

## The True Witness.

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MONTREAL, FRIDAY, MAY 2, 1862.

## NEWS OF THE WEEK.

THE obstinacy of the Pope is a very general subject of complaint with Protestant journalists. Though the latter have repeatedly killed him off to their own satisfaction, His Holiness persists in coming to life again, and still manifests a very strong determination to live, as if to give the lie to his adversaries. This of course is looked upon in the same light as the Sovereign Pontiff's "non possumus," or refusal to violate his oath, to sacrifice the rights and property of the Church, and to cede his dominions at the bidding of the demagogues, to Victor Emmanuel. The Pope both lives and reigns, and the revolutionists gnash their teeth in fury—for thank God! he is still likely long to do both, in spite of his enemies.

By the latter the dethronement of the Sovereign Pontiff, and the cession of his capital to Victor Emmanuel are looked upon, and rightly, as the indispensable means to an end—that end being the unification of Italy, and the establishment of one central undivided Government for the entire Peninsula. By Louis Napoleon, on the contrary, the cession of Rome to Victor Emmanuel is viewed as the logical consequence of Italian Unity, which must be effected before the question of Rome as the capital either of an Italian Kingdom, or of an Italian Republic "one and indivisible," can logically be entertained. If you cannot conquer, annex, and pacify the Kingdom of the Two Sicilies—says in substance the ruler of France to the Revolutionists of Italy—there is no United Italy, and therefore no need of Rome as its capital. The Revolutionists reply—Without Rome as our capital, we cannot affect the unification of the Peninsula, and we insist upon its cession, therefore, as a means indispensable to the attainment of the end which we have in view. The latter are in one sense right. The Kingdom of Naples cannot be reduced to subjection until Rome is the capital of Italy. The Neapolitans, no matter what their politics or their feelings towards the Bourbon dynasty, will never consent to be governed from Turin. Hence, with one party that which is regarded as the logical consequence of Italian Unity, is by the other party treated as the necessary or logical antecedent of that unification, without which a United Italy is impossible. It follows therefore that—if Louis Napoleon will not abandon Rome to Victor Emmanuel until the conquest and pacification of the Kingdom of Naples, and the unification of Italy be *un fait accompli*; and if, on the other hand, the pacification of Naples, and the unification of Italy be impossible until Rome be ceded to the Revolutionists—the Pope has still before him prospects of a long tenure of his crown, and sovereign dignity.

Upon this point the Italian correspondent of the London Times is very explicit, and very desponding. Brigandage is on the increase he admits in the South of Italy; and "the knife," which however has been very freely used, "has failed to cure" the disease; and he significantly adds:—

"This want of medical practice, united with very sharp surgical practice, has exasperated a great portion of the population, and I fear that party feeling is therefore stronger than ever."—Times Corr.

The same authority describe the change that has come over the people of the South of Italy within the last few months:—

"Two years ago a species of enthusiasm took possession of and united vast numbers—it was the age of sentiment and passion—all the world was at their feet, difficulties were never dreamt of, and there is no knowing to what or where the popular frenzy, had it not been checked, might have led the Italians. Now the season of joy is passed, and Neapolitans look back over a great tract of time unproductive of results, or of such results as they had confidently expected. The civil administrations are in a state of anarchy; brigandage is on the increase—party spirit is stronger and party distinctions more clearly defined, and, above all, that political mirage, Rome for the capital, has vanished from their view. Such a state of things, it is evident, cannot exist with safety to the interests of civilization, and the time has arrived when it must be decided, if Rome cannot be obtained, what must be the next step. The acquisition of that city as the capital was the only thing which from the beginning appeared to me to render the mighty and grandiose enterprise of the unification of Italy any probable; but if the Emperor, the man of opportunity, who does not usually tremble before grand and stupendous, now affects to see a lion in the way, what is to be done? The Italians are not yet in a position to win their wishes with their own right arm, and this long peninsula cannot be governed from Turin. Even the best disposed, outlanders will not consent to be sacrificed to the

North, while the doubtful and disaffected are furious. Patience and discontent have their limits, but if the former is wearied out and the latter is unappeased what must be the consequences? I add to this that space and time create insuperable obstacles to the government of the South from Turin. . . . If Rome be unattainable, Turin is impossible as the capital, and the time has come when it must be decided, if Italy is to be Italy, what must be the capital, or whether indeed, Italy is to be. It is one of the worst consequences of the present state of things that few appear to have any strong convictions as to the future, and, while some believe in the return of Francis II., which may God forbid, and which would be deprecated, I believe by the majority, who are afraid of the brutal persecutions of those who surround him, others ask, "Who is Murat, about whom they are talking?" It has long been the opinion of many that the Emperor, who is so timid and tender on the subject of Rome, may hereafter feel it desirable, in the interests of humanity, to step in and put an end to evils of his own creation; for Rome is the source of danger, Rome is Italy, and the French are there.—Times Corr.

