

The True Witness

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MONTREAL, FRIDAY, NOV. 16, 1860.

NEWS OF THE WEEK.

THE policy of Louis Napoleon becomes every day more mysterious. By the last accounts he had actively interferred to prevent the Sardinian squadron from bombarding Gaeta, thus in his own case violating the principle of "non-intervention," as effectually as it was violated by the British when their ship's crews took part in the action of Volturno against Francis II.

The result of the voting in Naples, is now before the public. According to the official returns, which are as veracious as bulletins probably are, one million, one hundred and two thousand, four hundred and ninety-six votes were recorded in favor of Victor Emmanuel, and only nine thousand, three hundred and seventy-one, adverse.

No word for my judgment of the procedure of affairs to-day and yesterday. I cannot call the great drama which has just terminated, a national expression of opinion, because the moral obstacles to freedom of voting were undoubtedly great.

The writer instances some of these moral obstacles, such as menaces, and actual violence offered to any who "were suspected even of a wish to throw in a negative," or to vote against Victor Emmanuel. Yet it was not all tragedy. In this great national voting, there was a dash of the farcical, running parallel with the savagery of the filibusters.

The combined forces of Sardinia and Garibaldi were preparing for a decisive attack on the King of Naples. Victor Emmanuel, as a reward for his services had made Garibaldi a Prince of somewhere or something, and decorated him with the Order of the Annunciation—an act reminding us of Burn's well-known lines, "A king may make a belted knight, &c. A Marquis, Duke, and a' that, An honest man's aboon his might," &c.

Emperor, no less than his pacific assurances, impress the world with the conviction that he is meditating an immediate campaign. The press is kept under with a strict hand in Paris, for we learn that the Opinion Nationale was to be honored with a Government prosecution for circulating false reports. Nothing is anticipated to result from the Warsaw Conference.

The result of the Presidential election has caused much excitement in the Southern or Slave holding States, who deem their interests menaced by the election of a person holding the opinions on slavery attributed to Mr. Lincoln.

By the arrival of the Canada we are in possession of news to the 3d inst. The Neapolitan troops claim a victory over Cialdini the Sardinian general; they took 5 guns, and killed or wounded some two thousand of the invaders.

The mail from China brings news of the triumph of the allied armies, and the capture of the Taku forts. The Chinese seem to have fought well, and about 1,000 Tartars were found killed in the forts.

In our respectable cotemporary the Montreal Herald of the 8th inst. we find the following paragraph upon crime, its causes and its rewards:

CRIME AND THE ADMINISTRATION OF JUSTICE IN UPPER CANADA.—It is from no local feeling or prejudice that we particularize this section of our common country, which unless prompt and energetic measures be adopted, must ere long obtain a character for lawless and murderous ruffianism, that would disgrace the most recently surveyed frontier territory of the neighboring Union.

The picture is a painful one. It will, no doubt, be reproduced by that "Anacron of the Gallows," the ex-Protestant Editor of the True Witness, as exhibiting some of the fruits of dissent from the Church of Rome. But we must tell him beforehand, that it is not by religion, but by law; not by a priesthood, but by an able and conscientious magistracy and an effective police, that the honest and well-disposed whether in Protestant or Catholic communities, can be protected from the villainy and violence of the lawless and criminal.

Of the extent to which serious crime obtains in Upper Canada, and of its rapid increase in that section of the Province, there can be no doubt. One of our Protestant exchanges, the Brockville Recorder of the 8th inst., devotes no less than nine, out of thirty-two, columns to a report of different trials for murder at the last assizes; and in the same number of the Montreal Herald as that from which the above extract is taken, we find one case of rape and girl murder; one of incendiarism at Toronto; one of wife poisoning; another case of poisoning by Prussic Acid; allusions to several other horrid murders reported in Upper Canada papers; and complaints from the same source of the rascality of Upper Canada magistrates.

And in that the intellectual superiority of the Western Province is daily proclaimed by its organs of the press, it is manifest that they will not allow us to look for the source of Upper Canadian crime in the intellectual deficiencies of the people.

They vaunt themselves as a "superior race;" they cannot then admit natural inferiority to the Lower Canadian as the cause of their far greater criminality.

But if it is not in the physical, the political, social, or intellectual conditions of Upper Canada that we must look for the cause of its vast excess of criminality over Lower Canada, we must look for its cause elsewhere.

But that cause we pretend to find in the moral inferiority of the Upper to the Lower Section of the Province: and this moral inferiority we attribute, not to a natural, but to a supernatural deficiency. We present our cotemporary with our chain of argument, every link of which, if impugned, we are prepared to substantiate by Protestant testimony of the very highest authority.

Protestantism is, formally, the denial, in the supernatural order, of the authority of the Catholic Church.

The authority of that Church is the sole basis for the supernatural order: and the denial of her authority leads logically and inevitably to the ultimate rejection of the supernatural order altogether.

But, as all experience proves, as the wisest and best men of all ages and countries have admitted, it is impossible to erect a perfect, permanent, moral superstructure except upon a supernatural basis. Natural religion may convince the intellect that "it is good to be good," and a theory of the eternal fitness of things may be arrived at by a process of rationalistic induction.

