us"—the Scotch—"in the scale of nations, and making us a bye-word amongst all people."—*Peebleshire Advertiser*. The moral condition of England is little, if any, better. If there be any truth in the complaints made by the newspaper press of England, the great mass of the laboring classes are as remarkable for their brutality, as the women are for their licentiousness and impurity. Nor are we libelling England in thus speaking: we are but repeating the words of English Protestant writers:—

"We fear it is impossible to deny, that, whatever be the merits of the lower classes of our countrymen, considerable abatement must be made in any estimate of the national character, in consideration of a very

large quantity of brutality. While theologians are quarrelling... we appear to be training up a race of barbarians... ignorant alike of their duty to God and man, and stimulating the most ferocious passions by the most brutal excess."—*Times*, 20th August.

"English ruffianism has not taken to the knife, but it has advanced in the devilish accomplishment of biting off noses, and scooping out eyes... these atrocities, which are of almost daily occurrence in our large towns, are not so much imported crimes, as they are the extravagant exaggeration of the coarse, sullen temper of an Englishman, brutalised by ignorance, and stupefied by drink."—*Morning Chronicle*.

The same journal ushers in a list of twenty-six cases of child murder, tried between the 10th July and the 19th August, with the following remarks:—

"In proof of the immense extent to which the crime of infanticide is practised in England, it may suffice to enumerate the following list of cases." He adds, "A great number—probably as many more—have not appeared in our columns, because they presented no features distinguishing them from the horrid monotony of that description of crime."

We might fill volumes with Protestant testimony of a similar nature; but we will conclude with the following extract from the same journal, which winds up with the significant admission that, in thoroughly Protestantised England "it can no longer be said that our maidens are given in marriage":—

"It is a very grave consideration for religious persons, and for moralists, that such crimes as infanticide, brutal violation by several persons in succession, and the poisoning of relatives who belong to insurance and benefit clubs, have of late years grown with frightful rapidity. We shall at present confine our attention to the notorious increase of infanticide, which has latterly attained a fearful development. Its immediate cause may be traced to a deplorable change which has come over the rural morals of England—a change, however, which has itself to be accounted for. It is beyond question that, in villages, few young people of the present day marry until, as the phrase is, it has become necessary. It is the rural practice to 'keep company,' in a very loose sense of the expression, till a cradle is as necessary as a ring. Nor, unhappily, is this considered a disgrace—it is the new moral code. The clergy will tell us, and with sorrowing hearts, in how many cases the Churching Service is needed in an unseasonable proximity to the marriage office. It is a disgraceful fact—and one which education, and especially religious education, has to account for—that a state of rustic morals has grown up in which it can no longer be said that our maidens are given in marriage."—*Morning Chronicle*.

Striking indeed is the "contrast" between the morality of a Catholic, and of a Protestant, country: wondrous is the difference betwixt the conduct of the frequenters of the Confessional, and of those who spurn it. The purity of the former extorts reluctant praise from an alien, and an enemy, whilst the licentiousness of the other calls forth the animadversions of friends and countrymen. In spite of the Rev. Mr. Taylor, in spite of the "Resolution" of the French Canadian Missionary Society, we willingly appeal to that contrast, as decisive as to the respective merits of the two systems—Catholicity and Protestantism. The people of Ireland are, morally, what Popery has made them; just as the women of England are what Protestantism has made them. If the former are chaste, if impurity is held in abhorrence by, and an illegitimate birth be almost unknown amongst them, it is because they are Papists, and because, above all, they are frequent attendants at the Confessional: and it is just because the Protestant women of England have thrown off this salutary restraint upon the passions of our corrupt nature, it is because they are Protestants, in morals, as well as in faith, that chastity has ceased to be looked upon by them as a virtue—that a "new moral code" has superseded the old code of Catholic morality—and that, in the words of the *Morning Chronicle*—"It can no longer be said that their maidens are given in marriage."

SOLDIERS AND SAINTS.

