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MONTREAL, FRIDAY, JUNE 1, 1860.

NEWS OF THE WEEK.

Garibaldi's filibustering expedition is the chief item of the last European intelligence brought by the steamers Palestinc and Arabia. With about 1,000 followers, amongst whom is Zambianchi, infamous for the cruelties by his orders inflicted upon priests at Rome in 1849, Garibaldi effected a landing at Marsala under a smart fire. Of his two steamers, which he had stolen previous to his starting upon his expedition, one has been captured and the other sunk; several of his accomplices also were killed, but he himself still maintained his position, and was said to be advancing on Palermo, whilst in a series of ludicrously bombastic effusions he was exciting the populations of Italy to revolt. If he succeeds, he will be called a hero ; and it would be unjust to deny to him many of the characteristics of a great captain. His indomitable resolution, and irrepressible energy have been manifested on many an occasion ; and with all his faults it is imnossible not to feel for him more respect than for the miserable Cavour, of whom Garibaldi is now the openly declared enemy. On the other hand, if he fails, as fail in all probability he will, the world will esteem him a madman; and the common executioner will in all likelihood cut short the career of one of the boldest soldiers that ever raised the standard of Italian nationality .---At Naples great consternation prevailed, and it was binted that the Royal Family were packing up their jewels, and otherwise making preparations for a flight. The French Minister at Naples had asked for four ships of war. which were to be sent; and according to another report, the King had made application for foreign intervention.

Recruiting for the Pope goes bravely on in Ireland, and had attracted the attention of the British Government, so that the latter had found itself compelled to issue a Proclamation against enlistment for the Pope. This is but a small matter; for we may be sure that the mother wit of the Irishman will quickly devise some means for evading the law, and that the tide of emigration which has at last so happily set in, and in the right direction, will not be stayed by Act of They express, however, the actual state of petty Parliament or Royal Proclamation. From the simple fact that the Times notices the recruiting for the Pone we may conclude that it is extending; and that the funds raised by the Catholic zeal of the Irish shall be well and profitably employed in strengthening the ranks of the Papal army, which under the command of General Lamoriciere is fast attaining a high degree of efficiency. By the last report it would appear as if that brave and devoted officer were meditating some important movement; to oppose which it is said that the Sardinian Government has ordered the garrisons of Central Italy to advance towards the frontiers of the Papal St ates. Not in Italy only, but in Turkey trouble seems to be brewing. The condition of the "sick man" excites much uneasiness, and gives rise to the suspicion that the work of the Crimean war has to be done over again. It is certain that the Christian subjects of the Porte are, in spite of the last Treaty and the Imperial Hatti Humayoun, the victims of cruel treatment from the Moslem population. The cries of the oppressed Christians have reached the ears of the Czar, who deems himself, in virtue of his position, the champion of these victims of Mahometan intolerance, and who by Treaty, has a right to interfere for their protection. His troops were concentrating in force upon the Pruth. Betwixt France and Great Britain-allies but a few years ago, and who by their alliance checked for the moment Russia's ambitious projects-something more than coldness now obtains; and it would not therefore to be wondered at if the latter should seize the present favorable moment to enforce the claims which the alliance of the two great Western Powers forced her to forego. Amongst the minor items we read that Prince Napoleon will, in his yacht the Cassard, visit this season the shores of Canada and the United States .--Pullenger, the respectable and swindling cashier of the Union Bank, had been sentenced to 20 vears penal servitude. From all parts of the United Kingdom there proceed most flattering reports of the general state of the country, and of the promise of an abundant harvest. The

fear of famine has apparently, quite subsided, but the stream of emigration westward flows, we re- | n gret to say, as strong as ever. An infatuation seems to have come over the people of Ireland with respect to the United States. Respectable, and as the saying is, well-to-do farmers, are throwing up their holdings, abandoning their farms and certainty of independence and competency at home, for the chance of a precarious livelihood in the United States.

