

where, if we may believe another Protestant witness, the "London Morning Chronicle," female virtue is so rare, "that a state of rustic morals has grown up, which it can no longer be said that our maidens are given in marriage." The fact of the absence of crime in Ireland, we at once cheerfully admit.

But not so with the cause assigned by the *Quebec Gazette* for this state of things, viz., the decline of the influence of the Catholic clergy. Never, at any epoch, was that influence more general and powerful in Ireland than it is at the present moment; never, at any time, were the great body of the Irish people more cheerfully submissive to that influence. It is to that influence, to the salutary discipline of the Confessional, and the power of the Catholic religion over the corrupt heart of man, that we must ascribe the virtues of the Irish people. If the *Quebec Gazette* objects to this, will he be pleased to assign some other, and adequate cause for the difference between the morals of Catholic Ireland, and Protestant Great Britain—a difference admitted by Protestant writers themselves, in language stronger than we of ourselves would dare to employ. If he denies this, we pledge ourselves to give him plenty of Protestant testimony to the truth of what we assert.

In the meantime, we would direct his attention to the following extract from a "Charge," lately delivered in England by Lord Campbell; which is strikingly illustrative of the morality of Protestantism, and displays a state of society there, forcibly in contrast with that which obtains in Catholic Ireland:

"The calendar before him"—exclaimed Lord Campbell—"was quite appalling. It was only three or four months since the last assizes were held, and the jails delivered—and now there was another list of crimes, tremendous in their magnitude and alarming in their number. Not only were the cases very numerous, but they included cases of a very deep dye. There they lay before him in groups and in alphabetical order: under most of the heads there being a considerable number of cases, and consisting of—Burglary—Burglary—Damaging Machinery—House-breaking—Manslaughter—Murder—Rape—and other CRIMES, SOME OF WHICH ARE NOT TO BE NAMED AMONG US." It was a matter for grave consideration," he added—"that as our material prosperity increased, crime in some parts of the country increased also."

To what must we then attribute this "increase of crime" in Protestant England, coincident with an increase of the "material prosperity" of the country; whilst in Ireland, a return of the same prosperity is marked by an almost total cessation of crime? Shall we attribute it to the inherent, and ineradicable depravity of the Anglo-Saxon, or to his Protestantism? for to one of the two it must be attributable. We leave it to the *Quebec Gazette* to decide.

For ourselves, we take this opportunity of saying in advance, that we utterly repudiate the former hypothesis. By nature all men are very much alike; and it would be absurd to attribute to the Celt any moral superiority over his Teutonic brother. We must look elsewhere then, than in mere difference of race, for the cause of the moral difference between the Catholic Irishman, and the Protestantised or non-Catholic Englishman; and this sufficient cause we can find only in the religious difference between them. If the *Gazette* can assign any other, we shall be ready to give it our serious consideration.

A correspondent who appropriately signs himself "Snob," asks—"if a British subject in Canada can accept a title of honor from a Foreign Power, or wear the Insignia of a Foreign Order without permission from his own Sovereign?" Yes, "Snob," certainly he can; for, as Brother Jonathan says, this is a free country; and so long as he offends not decency or morality, any man, being a civilian, may wear what he pleases, and dress himself as he likes. He may cover his coat, and his breeches to boot at that, with Orders and all kinds of Decorations; and though every body would be at liberty to laugh at him for so doing, nobody could legally interfere to prevent him.

The law is this. No officer or person holding a situation of any kind in H. M. Service, whether on full or half pay, can accept any title or order from a Foreign Power, without permission; neither can any one be presented at Court, to Her Majesty, or Her Majesty's representative, bearing its Insignia, unless he has been first authorised to wear them by the Sovereign. But in private life, in his own house, and amongst his own friends, a man may wear as many decorations as he can find room for on his person, and style himself—Chevalier—Comte, or Baron just as he pleases. If however he desires that his own Government shall recognise these honors, if he wishes to be presented at Court as Chevalier &c., or to be allowed to wear the Insignia of any Foreign Order, in uniform, or in any public capacity, he must first of all apply to the proper authorities for permission to do so.