We have seen it stated in the *Daily News*, a Kingston paper, that, at a late meeting of the F.C.M. Society, held in that city, there appeared, on the platform—as members—as speakers,—and as taking a prominent part in proceedings highly offensive and insulting to a large section of H. M. loyal subjects in this Province, several gentlemen, holding commissions as officers in H. M. service. This statement, though we do not deny it, we can hardly credit; we cannot, we will not readily believe, that members of an honorable profession, and therefore entitled to be considered gentlemen, holding H. M. commission, and having the honor to wear H. M. uniform, would so far forget what was due, not only to themselves, but to the service to which they belong; but upon which—they will excuse us for saying it—their conduct does not reflect any credit—if the statement in the *Daily News* be true.

We know not what may be the usages and customs of a regimental mess to-day; but we well know what those usages and customs were a few years ago; and we know, that in those days, any officer who should so far have forgotten himself as to join a society, reckoning amongst its members persons of disreputable characters, such as are to be found amongst the French Canadian Missionary, and other Evangelical Societies of Canada, would very soon have received a hint to make himself scarce at the mess-table, as the associate of fellows unfit to associate with gentlemen, or men of honor. Perhaps—and our knowledge of the delicate sense of honor which used to obtain, and we have no doubt still obtains, amongst officers in H. M. service makes us incline to this hypothesis—perhaps the gentlemen named in the *Daily News* are not aware of the true characters of some of their ultra-pious colleagues. Should this be the case, we shall be happy to give them, or their friends, every information in our power; and we pledge ourselves to satisfy them, that no gentleman, least of all an officer in H. M. service, can possibly become, or remain, a member of the French Canadian Missionary Society, as at present constituted. We repeat it deliberately; for it is not becoming, it is not at all creditable to, the character of H. M.'s service, that officers in the British Army should allow their names to be mixed up with the names of, or

should have any connexion with, dishonest traders, and fraudulent bankrupts.

It is not only a bad sign for the moral character of the service, when we see officers throwing off their black stocks, and putting on white chokers like a parcel of Methodist preachers, but it is a certain index of a very relaxed state of military discipline as well. The duty of an officer, especially in a colony like this, where party feeling on account of differences of race, language, and religion, runs so high, is—carefully to keep aloof from all party questions of the day—carefully to abstain from taking any prominent, or public, part in any political or religious movement—carefully to avoid saying or doing anything calculated to annoy, or give pain, to any of H. M.'s well-disposed and loyal subjects, or to bring himself, and the corps to which he belongs, into well-merited odium, and contempt. He has an undoubted right to the full and free enjoyment of his own religious, and political, opinions in private; but whilst an officer in H. M. service, he has no right to obtrude those opinions upon the world, or to attempt making proselytes. If we are not much mistaken, there is in force, at the present day, a "General Order" against officers taking any prominent part in public meetings; if so, the conduct of the gentlemen spoken of by the *Daily News* is a gross military offence, and is calculated to make us conceive a very low opinion, of the state of discipline, and the "esprit de corps," which obtains amongst H. M. troops in Canada. We hope that the commanding officers of regiments, and military authorities generally, are not aware of what is going on, or said to be going on; and that, their attention being drawn to the subject, they will at once proceed to put a stop to practices, as derogatory to the high chivalrous character which British officers have always, and under all circumstances, maintained—as they are subversive of all good military discipline.

We can fancy the disgust of the grim old Field Marshal, the Duke of Wellington, upon learning that H. M. officers were to be seen on the platforms at anniversary meetings, and were to be met with at evangelical soirées, handing round tea and cakes to superannuated spinsters, and groaning devoutly at the emphatic passages in that worthy vessel's Mr. Howliners' "word in season"—"Gentlemen"—he would say to them—"you have mistaken your profession; you may be the makings of good Methodist parsons, but you are d-d bad soldiers; and the sooner you exchange your red coats for black, and your swords for a tract-peddler's pack, the better for yourselves, and for the credit of H. M. Service." Yes, we wish the old Duke were in Canada for a day, just to put these gentlemen through their facings; he would soon teach them to mind their business, and stick to their duty; he would tell them it was their duty to look after their men, their rations, and accoutrements, but to let the French Canadian Catholics go to the Devil their own way.