THE UPPER CANADA BIBLE SOCIETY .--- We find in the Toronto Globe, some lengthy, and to the Catholic, certainly most amusing details of the proceedings, discourses delivered, reports read, hopes indulged in, and resolutions adopted, at the Annual Meeting of the Upper Canada Bible Society, lately held in a Wesleyan Chapel in Toronto. The Chair was ocupied by the Hon. G. W. Allan; and the meeting was attended and addressed by a lot of gentlemen in black coats and white neck-cloths, who call themselves Ministers of the Gospel of Christ, and who certainly are sincere in their hatred of Pope and Popery.

These "Swaddling" meetings are all so alike ; there is so little to distinguish an anniversary meeting of the Upper Canada Bi le Society, from an anniversary meeting of the French Canadian Missionary Society-that it is needless to descend to particulars. It is not therefore because of any novelty or peculiar feature in the proceedings or language of the Upper Canadian Swaddlers" that we condescend to notice them; but because their proceedings are an invaluable commentary upon the lately published criminal statistics of Upper and Lower Canada; or rather because those statistics afford an unanswerable reply to the argument urged by the Society in favor of Protestantism, and Bible-distributing.

The criminal statistics of Upper and Lower Canada may be fairly accepted as the exponent of the comparative morality of the Protestant and Catholic elements of which the population of the Province is composed ; and from those statistics we may therefore deduce some most important conclusions as to the comparative value of the two systems; of which one-or Protestantism-is supreme in Upper Canada; whilst the other-or Catholicity - is dominant in the Lower section of the Province. We deal with facts not fancies; with figures of arithmetic, not figures of speech-and yet the simple, unadorned figures which we adduce, are most eloquent, and conclusive as to the comparative merits, in a moral point of view, of Protestantism and Catholicity.

We are about to quote from a valuable document just issued by order of the Legislative Assembly-The Preliminary Report of the Board of Inspectors of Asylums and Prisons. At p. 11 we read :---

"The number of prisoners received in our Common Gaols was 10,483 in 1858; 11,131 in 1859.

"The numbers are thus divided between Upper and Lower Canada :---

Upper Canada	6,786 in 1858
Do. Do	6,586 in 1859
Lower Canada,	3,697 in 1858
Do. Do.,	4,545 in 1859
(The mann of the last two y	aara thua miyon

The mean of the last two years thus gives for the whole Province-10,807 prisoners: Upper Canada..... 6,686

Lower Canada..... 4,121 "The foregoing figures, relating to the last two

"Again of the 256 convicts admitted into the	Pe-
Protestants	
No-religion,	the

Upper Canada..... 626 Lower Canada..... 175 -Vide p. 15.

Here again the same striking proof in favor of the far greater convict-producing power of the Protestant, and in-the-full-light-of-the-Biblerejoicing section of our Canadian community is at once apparent. With a population but very slightly, if at all, larger than that of Lower Canada, Upper Canada produces nearly four times as large a crop of crime : and remembering that, according to the Report of the Board of Inspectors, each convict in the Penitentiary costs the public about \$75.85, we arrive also at the following result-which should be taken into account when balancing pecuniary accounts betwixt the two sections of the Province :--

Upper Canadian crime costs per annum, \$47,500 \$13,270 about..... Lower Canadian crime, about.....

Excess for Upper Çanada..... \$34,230

The cost of Upper Canada criminals is therefore a heavy burden imposed on the more honest and more virtuous people of Lower Canada; and this excess of expenditure-thirty four thousand, two hundred and thirty dollars per annum -extending as it does over a long series of years, should be enumerated as one of the blessings which our political union with the "superior race" has entailed upon us. Let us now glance at the criminal statistics of the Province from a denominational, instead of from a Provincial, point of view.

By the last Census it appears that the population of Canada was 1,842,265. Of these, 914,561 were Catholics; 351 Jews; and the remainder, 927.351 were Protestants of various denominations. Since the date of that Census the relative number of Catholics and Protestants has certainly not perceptibly altered; and yet it appears that, whilst in point of numbers, the two denominations are so very nearly equal, the latter, or the Protestant portion, furnishes more than double the number of convicts furnished by his case, "it warn't the wine, it was the the Catholic portion of the community. The numbers being, 527 Protestant, to 259 Catholic. convicts.