For instance—our friend "Snob" has a perfect right to hang a pasteboard medal round his neck, to tie a tin-kettle to his coat-tail, or to clap the lid of an old saucepan on his breast—if he considers it either ornamental or useful, so to decorate himself; and what he may do with the pasteboard medal, the tin-kettle, or saucepan lid, aforesaid, he is—so far as the law is concerned—equally at liberty to do with any other ornament, or decoration to which he may take a fancy.

The Protestants of Upper Canada, affect a great sympathy for their coreligionists in the Lower Province, whom they represent as abandoned to the cruel tyranny of the Romish priesthood. The Protestants of Lower Canada, on the other hand, repudiate this sympathy, as unnecessary, and perfectly uncalled for by the actual state of affairs. Says the *Commercial Advertiser*:—"We have no desire to engage in a crusade against

the Church of Rome, suffering no injury from it, enjoying as great rights as any of its members, and seeing no prospect of their being curtailed. . . . The *Globe* is far more valiant as a persecutor at a safe distance, than he is when close at hand; if he formed one of a Protestant minority in a Roman Catholic community, he would not desire to light a fire of fanaticism which might consume himself."

In a similar strain speaks the *Transcript*:—"As regards the bondage to which we in the Lower Province are subjected, by either Pope or Priest, it sits very lightly on us, after all. Mr. Brown will have no sympathisers in his sermon upon a new religious crusade in this part of the country; and if he does venture to commence it, will have to carry it on himself."

By Protestants' own showing then, the Romish priests are not such cruel tyrants after all, nor the Protestant minority so much to be pitied. We wonder, however, if the situation were reversed, if Protestants were in the majority, how long Catholics would be able to say with the *Commercial Advertiser*, "that they suffered no injury from Protestant ascendancy, enjoyed the same rights as Protestants, and had no reason to fear their being curtailed?" How long, if Mr. G. Brown had the power to prevent it, would he leave us Catholics to educate our children as we thought fit? We should like to hear what the Catholics of Massachusetts say upon the subject.

To the Editor of the True Witness.

SIR—For the information of those who believe that the Catholic Church prohibits the circulation of the Scriptures, I give the following. It must be remarked that the editions published at an earlier date are not given here—to do so would take up too much of your valuable space. The *True Witness* has done invaluable service to the cause of truth and justice, in advocating Catholicity, of which it can proudly boast of being the organ in Canada. Long may its career of usefulness go on—and long may it be well supported:—

In the year 1797, the New Testament was published in Edinburgh, with the approbation of the Bishop, the Right Rev. Dr. Hay; and in 1800, the same Bishop had the entire Bible published. The publisher (a Protestant) of that edition, in a letter, dated 26th April, 1830, during a discussion in St. George's Church, Edinburgh, makes some remarks worthy of notice. He says:—

"I think it right to mention, that about 30 years ago, I printed two editions of the Douay Bible, of 1,000 and 2,000 copies. . . . I mention these circumstances in opposition to the assertion so often made by ignorant men, that the Catholic Church prohibits the reading of the holy scriptures."

So much for the testimony of a Protestant.

In 1809, R. Coyne, of Dublin, published an edition of the Bible, of 5,000 copies; and in 1811, he published another edition of the Douay. In 1820, he published an edition of the New Testament of 20,000 copies; and in 1821-25, 30,000 copies. In 1825, another edition was recommended by the Catholic Prelates, of which, in a few years, 90,000 copies were sold. In 1841, another edition of the same, by the same publisher, octavo, 80,000 copies; 1841, quarto, 5,000 copies.

The following figures will show the copies published by the booksellers—five out of the six names being Protestants:—

Publishers.	Copies.
Mr. Coyne, Dublin,	230,000
Smyth, Belfast,	18,000
Messrs. Simms & McEntyre, Belfast,	15,000
Mr. Mairs, Belfast,	9,000
Greer, Newry,	4,000

Total, 279,300

The above table will, I am sure, clearly prove to ignorant, and I will add, prejudiced Protestants, that the Catholic Church does not prevent the reading or circulating of the Word of God. What will Mr. Kirwan (Murray) say to this? It cannot indeed be denied; but Protestant itinerant mountebanks—such as Gavazzi, beastly Achilli, and Murray—cannot live without calumniating the Catholic Church.