THE COMMERCIAL ADVERTISER AND THE TRUE WITNESS.

In obedience to the commands of his patrons, our friend the *Commercial Advertiser* must needs have a fling at the *True*, as well as the other, *Witness*; the former is charged with "heaping insults upon Protestantism." True, we have never spoken, and with God's blessing, never will speak, a respectful word of, nor entertain a respectful feeling for, Protestantism, or Non-Catholicity. If Catholicity be true, then "as of contraries, both cannot be true." Protestantism, or any system which is contrary to Catholicity, must be false, and therefore of the devil, who is the father of all falsehood. No man therefore can truly believe Catholicity to be of God, without being as firmly persuaded that Protestantism, or the denial of Catholicity, is of the devil: and as no honest man can think, or speak, respectfully of that which he believes to be of the devil—no true Catholic can think, or speak, respectfully of Protestantism. In its last analysis, our cotemporary's reproach amounts to this—that we are not hypocrites, and that our language and conduct are consistent with our professions.

But if we have spoken disrespectfully of Protestantism, or Non-Catholicity, as a system, we have always intended to distinguish betwixt the system and its votaries: we have often admired the natural virtues of Protestants—virtues owing, not to their having cast off, or protested against, but to their having most inconsistently indeed, retained some portions of, God's truth revealed to man. Just as no man is a Protestant in virtue of what he does not, but in virtue of what he does, protest against or deny—it follows that the virtues of the Protestant or Denier, are mere accidents of, or excrescences upon, rather than the essentials of, his system; to these excrescences we have always intended to do justice, and if we have failed, the fault has been in our defective execution, and not in our vicious intention.

With regard to the "men of talent, probity, piety and education," &c., the performers at Anniversary Meetings, and whom we are taxed with reviling, we would distinguish—We have never intentionally said a word against the "probity" &c., of the Ministers or Protestant clergymen who distinguish themselves upon these occasions. If we have uttered a word derogatory to their characters, or painful to their feelings, we retract it, and express to them our regrets for having so offended—their coats are a protection to them against all the shafts of the *True Witness*. But with regard to certain of the laity, we reiterate, and are prepared to make good, every one of our statements, for they are well able to take care of themselves. We have reflected on the "probity"—we have more than reflected upon the "piety" of the latter, and not one word do we, or will we, ever retract.

Now if the *Commercial Advertiser* wishes to defend the "probity and piety" of his friends, we are perfectly ready to meet him; we call upon him to do

that, which as a *Commercial Advertiser*, he should have done long ago—to lay before the public, through his columns, the disclosures contained in the "Legislative Report on the Montreal and Provident Savings Bank." Will he do this? Faith then he won't—for he knows how damning to the "probity and piety" of his friends these disclosures would prove; he knows too well on which side his bread is buttered; and he knows that to offend his "pious" patrons, by the publication of their misdeeds, would be sure to result in the loss of their advertising favors. Therefore, like a good, discreet, and quite a *Commercial Advertiser*, he will hold his peace, and allow the *True Witness* to take up its testimony against the canting Maw-worms of the day.

The *Transcript* of Thursday contains the following contradiction of the report of the death of Francisco Madiat; we sincerely trust that our cotemporary's information may be correct:—

"We learn with great pleasure that the report of the death of Monsieur Madiat is premature, at the least. The report seems to have been a forgery, without any countenance in fact. The London *Christian Times* states that M. Colombe, a Swiss pastor, has administered the holy Sacrament to him, and that his health was daily improving. The *Buona Novella*, a Turin journal of Protestant principles, gives no countenance whatever to the report of M. Madiat's death. It will be observed that liberty of speech and of religion prevails in Piedmont, of which Turin is the capital, and that it is closely contiguous to Tuscany."