From these statistics we deduce the conclusion, that the convict-producing power of Upper Canada is far greater than that of the Lower section of the Province; that Protestantism is more favorable to the development of serious crime than Catholicity; and that, in consequence, when Upper Canada seeks to convert Lower Canada, when Upper Canadian Bible Societies talk of French Canadians as embracing the "Religion of Christ" because they have renounced the faith of Christ's Church, impudence and blasphemy have attained their highest point of development.

We, of Lower Canada, have indeed cause to thank God that we are not as the Upper Canadians are-or even as those members of the Upper Canadian Bible Society. We loathe their so-called religion, we despise their gifts, and laugh to scorn their affected compassion for our benighted state. Physicians, we say to them, heal yourselves. Check, if you can, by means of your Bible-distributing, the stream of vice in your own section of the Province; try and raise of economy, if not of Christianity, endeavour to relieve the public purse of the cost of maintain-Such advocacy of the Temperance cause, such relieve the public purse of the cost of maintaining the hundreds of convicts with whom you yearly crowd our Goals and Penitentiaries.

quities of the entire community? ... The result is, tunates? who murder their wives-and against as we said before. that a morbid sympathy is immediately aroused with the liquor dealers, so unjustly, because so indiscriminately reviled.

Too much is attributed to the liquor traffic, whose evils, great as they are, have been ludicrously exaggerated. This proceeds from the natural tendency of the human heart to find some excuse for its depravity; from the universal desire which every man has, to lay his sins at some other man's door, and to attribute them to anything but their veritable cause. The heart of man is deceitful above all things; and men are as intent upon deceiving themselves, as upon deceiving their neighbors. We must all remember how Mr. Snodgrass, immortalised in the annals of the illustrious Pickwick, endeavored to explain away what was mysterious in his behavior, after a convival meeting, by the conclusive remark " that it warn't the wine, it was the salmon ;" and, philosophically rejoins Pickwick's biographer, 'somehow or another, it never is the wine in such cases." So, too, now-a-days, when a scoundrel knocks his wife's brains out, pounds his child's head to a jelly, or in some other mode gives full vent to his violent propensities, it is becoming fast the fashion to attribute his enormities-not to his corrupt heart, to his mordinate greed for money, and his contempt for divine and human laws, but-to the liquor traffic, and to lay the burden of his sins upon the shoulders of the nearest Licensed Victualler. The former, forsooth, is a poor injured innocent, the artless victim of the wiles, and wicked artifices of his grog-selling neighbor. This is the latest development of the new theory of the "vicarious atonement," and of "imputed justice," as held and preached, not by the criminal alone, but by the evangelical press. Here for instance, is a case in point :---

A man of the name of M'Donald was convicted at the late Simcoe Assizes of the murder of his wife. On being asked by the judge whether he had anything to urge why sentence of death should not be passed upon him, the unhappy convict-who had apparently been primed for the purpose by some of the Temperance advocates -replied by admitting that he had killed his wife; and of course throwing the blame of his own cruelty and brutality upon the manufacturers and venders of alcoholic drinks. Thus again, in salmon;" it was not his vicious heart and savage passions, unrestrained by the grace of God, or the fear of man, but the wickedness of his neighbor who kept the adjacent grocery, that caused the untimely end of his murdered wife :----

"It," the murder of his wife, "resulted from nothing more nor less than a brain crazed and maddened by strong drink. That has been the fatal rock on which my frail bark has split. I yielded to the tempting influence of the poison, and was led on, step by step, until here I stand before this Court, bearing the most detestable character of the murderer; and now standing before you as a dying man, I cannot repress the feeling that the manufacturers and venders of alcoholic drinks, are bold accessories, not only to the crime of which I am convicted, but of almost all crimes of a kindred character.'