We have little of interest by our latest dates from Europe; but on this Continent the capture of New Orleans by the Northerners is asserted, and if true, the consequences are very serious to the cause of Southern independence. Meanwhile General Beauregard, and General Halleck are within a very short distance of one another at Corinth, and tidings of a desperate battle which will probably be decisive, for the present, of the struggle, may hourly be expected. The Cabinet at Washington has concluded a new treaty with Great Britain for the more effectual suppression of the slave trade; which to the eternal disgrace of the Northerners, and to the confusion of their hypocritical or pretended zeal for the abolition of slavery, has hitherto been for the most part carried on in Yankee vessels, by means of Yankee capital, and under the protection of the Yankee flag; and with almost perfect security against interruption from cruisers—because of the refusal to British ships of the right of searching suspicious looking vessels, hoisting Yankee colors. This action of the American Government, which rendered nugatory all the efforts of British cruisers to arrest slavers, and which secured to the latter perfect immunity from capture so long as they took the precaution to carry with them the flag of the "Stars and Stripes," has at last been revoked by Mr. Lincoln's Cabinet; and the new treaty, which to their credit they have concluded with the British Government, secures to the men-of-war of both nations the right to search the merchant vessels of either, for slaves, or evidences of a slave trading design, within certain geographical limits, and under certain conditions. For this act Mr. Lincoln and his Ministers deserve the thanks of the civilized world, and to have their names held in honor by the people both of Great Britain, and of this Continent.

The Protestant press, both in France and Great Britain, is terribly excited by a Pastoral Letter from his Grace the Archbishop of Toulouse, announcing the tricentenary celebration of a glorious event which occurred during the wars betwixt the Catholics and the Huguenots in the sixteenth century. The *Opinion Nationale*, the organ of Ploer-Ploer, sounds the alarm, which is taken up by the *Times*, and the smaller Protestant fry both in Europe and on this Continent—and the Archbishop of Toulouse is held up to the execration of the public as the applauder of an act of massacre upon helpless Protestants. The following is the version with which *Ploer-Ploer*, through his organ, favors the world of the affair in question:—

"In 1562, 10 years before St. Bartholomew Toulouse had also its massacre. Some Protestants were burying a woman, when some Catholics, pretending that the woman belonged to their Church, attacked the procession, and got possession of the corpse. A priest rang the alarm bell, and the Catholics fell upon the Protestants, who were much less numerous, and the great majority of the Parliament openly took part against them, marching round the town in scarlet robes, ordering the Catholics to assail the people of the Reformed religion, advising them to adopt a white cross as a rallying sign, and to mark it on their houses. Thus organized, the civil war became frightful; the Protestants entrenched themselves in the Hotel de Ville, where they had some cannon. In order to dislodge them the adjacent houses were set on fire, and the Parliament forbade, under pain of death, any one to extinguish the conflagration; the besieged, however, knocked down the burning houses with their cannon. The Governor of Narbonne was then sent to them as a messenger of peace. Two conditions only were made, that the besieged should quit the capital, leaving their arms and munitions. That done, they might withdraw as they pleased. On the day of the Pentecost, then, on the faith of the treaty, the Protestants left without arms during the day, hoping thus to execute their retreat with greater security. But the crowd rushed on of the churches and massacred the disarmed Huguenots without pity. The Parliament cursed those who accepted to be put to death, and Montluc, who arrived with a reinforcement of Royal troops, was still in time to assist at the end of this slaughter."

The following is the true version of the bloody business, which though sufficiently tragical, puts the action of the Catholic party in a very different light:—

Soon after Easter of 1562 the Prince of Conde, who was determined at all hazards to possess himself of the important City of Orleans as a place of arms—even though by so doing he should renew the horrors of civil war—entered into correspondence, through his agent D'Andelot, with the chief of the Huguenots in Orleans, and stipulated with them for the betrayal of that city into the hands of his friends. Accordingly on the 2nd of April, the place was surprised by D'Andelot, and after a short resistance from the unhappy Catholics was captured. The Huguenots having thus become masters of the City, abandoned themselves to the most hideous ex-

cesses against their opponents. The Catholic churches were pillaged and desecrated, the altars were overthrown, and every profanation, every sacrilege that the brutal Huguenot soldiery could devise, was perpetrated. The Huguenots of the sixteenth century were the precursors, or we may say ancestors, of the Jacobins of the nineteenth; and the atrocities of the latter were often equalled, sometimes even surpassed by those of their Protestant predecessors in the civil wars of the XVI century.