CATHOLIC.

Montreal, September 13, 1855.

To the above remarks of our correspondent, we may add the following, as affording a satisfactory explanation why Catholic Bibles are sold at a higher price, than are Protestant Bibles, and why, therefore, the former are not so extensively circulated as are the latter. It appears that this is owing to the injustice, and gross partiality of the British Government.

Mr. Duffy, the eminent Dublin Catholic publisher, thus, in a few words, puts the matter in its proper light. "Some people"—he says:—

"Wonder why our editions of the Bible and New Testament are not sold as cheap as the authorised English version; and the answer is simply this—We have to pay a duty amounting to nearly 25 per cent. on the paper upon which we print; whereas the duty is actually refunded to the printers of the authorised Bibles, and Church of England Prayer Books. So that while the priest is ready to purchase out of his scanty means, and distribute amongst his flock, copies of the Sacred Scriptures, the Government throw an impediment in his way by imposing a prohibitory duty of twenty-five per cent. on their printing, publication, and sale."

What honest fair dealing opponents these Protestants are to be sure! First—they do all in their power, by means of unjust, because partial taxation, by means of heavy duties imposed upon Catholic printers and publishers, but from which Protestants are exempt, to impede the circulation of Catholic Bibles and Testaments; and having partially succeeded, they then turn round upon us, and accuse us, the victims of their injustice, of being opposed to the circulation of the Holy Scriptures. Comment upon such honorable conduct is surely unnecessary.

We read in the *Univers* that His Lordship the Bishop of Montreal was to have officiated at the church of Notre Dame at Paris, on the Feast of the Assumption.

His Lordship the Bishop of Monterey, California, is in town, and preached at the Parish Church on Sunday.

The *Dublin Telegraph* of July 28th, acknowledges the receipt of the sum of £31 5s. from the "Young Men's St. Patrick's Association of Montreal" on account of the Father Mathew Fund.

A NEW "RULE OF FAITH."—"Mr. Heywood, the member for Lancashire, has given notice in the British House of Commons that, next session, he shall move—"An address to Her Majesty, praying that Her Majesty will be graciously pleased to appoint a commission to inquire into the state of the authorised version of the Bible, and to prepare a plan for the further revision of that translation."—*Transcript*.

"The Bible alone is the Rule of Faith of Protestants," and to the great majority of English Protestants, the authorised version, or translation, of the Bible must be that sole "Rule"—to all in fact who cannot read the Bible in the original languages. This "Rule of Faith" it is now proposed to "inquire into," and "revise"—an implicit acknowledgment that it is an imperfect, or at all events, a doubtful "Rule of Faith," for that which is certain and perfect, needs neither to be "inquired into" nor "revised."

But all British Protestants do not acknowledge the "Royal Supremacy" in religion; nor will dissenters admit the right, either of the House of Commons, or of a Royal Commission, to inquire into, revise, or alter their "Rule of Faith." It is not unlikely then, that, if Mr. Heywood's motion bears fruit, we shall shortly see two Protestant "Rules of Faith" in England—King James' "Rule of Faith" for the dissenters; and Queen Victoria's revised and greatly amended "Rule of Faith" for orthodox churchmen. This will give rise to some very funny complications.

GODLESSNESS OF THE SECULAR PRESS.

The *Pilot* says we "make large pretensions to piety." We ask when, where, or how have we done so? He says, "The Satanic doctrine of doing evil that good may come, lies at the bottom of his politics." We ask him to point out an instance. It is to the parties whom the *Pilot* toadies that this doctrine belongs.—*Montreal Witness*.