Absurd as was this attempt to transfer the moral responsibility of his sins to his neighbors, and to saddle them with his wrong doings, it is exceeded in absurdity and blasphemy by the comments made thereupon by our Methodist cotemporary, the Toronto Christian Guardian :---

"Our present law grants a license for the sale of an article in every way calculated to invite the drinker thereof to commit murder, and every other sort of crime; and this very same law empowers to hang or imprison at discretion the poor unfortunate your own moral standard ; and, for the sake who dares to carry out the natural result of its first

their un-Christian efforts to excite prejudice against a class of men pursuing a legal, and not necessarily immoral, traffic. As well might the dealer in gunpowder, or in hardware, be held responsible for the murders committed by the purchasers of his merchandise, as the dealer in liquor be held responsible for the drunkard's acts. No man is compelled to purchase either gunpowder or whiskey; but if he charges a pistol with the one, and therewith blows his neighbor's brains out-or makes a beast of himself with the other, and in his drunkenness stamps the life out of his wife-he, and not the vender, is the party truly responsible both before God and man. Of course the dealer who should serve out gunpowder to a customer, whom he suspected of a design to perpetrate murder therewith, or whiskey to a fellow already half intoxicated, and whom therefore he had every reason to believe would become a perfect beast under the influence of an additional glass, would be morally an accomplice, or particeps criminis : but unless the Christian Guardian can shew that such was the case with him who sold to the unhappy man M'Donald the liouor. under the influence of which the latter consummated his brutality towards his wife, we see not how, or upon what grounds he can hold the liquor seller responsible. No ! let us " put the right saddle on the right horse ;" let us not attempt to find excuses for the murderer which will, we may be sure, be accepted as valid before no tribunal, either in heaven or on earth ;--and in the name of common sense, do not let us resort to arguments against the liquor traffic which might with equal show of reason be retorted against the traffic in gunpowder and cutlery. Such arguments bring discredit, not only upon those who employ them, but upon the cause for which they are adduced.

An Upper Canadian exchange paper finds evidence of our uncharitable disposition in our rejoicings over the troubles of the Kankakee Swaddlers, and in our desire that those troubles may never be less. If our cotemporary would reflect, however, we think that he would find in our language, in the expression of our sentiments towards the degraded followers of the fallen Chiniquy, ample proof of the largeness of our charity, and of our tender feeling towards those in whose spiritual troubles, and religious squabbles we at present rejoice.

As Catholics, we believe of course that every thing that is prejudicial to, or that by any means tends to the overthrow of, Protestantism-which is the contradictory of Catholicity - must be favorable to the spread, and tend to the support of that which we believe to be truth. We believe that nothing so much tends to weaken Protestantism, and to drive reflecting perous from its ranks, as the incessant disputes, and interminable controversies of its members. The position of Catholicity towards Protestantism in the XIX. century, is in every respect identical with that of the position of Christianity towards Paganism in the third and fourth centuries of our era. The former flourished and extended the cords of her tents, just in proportion as the other declined. and was compelled to contract its limits; and amongst the secondary causes to which must be attributed the triumph of Christianity over Paganism, a most important place must be assigned to the internal dissensions of the latter, to its want of any fixed doctrine, or principle of unity amongst its several professors. The "Variations of Paganism" afforded a convincing argument to the candid and intelligent thinkers of the fourth century, that Paganism was not from God-Who is essentially One and essentially true; just as the innumerable "Variations of Protestantism" in the XIX century are to the Catholic a consoling and conclusive proof that the system in which those variations obtain, of which those variatious indeed are an inseparable part, must be from the devil, the father of lies. As therefore in all Christian charity it was perfectly lawful for the Christian to rejoice over the dissensions of Paganism, to take delight in the endless controversies of its various sects, and in the interests of Christianity, to pray God that those controversies and dissensions might be multiplied; so the pleasure with which the Catholic of the XIX. century beholds the "Variations of Protestant ism." and gazes upon the internecine war waged by its several professors, is perfectly compatible with that Charity, which seeks first and above all things the honor and glory of God, and the welfare of God's creatures. It is in this sense we take delight in the troubles with which the poor deluded victims of the Chiniquy apostacy are now afflicted; because we believe that the effect of those troubles will be to restore many immortal souls to the fold, in which alone al truth and therefore unity-or in which alone unity, because all truth—can be found. As an illustration of our meaning, and of the striking resemblance of XIX century Protestantism to the expiring Paganism of the IV. cen-tury, we may be permitted to quote a passage from the last number of the Edinburgh Review; wherein the writer draws a contrast betwixt Christianity and Paganism, with the object of exposing in the condition of the latter an efficient cause for the approaching triumphs of the other. Now, by merely substituting the words " Protestantism" for " Heathenism," and " Catholicity" for " Christianity," in the article above alluded to, it will be found in every feature to be a most faithful portrait of the relative positions of Catholicity and Protestantism at the present day :-"Again,"-says the Protestant Reviewer at p. 225 -"Ohristianity (Catholicity) was united, Heathen ism (Protestanlism) was broken into an infinity of sects and persuasions. Christianity (Catholicity) was a system; Heathenism (Protestantism) a bundle of individual notions-Christianity (Catholicity) was governed by a hierarchy singularly well organised, and efficient for controlling turbulence and animating resistance. The Church reposed upon authority, on precedents and traditions, and offered to resolve ism) after two thousand (three hundred) years of conflict and agitation, was still tossed on the shoreless ucean of uncertainty. The lights of human reason