These propositions—whose truth if contested, we are prepared we say to support by the very highest Protestant authority,—form our premises: and from these we conclude:—

That because Protestant, the people of Upper Canada have in a great degree discarded the supernatural order, and lost all practical faith in Christianity.

That as a necessary consequence of their disregard for Christianity, and supernaturalism, they have lost regard for the precepts of the moral or natural law, which disregard is manifested in their habitual violation of its injunctions.

This view of the causes of the rapid spread of crime in Upper Canada, is corroborated by the aspect of the Protestant world at the present moment. Turn to England; cast your eyes over the columns of its daily press, and see what a hideous record of advancing crime they present; see how they are written within and without as the scroll in the prophet's vision, with lamentation and woe, so that the burden of their song still is—what shall we do to stop this great iniquity?

How different is it with Catholic Ireland, in spite of the political and social disadvantages under which Ireland labors—e. g. an alien Church Establishment, and an alien landed aristocracy. We read of violent crimes in Ireland, the inevitable result of its abnormal political and social conditions; as we should read of them in Scotland had the policy of the last Stuarts succeeded, had an Episcopal form of Church Government been forced upon a reluctant Presbyterian people, and had their lands been wrested from them by Acts of Parliament and settled upon aliens.

And so again, if we compare Protestant with Catholic Canada, the same contrast meets the eye. With a very slight excess, if any, of population, Upper Canada, in 1859, sent 226 convicts to the Provincial Penitentiary; Lower Canada sent only 30. Though the Catholic

population of the Province is about equal in numbers to the Protestant population, only 259 out of 801 inmates of the above named receptacle of crime, belong to the Catholic Church; whilst—(we copy from the Report of the Board of Inspectors, 1860)—"of the 256 convicts admitted into the Penitentiary in 1859, there were only 70 Catholics, and "of the 801 remaining in the Penitentiary on the 31st December 1859, 626 were from Upper Canada, and 175 from Lower Canada."—p. 15.

This striking contrast betwixt the criminality of two sections of the same Province, cannot—we say it with all due deference to the Montreal Herald—be entirely attributed to any defects either in the law, or in the administration of the law. There are no doubt in Upper Canada many Orangemen, on the Bench, and otherwise connected with the administration of justice; and we are therefore prepared to admit that as an inevitable consequence, law in Upper Canada must often be very badly administered.

A CORRECTION AND RETRACTION.—An esteemed correspondent calls our attention to Mr. Bell's translation of M. Garneau's History of Canada, and cites therefrom numerous passages highly offensive to Catholics, and contrary to historic truth; interpolations of the translator, and not to be found in the original work.

Premising that our remarks of the 2d inst. were intended to apply only to the style or manner of the translator, and not to his matter—to the literary merits of his work, and not to its strict historic accuracy—(a quality which we should look for in vain in the writings of our separated brethren when treating of Catholicity, and for which Macaulay's History of England is certainly not remarkable)—we fully acknowledge the justice of our correspondent's strictures, and deem it our duty in consequence to modify our expressions of praise of the work under review.

He (Champlain) preferred the Franciscan order to that of St. Ignatius; the former having as he said "less political ambition." The Jesuits however having exerted their influence with the Court of France to obtain permission to supersede the Recollets, gained their point.

Again at p. p. 160, 161, 162, when treating of the dispute betwixt Mgr. Laval and the Governor, M. d'Avignon, on account of the spirit traffic with the Indians, we find interpolated, sentences which have no existence in the original, and which whilst asserting nothing explicitly, insinuate a good deal against the intelligence and plain dealing of the clergy and the Bishops.

The passages marked in Italics are gratuitous inventions of the translator, and are not to be found in the text of the Third Edition of M. Garneau's work, which is the one from which we copy.

The Recollets * * * offered to undertake the care of souls without any stipulated remuneration for their services. This liberality did but augment the alien feeling of the secular clergy for those zealous men whose general regard for the interests of the Bishop and a superiority of his clergy. The advantageous offer appears to have been flatly, perhaps contemptuously rejected. Yet worse, M. de St. Vallier [afterwards Bishop of Quebec] by way of ending a controversy that he had with the Recollets of Montreal issued a presentment against them, and put their Church under an interdict.

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We should not so much blame the translator had he by some well marked distinction put it in the power of the reader to distinguish at once betwixt what is of M. Garneau, and what of Mr. Bell. This he has not done, and this we think is dishonest—and a very serious blemish upon an otherwise useful and cleverly executed work.

Without any real aristocracy, or that country-gentleman class which is the real glory of England, they have all the pride without the dignity. Besides this they have, unfortunately, imported from the old country, all the old feuds and animosities which are proscribed amongst you, but which are meaningless on this side of the Atlantic. At Toronto, Hamilton, and Kingston, it is impossible to exaggerate the brutal bigotry of the Orangemen, or the bitter spirit which the clergy, both episcopal and presbyterian display.

ORANGEISM.—The Correspondent of the London Daily News makes the following remarks upon Canadian Orangeism:—

The above description is faithful to facts in so far as the essential "snobbery, brutality and bigotry" of Canadian Orangeism are concerned, but we think that the writer goes a little too far in attributing these qualities to the "episcopalian clergy" of the Province.

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