Our answer, we trust, will be home. To the first question:—Always; in the *Witness*; in the too common way, by words, words, words. Our cotemporary will hardly contradict us if we say, that an editor who deals in solemn warnings to sinners, in exhortations to perseverance in saints; who selects such articles as the very excellent ones usually contained in his "Christian Treasury"; who earnestly contends against what he regards as infidelity, &c. &c. &c.; and who does this week by week in a public paper, could not, if he tried, "make larger pretensions to piety." If such a man be not pious, he is a hypocrite,—aye, and a very impudent hypocrite too. How many of the pious subscribers to the *Witness* would accept "Religious News" and edifying selections at the hands of a man not making professions of piety? We verily believe that the faith which men have in their spiritual guides is the chief instrument in making truth effectual. Rob a man of this confidence, and his minister will preach in vain, and scissorize in vain. The mere fact of editing a paper like the *Witness* is an advertisement of the editor's piety, and everybody so understands it. Deny that who can.

To the second demand we reply,—the very way in which the *Witness* quotes, or rather misquotes us, is a proof, perhaps a trifling one to be sure, still it is a proof of what we asserted. We wrote thus:—"The Satanic doctrine of doing evil that good may come, appears to us to be at the bottom of the politics avowed by the *Witness*." Now, look at the extract from that paper. He represents us as positively asserting that this Satanic doctrine was at the bottom of his politics. If this is not a Satanic policy, adopted for the very purpose of misleading his readers, all we can say is, that it looks very much like it. Then, look at his last assertion,—"It is to the parties whom the *Pilot* toadies that this doctrine belongs." In this short ebullition of pious (?) spleen, our cotemporary ventures upon two assertions, both of which may be falsehoods. That relating to us we unhesitatingly pronounce a *men, miserable slander*; and we tell the editor of the *Witness* that he has no right to assume that we do not edit our paper with as much sincerity and purity of purpose as he does his own. From what precedes, our readers will see we have not gone out of the very number of the *Witness* in which he has catechised us for proofs of what we had said; but, if other proofs were necessary, we would refer to the article upon which we commented in our issue of Monday, and to the general course pursued by him in relation to the Roman Catholics. We say again, it appears to us,—that is, we give it as our opinion, and we only ask it should be taken for what it is worth,—which, perhaps, the *Witness* may say is not much,—that the *Witness*, in view of what he regards as the great blessings which would follow if broad Protestant principles could be made to rule in the Legislature, would do grievous present injustice to Lower Canada.—*Montreal Pilot*.

ELLIOT'S DENTRIFICE.—To all who value good teeth, we recommend the use of this Dentrifice, prepared and sold by S. J. Lyman & Co., Place D'Armes, Montreal.

SEIGNIORIAL TENURE.—The Court appointed to decide the questions of law upon which the final settlement of the Seigniorial claims is to be made, is composed of thirteen judges, and commenced its sittings yesterday forenoon.—Chief Justice Sir L. H. Lafontaine presiding. To supply the temporary vacancies on the Bench, caused by the appointment of the Superior Court Judges on this commission.—*Commercial Advertiser*, 7th inst.

SEAT OF GOVERNMENT.—The *Quebec Gazette* says:—"We learn that in consequence of the exorbitant rents and rates of boarding adopted by the expectant Torontonians, many of the officers attached to the Government have determined to leave their families in Quebec during the ensuing winter. We think they have adopted a very wise plan to avoid unreasonable exactions."

FIRE.—About half-past six o'clock Monday morning a fire broke out in the building known as Holland's Nail Factory, at the St. Gabriel Locks, on the Canal. The building was entirely destroyed, nothing but the walls being left standing.

THE MONTGOMERY GUARD.—The Montgomery Guard under the command of Captain C. Murphy, who left New York on Monday morning on a visit to Canada, arrived here yesterday afternoon, and being met at the Railroad Ferry Wharf by the City Council and a number of citizens, His Worship the Mayor presented the following address:—

Gentlemen of the Montgomery Guard.—As Mayor of the City of Quebec, and in the name of the citizens, I have much pleasure in offering you a hearty welcome on the occasion of this your first visit to our ancient city.

Possessing, as Quebec does, a large proportion of citizens laying claim to similar birth or descent, and animated by feelings of nationality kindred to your own, your visit has been hailed in this city with peculiar gratification.

To the worthy and warm-hearted sons of St. Patrick, by whom you are surrounded, and who are always foremost in extending the open hand of fellowship and welcome, no occasion can be more auspicious for the display of these noble features so highly distinctive of their nature, than the advent among them, on a mission of peace, of so many of their gallant brethren.