years only, can hardly enable us to judge of the increase or diminution of crime, or misdemeanors .-crimes amongst us. For we must bear in mind that the great majority of those who go to form this aggregate, are persons who have been found guilty of minor offences. To form an opinion of the state of things, as respects more serious crimes, it is interesting to glance at the following figures, derived from the Report of the Inspectors of the Penitentiary for the past year :--

Convicts received in the Provincial Penitentiary. 1856. 1857. 1858. 1859.

Upper Canada (Protestant) 194 179 238 · 226 Lower Canada (Catholic) 80 49 67 30' To form a correct estimate of the value of the above official statistics, as an index to the comparative morality of the two sections of the Province, we must take into account the numbers of their respective populations. By the best calculations, founded on the numbers as returned in the last Census, it would appear that. in 1856, the entire population of the Province was 2,380,831, and in 1857, 2,571,477, which was thus distributed :----

	1856.	1857.	Average of Convicts.
Upper Canada, ((Protestunt))	1,228,128	1,350,923	187
Lower Canada } (Catholic) \$	1,152,831	1,220,514	65

Or, in other words: whilst the numbers of the population of the two sections of the Province. respectively were to one another as about. 13 to 12, the amount of criminality of the more serious kind, was nearly as 3 to 1, in favor of the Protestant section. Had we reliable statistics of the population of Canada at the present day, we should find a still more startling contrast; still more striking evidence of the greater convict-producing power of the Upper, or Protestant section of Canada; seeing that, although the relative numbers of Upper and Lower Canadians have not greatly changed since 1857, or are still as about-7 to 6, the number of convicts furnished by Upper Canada, as compared with the number furnished by Catholic Lower Canada. in 1859 was upwards of 7 to 1. Two hundred and twenty-six being furnished by the former, and only thirty by the latter.

Turning over a few pages of the Official Report from which we have already quoted, we light upon the following important passage :---

"The Convicts in the Penitentiary at the close of 1859, are distributed among the following religious denominations :---

Protestants	527
Catholics,	259
Jews,	2

THE TEMPERANCE CAUSE AND ITS AD-VOCATES. --- We know of no more dangerous enemies to the cause of temperance than its professed advocates of the Protestant press. By their had logic, irrelevant premises, and false conclusions, these well meaning, perhaps, but certainly most injudicious champions of a holy cause, furnish its opponents with the most effective of weapons; and bring ridicule upon a subject in which every friend to religion and good morals alcoholic drinks " invite the drinkers thereof to should take the deepest interest. A protracted course of study of the majority of Temperance Articles with which the Protestant press teems, is almost sufficient to make of the soberest of wife's throat is but a "poor unfortunate who mortals, a confirmed hard-drinker during the dares to carry out the natural result" of the term of his natural life.