Orleans having thus fallen into the hands of the Huguenots, and its churches having become their prey—a similar fate was designed for Toulouse the capital of Languedoc. The Huguenots of that City, who were numerous and powerful, were already congratulating themselves upon the assured success of their plots, when Montluc, then engaged in appeasing the troubles in Guyenne, received certain notice of their meditated treachery. He immediately wrote a letter upon the subject to Masencal, first president of Toulouse, informing him of the conspiracy, and offering, if necessary, to come to his assistance with a portion of his troops. This letter Masencal communicated to an assembly of the Chambers, and the Huguenots, finding their plots discovered, at once threw off the mask, and rushed to arms with the design of anticipating Montluc. They seized upon the Hotel de Ville, in which were the most important magazines of arms and ammunition, and of two of the City gates; they also occupied in force the Colleges of St. Catherine and St. Martial, and the Convents of the Dominicans and of the Cordeliers. Thus menaced by their foes, the Catholics, although unprepared, had resource to arms also in self-defence, and a terrible and bloody conflict, which lasted for several days, ensued. On the first day the Catholics were outnumbered, and were barely able to hold their own by means of barricades hastily constructed, which they opposed to the fury of their enemies. On the second day the Catholic party was reinforced by the arrival of large bodies of the Catholic landed gentry of the neighborhood; and on the third, thus reinforced, they routed the Huguenots on all points, whilst at the same time the latter were cut off from their expected reinforcements by the skillful arrangements of Montluc. Thus hemmed in on all sides, the insurgents entered into parley with their now triumphant adversaries; and whilst some fled, others laid down their arms, and it is said, capitulated. In so far, the conduct of the Catholic party was unexceptionable; and their wonderful deliverance from the treachery of their enemies—the deliverance of their sacred edifices from pillage and profanation—of their men from a cruel death—and their wives, daughters, and sisters from outrages worse than death—was an event loudly calling for gratitude to God, and well worthy of commemoration by their descendants. It is this event, this deliverance alone which the Archbishop of Toulouse calls upon his people to celebrate, according to ancient custom, and a Papal Bull.

That when the fight was over, the exasperated Catholics, in several instances, were guilty of acts of retaliation which cannot be approved of, or justified by the Christian, is asserted, and is extremely probable. By some it is denied that there was any formal capitulation; whilst others again pretend that there was, and that, according to its provisions, the defeated Huguenots upon laying down their arms, should have been allowed to leave the City unmolested. Upon these points we offer no opinion, for the testimony of contemporary history is not uniform; but it is certain that the Parliament, trembling at the danger which it had so narrowly escaped, sentenced, and caused to be carried into execution sentence of death against numbers of the insurgents. In so doing the Parliament may have done wrong, and may have been guilty of breach of faith towards the Huguenots; but if so, this is not the event which the Archbishop of Toulouse calls upon his dioceses to celebrate, and therefore religion is in no wise connected therewith. Even at the present day, men still dispute as to whether the Duke of Wellington was guilty of a breach of good faith in allowing the execution of Marshal Ney; and if upon events so recent, and of such notoriety, such discordant opinions obtain, we should be on our guard against dogmatism upon questions arising out of events so remote and so imperfectly narrated as the French civil wars of the sixteenth century. We can admit that, as Catholics are but men, and therefore peccable, the victorious Catholics of Toulouse may have defended a good and righteous cause in a bad manner, without making any concessions damaging to Catholicity; for it is of the Church alone, and in her teaching capacity, that infallibility is predicated.