I am sure I give utterance to the cordial sentiments not only of one class of our citizens, but of the whole community, in expressing a hope that on the occasion of this, your first visit to Quebec, with the assistance of our friends of the Emerald Isle, we shall succeed in rendering your short stay among us in every respect agreeable to you individually and collectively.

Jos. MORRIS,
Mayor of Quebec.

The Guard marched in procession through the streets with bayonets fixed, colors flying, and drums, beating, to Russell's Hotel; where a lunch was partaken of at which the toasts of "the Montgomery Guard," "the Queen," "the President of the United States," and "the Ladies of Quebec," were proposed and suitably responded to. In the evening, a Ball in honor of the Guard's visit, was given at the Music Hall.—*Quebec Morning Chronicle*.

THE POTATO CROP BLIGHTED.—A Bowmanville paper mentions that the potatoes in the vicinity of that place have been seriously visited by the blight and so suddenly and rapidly has been its progress that anything like an average crop is despaired of. Various rumors are in circulation throughout the Province concerning this crop; but the general opinion is, that the yield will on the whole be better than it has been for many years.

TORONTO.—The usual weekly murder has taken place at Toronto, the victim, a Mrs. Brothers, who was strangled, her neck broken, and the body thrown into the lake. In consequence of the state of decomposition in which the remains were, two convicts were pardoned on condition of placing them in the coffin.—*Commercial Advertiser*.

THE TORONTO CONERERS.—The services of these officers having of late been so often called into requisition, and their duties so inadequately discharged; and, to all appearance, murder and manslaughter being on the increase in the Metropolitan city, His Excellency the Governor General has wisely associated with Coroners Duggan and King, three other Gentlemen, who will take a great part of the business off their hands. The official notice appears in Saturday's *Gazette*.—*Transcript*.

Verily the Metropolitan City is becoming unenviably notorious! Evil communications corrupt good manners. How shall our legislators preserve their morals from the general contamination, or manage to steer clear of that vice which in this famous city, despite the admonitions of George Brown and Co., doth so openly abound.—*Ibid*.

ATTEMPT AT MURDER.—The most cool and daring attempt at murder which has ever taken place in this vicinity, was made on Thursday evening of last week, about half a mile from the village of Rockton. The particulars, as far as we have been able to learn, are as follows:—A poor blind man, (colored), led by a small boy, stopped at Harrison's tavern about 3 o'clock on the afternoon of Thursday. He immediately solicited a small sum of money from those who were in the bar-room, amongst whom were two young men named Marical and Hackett. After receiving some few coppers from these, and a few pence from Mrs. Harrison, who was waiting on the bar, the poor man left, wending his way slowly along the road towards Galt. After his departure some ten minutes, Marical and Hackett followed, and by the story of the little boy, Hackett caught up to them about half a mile this side of Rockton. The old man was sitting off the side of the road, having the gravel taken out of his shoes by the boy, when Hackett advanced, and without a word, inflicted two severe blows on the old man's head with a pistol. He then demanded his money or his life, but ere he had time to reply, Hackett deliberately fired the pistol at his head, and retreated into the woods. The boy at once gave the alarm; and on the neighbors assembling, they found Marical by the side of the old man, whose head was covered with blood. He at once removed, and Dr. Lundy called in, who found that the ball had entered the side of the head, but in such a way that hopes are entertained of his recovery. On his person there was found but a few shillings and some coppers. Marical was arrested on the spot, but Hackett escaped, and up to the latest accounts was still at large, although several constables were in close pursuit of him. We sincerely hope he may be caught, and that his cold-blooded attempt to murder a helpless and inoffensive old man will receive its merited reward. Marical has been committed to stand his trial.—*Dundas Reformer*.

Birth.

In this city, on Sunday evening, the 8th inst., the wife of Mr. John Fraser, Printer, of a son.

Died.

At Quebec, on the 10th inst., Mrs. Eleanor Cannon, relict of the late Gordon Horan, Esq., aged 67 years.
In this city, on the 9th inst., after a long and painful illness, which he bore with Christian fortitude, Mr. John Morgan, only son of Mr. P. Morgan, aged 19 years.