The devil, says the proverb, is not so black as he is painted; and this, though perhaps false as a license or tax upon his business. Thousands respects the devil, is perfectly true as respects the colours in which these dangerous friends of temperance delight to depict the liquor traffic, and the use of alcoholic beverages. And here and yet never experience in consequence the is the first great error that we would lay to the charge of our Protestant cotemporaries. They excite amongst a large class of the community, a morbid sympathy for the objects of their boundless and exaggerated vituperations ; and provoke. as a necessary consequence, a re-action in the bosoms of impartial persons, in favor of those whom the intemperate advocates of temperance so unjustly vilify. Publicans are not necessarily. or ex-officio, sinners more than are other meu; neither is there warrant either in Scripture or Tradition for the belief that the hotel-keeper who sells wine and spirits is a son of perdition .-Charity bids us hope that even Boniface may be saved; and that in Our Father's Kingdom there is still some nook or corner, which has escaped the searching glance of the Temperance Advocate, but wherein "mine host" may find shelter his customers.

can be subserved by the tirades of those Tem-

arguments in its favor, are not only revolting to the Christian by their blasphemy; but by their manifest falsehood and absurdity they tend to discourage, because they bring ridicule upon, the efforts of reasonable men to affect legislative ameliorations in the existing License system ; and to repress those abuses which experience shows too often proceed from a traffic which, despite all that human laws or Parliaments may enact upon the subject, will continue to prevail so long as the demand or appetite for alcoholic beverages obtains amongst mankind. It is not true, it is gross blasphemy to assert, that wine, or commit murder, and every other sort of crime ;" it is not true, it is a monstrous absurdity to pretend, that the brute who gets drunk and cuts his legal enactment that the man who sells alcoholic liquors shall contribute to the revenue by paying and tens of thousands of good citizens, of excellent members of society, of exemplary Christians use alcoholic beverages in some form or another ; slightest tendency to lay violent hands upon their wives, to destroy their children, or to cut their neighbor's throat. On the Continent of Europe the majority of the people are legally entitled to use those beverages; and yet in their most extravagant moments, the most rabid revilers of Continental morality do not dream even of treating the crimes and immoralities of the people as the "natural result" of the license accorded by the State to its subjects to drink at pleasure of the fruit of the vine.

It is all right and proper to denounce drunkenness, to sound the trumpet of warning against the abuse of alcoholic liquors. It is the duty even of the Christian, both by precept and example. to preach temperance, and if necessary, of total abstinence. But to condemn the use of wine, and all alcoholic drinks, indiscriminately, from the wrath to come, provided only that he as morally evil, is false in theory and dangerous sells honest liquor, and serves out fair measure to in practice, because it will inevitably provoke a strong reaction against the friends of temperance. Now, if this be so-and we think that there No cause ever yet prospered by the use of such are not many who will undertake to maintain the weapons as falsehood and misrepresentation ;--contradictory thesis-what one profitable end and their employment has proved already, and we fear will long prove, a grievous hindrance to perance Journals; which, not content with ex- the cause which the TRUE WITNESS, and all posing and denouncing the abuses of the liquor sincere Catholics, must have at heart. We feel all the questions of the schools by reference to its traffic-the adulterations, the deleterious ingre- it therefore our duty to enter our protest against primitive decisions : while Heathenism (Protestantdients, and villainous poisons which some dis- the arguments put forward by the Christian honest dealers may sometime serve out to their Guardian, and his evangelical cotemporaries; customers—conclude all publicans under one con- we protest both against the maudlin sympathy had been tried and found wanting. The world was demnation, and lay upon their shoulders the ini- which these worthies manifest for "poor unfor- weary of the debate, and sighed for relief in the bo-