REMITTANCES RECEIVED.

Kingston, J. Meagher, £5; Chatham, J. B. Williams, £1 5s; Toronto, Rev. T. Lynch, £1 5s; St. Hyacinthe, Rev. Mr. Moreau, £1; Salina, N. Y., Rev. Wm. McCallion, 15s; St. Helene, Rev. Mr. Belle-Isle, 15s; Dundee, A. McRae, 12s 6d; Laprairie, Rev. Mr. Vignon, 12s 6d; Cornwall, A. Stuart McDonald, 12s 6d; Lachine, J. Norton, 12s 6d; Haldimand, J. Conroy, 10s; West Port, J. Wade, 6s 3d; Lloydtown, B. Fanning, 5s.

Book notices and Correspondents in our next.

The President of the Relief Committee acknowledges having received from Brother Facile, Visitor of the Christian Doctrine Schools, the sum of £200, the proceeds of a collection made in these schools throughout France. This sum is but a part of what was collected; the balance has been applied to the special purpose for which the collection had been made.—*Minerve*.

We perceive from a circular issued by the Committee of the Mechanics' Institute, that the Committee have purchased the lot of ground forming the corner of Bonaventure Street and Commissioner Square, for the purpose of erecting thereon the long contemplated Mechanic's Hall. The circular referred to, states that it is expected the citizens of Montreal will subscribe about one-half the amount, the revenue to be derived from the building when completed, will enable the Institute to liquidate the remainder. The Committee are about to wait upon the citizens generally to solicit subscriptions, and, judging from the success which has already attended their efforts, we think there will be no difficulty in raising the necessary funds.—*Herald*, Jan. 29.

ACQUITTAL OF ROULEAU.—Rouleau, the man accused of murdering another man named Canin, who had, or was supposed to have had, criminal intercourse with Rouleau's wife, and whose trial began on Wednesday morning last, was yesterday forenoon acquitted by the jury. The deliberate, intentional killing having been distinctly proved against the prisoner, who had no immediate or direct provocation for committing the deed, we cannot but regard this acquittal as of a highly dangerous tendency. It is the result rather of sentiment than of an enlightened idea of duty. A due regard for the public weal and safety would have dictated that verdict which the Honorable the Chief Justice of Lower Canada recommended. When Rouleau was discharged a subscription amounting to some £9 or £10 was taken up for him in court.—*Quebec Chronicle*.

ORDINATION.—On Thursday the 20th ult., the Right Rev. Dr. Cook, Lord Bishop of Three Rivers, held his first ordination in the parish church of Yamachiche, when Mr. Antoine Narcisse Bellemare received the sacred order of Priesthood.—*L'ere Nouvelle*.

Died.

In this city, on Monday morning, Marie Marguerite Delphine Lemair *dit* St. Germain, wife of Mr. John Dunn, aged 46 years, after a short illness of ten days.

MECHANICS' INSTITUTE.

THE COMMITTEE of the INSTITUTE beg leave to announce, that its Grand

ANNUAL FESTIVAL

WILL BE HELD

IN THE CITY CONCERT HALL, (BONSECOURS MARKET),

ON MONDAY EVENING, FEBRUARY 7th.

A Collection of Articles of MANUFACTURE and ART, PICTURES, MODELS, MACHINERY, &c., will be exhibited.

ADDRESSES will be delivered by several Gentlemen.

A number of GLEES and SONGS will be Sung by a GLEE PARTY.

A Splendid BRASS BAND and MAFFRE'S QUADRILLE BAND will be present.

Refreshments by ALEXANDER throughout the Evening.

Tickets of Admission (the number of which is limited) may be had at the various Book and Music Stores. Gentlemen's Tickets, 6s 3d; Ladies and Children's, 3s 9d, including Refreshments. Members can procure Tickets by application to the Superintendent at the Institute, February 1, 1853.