TO THE SWADDLERS.—We respectfully commend the following extracts from a Protestant journal of Upper Canada, *The Examiner* of Lloydstown, to the serious consideration of the members of the French Canadian Missionary Society, and of others interested in, and anxious for, the souls of Lower Canadian Papists:—

Yet there are more than five times the murders committed in Protestant Upper Canada than in Catholic Ireland, and we would go still farther and say, that it is a blot on our boasted superiority over Lower Canada, and an eternal disgrace on our much

vaunted Protestantism which sends missionaries to convert the comparatively virtuous Papist of the Lower Province, and on State days and Sundays abuse Popery as the mother of harlots, and make idiots of ourselves at election times, and yet with the most abominable infidel indifference, suffer crime to gnaw our very vitals and make no effort whatever to stop its fearful ravages; except perhaps in some meeting house about as if the Almighty were deaf, for him "to breathe upon the dry bones," and then unblushingly, with worse than Pharisaic pride thank the Lord for "making us to differ."

But ere concluding this article, we would again call the attention of our readers to the fact that our inertness and indifference, are putting a fearful weapon in the hands of Popery, for this no one is to blame but ourselves. We neglect our own duty, and hence endanger our safety. We let deputations from Missionary societies with plausible whining cant ease us of our hard earned cash, and whilst we are virtually subscribing to societies to elevate the blacks, and as the inimitable Dickens has it, sending "white kerchiefs for niggers to wipe their black noses upon," our own heathenish children from the bulk Penitentiary, and even Gallows are asking for bread, and we hitherto have given them in lieu thereof a stone. We must take care, for "as we sow so shall we reap;" we have sown the wind, and we are in our numerous murders reaping the whirlwind. How long shall these things be?

The fact of the great preponderance of the criminality of Protestant Upper Canada over that of Lower Canada, and indeed of the criminality of all Protestant, over that of Catholic communities, cannot be contested without impugning the truth of all the criminal statistics of the civilized world, and is frankly and honestly admitted by our Protestant contemporary.— Though therefore we fully agree with him as to facts, we differ from him, *loto callo*, as to the theories which he puts forward to account for this greater criminality, and as suggestive of its cure. He attributes crime, in a great degree, to ignorance, and suggests an extension of the Common School system, or of State-Schoolism, as its remedy. Here we are at issue with our contemporary the *Examiner*; and as he is both honest and intelligent, we will respectfully submit to him the reasons for our so dissenting, in the hopes of making him a convert to our views on the School Question.

Crime is not, at least so we contend, an intellectual, but a moral deficiency. Men do wrong, not because they do not know what is right, but because of the momentary pleasure which wrong doing affords, and from the absence of any moral restraint upon their passions. Education—we speak of purely secular education—may determine the manner or direction in which the criminal bent shall manifest itself, but it can neither suppress nor eradicate it. The Bedouin of the streets, the pick-pocket, the shop-lifter, or the burglar, under the influence of mere secular education will still remain a rogue, but his roguery with that of the forger, and smart swindler.— Neither in the alphabet, nor in the multiplication table, can we find motives to persuade men to refrain from evil, to restrain their lusts, to curb their appetites, or to respect the private property of others; and the most thorough command over all the difficulties of grammar, and the intricacies of syntax, is perfectly compatible with a corrupt heart, and a covetous and unscrupulous spirit.

It is true, as our contemporary contends, that "as a rule it is precisely those who receive no instruction that fill our gaols;" but his conclusion to *propter hoc*, is too hasty, and a flagrant specimen of imperfect or vicious induction.

For it may be argued, and with equal truth, that "as a rule it is precisely those who never wear gloves that fill our gaols;" and with equal logic it might thence be concluded, that criminality arises from a want of gloves, and that to effect a moral reform in the land it is only necessary to furnish the rising generation with that hitherto sadly neglected article of wearing apparel. Crime however is no more the necessary consequence of the want of secular education, than it is of the want of gloves, though the criminal classes are indeed for the most part composed of the uneducated, and of the gloveless.— This is a truism, but it is only by truisms that we can encounter the common-place fallacies of the day with respect to the connection of crime, and secular ignorance. As a general rule juvenile criminals blow their noses with their fingers instead of with a pocket-handkerchief; but even the modern philanthropist and liberal must perceive the absurdity of attributing the dishonest proclivities of the young pick-pocket, to the dirty manner in which he blows his nose.

The explanation of the very frequent apparent connection betwixt immorality and a defective secular education—betwixt criminality, and the want of gloves and pocket handkerchiefs—is we would venture respectfully to insinuate, to be found in the fact that the same cause which predisposes to crime—the love of self-indulgence and an aversion to steady labor and self-restraint—predisposes also to ignorance; and that the latter, to say the least, is as much the consequence of prisoners' vicious proclivities, as are their vicious proclivities the result of their bad spelling and disordered grammar. To pretend, however, that ignorance stands to crime in the relation of cause to effect, is about as rational and logical as it would be to assume that the pustular eruption of small-pox is the cause of the febrile derangement with which that disease is also accompanied.

Let us come to facts. In proportion to their several populations, serious crime is far more rife in Upper than in Lower Canada; and yet perhaps we do not wrong the people of the latter, if we admit that secular education is also more ge-

neral in Upper Canada, than it is in the Lower, but incomparably more moral section of the Province. In no country in modern times has secular education been so generally, indeed almost universally, diffused as amongst the people of the United States; and yet, if we may judge of their morals from their criminal statistics, from the records of their divorce courts, and from their popular press, there is no people calling itself Christian and civilized, so criminal, so vicious, so utterly reckless of all the laws of God and man. If intellectually, or in the matter of secular education, we place them highest, so morally we must place them lowest in the scale of all the Indo-Germanic or Aryan races. Indeed they stand out upon the page of history as a warning against the dangers of intellectual pride, and as a sign how low even the Caucasian or Aryan race can fall, when it abandons itself wholly to the worship of Mammon, and concentrates all its energies upon the accumulation of dollars and cents. And yet were the ordinarily received theory of the connection and relation which secular ignorance and criminality bear to one another, an approximation even to the truth, Upper Canada would be distinguished for its superior morality over Lower Canada; and both would be eclipsed by the superior honesty, purity, and general morality of their better educated neighbors on the other side of the Lines.

According to our theory, criminality proceeds not from an intellectual but a moral defect; and its remedy is therefore to be looked for exclusively in the moral and supernatural order. We propose to reclaim criminals from vice by showing them the relations subsisting, not betwixt the verb and its nominative case, but betwixt the Creator and His responsible creature; we would speak to them, not of the grammatical concord, but of Christian charity—not of pronouns personal or possessive, not of square or cube roots, not of sines or cosines, but of death and a future judgment; we would place our reliance, not upon the multiplication table as the agent of man's redemption, but upon the merits of Christ's Cross and Passion, as applied to the penitent sinner through the Sacraments. We would treat crime, in short, as a moral, not as an intellectual disease.

And this being so, our contemporary will see why we attach no moral value to "common schools." In a mixed community like ours, such schools can exist only upon the condition that from their teachings the religious element which underlies all morality—be thoroughly eliminated. This we believe to be morally injurious, both to Protestants and to Catholics; for little as we esteem Protestantism as a religious system—yet in so far as it is a religious system at all, or inculcates any form of positive religion, its teachings are the same as those of the Catholic Church, and are therefore of value as morally prophylactic. For this reason then, and upon public grounds—we detest and condemn State-Schoolism, and Godless education.

A CANDID ADMISSION.—The *Times*' Dublin correspondent, as will be seen by an extract which we publish in another column, complains of the enormous cost of "law and justice in Ireland," which is far greater than that of either England or Scotland. This must not be attributed however, adds the writer, to the greater litigiousness or greater criminality of the people of Ireland; for:—

"It is proved by Statistics, and generally admitted that the Irish population is now one of the best behaved in Europe."

And it is also certain that the Irish population is, with the exception perhaps of the population of Poland, the most oppressed and suffering population in Europe; the one whose physical conditions the most naturally prompt to crime, lawlessness, and outrage. That a people suffering from the pangs of famine, goaded to madness by alien and harsh landlords, and insulted hourly by the presence of a hated and alien church establishment should be, by the confession of one so thoroughly anti-Catholic and anti-Irish as is the London *Times*, "one of the best behaved in Europe," is a phenomenon which may well excite the attention and marvel of the moralist and the Christian.

And yet, amongst European nations, it is only to the Catholics of Ireland, to "the best behaved population in Europe," that the Protestants of England deem it necessary to send their missionaries. To Protestant Scotland where crime and sensuality are increasing with such fearful strides that already, according to the Registrar-General's report, one-half of the births are illegitimate, and which with its small population consumes annually a greater quantity of ardent spirits than does the far more numerous population of Ireland—we hear of no Church Missions being directed—and never do we hear Scotland spoken of at anniversary meetings as the field for Christian missionaries! It is only in Ireland that the "Swaddlers" find a demand for their services; it is only for the "best behaved population in Europe," only for the most honest, chaste, and sober of European communities, that the good people of Exeter Hall entertain spiritual anxieties, and deep misgivings as to their eternal salvation!

This is the counterpart of the phenomenon presented by Protestant missions to the French