

# The True Witness.

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### TERMS:

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MONTREAL, FRIDAY, OCT. 14, 1859.

**ST. PATRICK'S ORPHAN ASYLUM.**—We would remind our readers that the Annual Bazaar in aid of the funds of this institution is open at the Mechanics' Hall, Great St. James Street, and that all are requested to attend.

**CRIMINAL STATISTICS.**—In one of our Upper Canada exchanges we find the following Jeremiad over the growth of crime:—

"It is a melancholy fact, that, in spite of Schools, Churches, Chapels, Ministers, and Missionaries—crime is fearfully on the increase in England, Canada, the United States, and the Continent of Europe. What renders this fact more surprising and sad, is, that never in the world's history was there so much preaching, so much paid out to elevate and instruct the masses as at present. Education is all but universal—nearly every village has its Church. Yet, in spite of all this not a paper can one read, without being shocked to find that one or more horrible murders have been committed, and offences less grave are numberless.—York Herald, Sept. 30.

We will not contest the truth of what our cotemporary asserts respecting the general increase of crime, both in quantity and intensity. It is true, in so far as Great Britain, as the United States, and we fear that we must add, in so far as Upper Canada are concerned; but it is not true of Catholic countries; that is to say, of countries whose population is mainly composed of Catholics, and which have remained faithful to the Holy See. There are nominal Catholic countries, whose populations are at this moment in arms, or preparing to take up arms, against the Church; and in these crime is as rife, as in the most thoroughly Protestant country in the world. But Ireland is Catholic in fact, as well as by courtesy, and in Ireland, crime is steadily decreasing; whilst the criminal statistics of that Popish country present a remarkable and truly gratifying contrast to those of Protestant England. That we speak not without due warrant, may be proved by referring to certain Blue-Books recently published by the British government; wherein are duly set forth the criminal statistics of Ireland, and of England and Wales, respectively, for the year 1858. A Blue-Book is not certainly pleasant reading; but in this instance, a few extracts which we intend to lay before our readers therefrom, will be found instructive; and deeply suggestive as to the comparative moral influence of Catholicity and Protestantism.

In the first place we shall be able to make good thereby, our assertion that, if crime is increasing in England, the United States, and in Canada, as our Protestant cotemporary above quoted maintains—it has rapidly and steadily decreased of late years in Catholic Ireland.

"It is gratifying to be informed"—says the London Times, in an analysis of the 37th Report of the Inspectors-general, on the state of prisons in Ireland—"it is gratifying to be informed that crime has largely decreased in Ireland. The reduction in crime in 1858 has even exceeded that in 1857; and is on the whole more satisfactory in its nature than in any of the preceding years in which this gratifying result has been noticed, for it has been more substantial, more general, and more equally distributed. In 1857, although the decrease was large, it was almost entirely confined to females; but in 1858 it has taken place in both sexes to nearly the same amount, not only as regards the number of committals, but also in the daily average number confined in prison. In juvenile crime, too, the improvement noticed last year has been fully maintained; the number of offenders of this class having fallen to such an amount as may easily be dealt with in the reformatories which are being established throughout the country. Last year misdemeanors and drunkenness formed exceptions to the general rule of the diminution of crime; but an examination of the tables will show that in 1858, there was a decrease in every description of crime, with the sole exception of breaches of the revenue laws, in which a very trifling increase has occurred, and in military offences."

This we think, which is the official testimony of a Protestant Government, fully establishes our first thesis; that in Catholic Ireland, whatever may be the case in other countries—crime is rapidly and steadily, year by year, decreasing.—The amount of that decrease may be estimated from the following statistics, for which we are indebted to the Report of the Inspectors-general of prisons in Ireland. The number of prisoners in gaol in Ireland on the 1st of January, 1855, 1856, 1857, 1858, and 1859, respectively, is given as under:—

1855	5,080
1856	3,561
1857	3,419
1858	3,265
1859	2,844

Assuming that the amount of criminality in a country bears a direct ratio to the number of prisoners, we deduce from the above figures the remarkable and gratifying fact, that crime has decreased in Ireland within the last four years, nearly fifty per cent; whilst the only offences which have not shared in this glorious change are breaches of the revenue laws, and military offences—crimes not necessarily involving any very high degree of moral turpitude. The Re-

port goes on to give us the number of convictions in Ireland for, 1858:—	
Condemned to death.....	4
Penal servitude for life and for various periods.....	243
Fines.....	63
Respite, or no sentence passed.....	155
Sentenced to various terms of imprisonment—Males, 14,248; Females, 12,507.	26,753
Total convictions.....	27,218

From these statistics, the quality or intensity of Irish crime, as well as its quantity, may be estimated; and from these it is a fair deduction that those crimes have diminished in intensity as well as in quantity, seeing how trifling, for the most part, have been the sentences thereon pronounced. Upon the whole, the moral aspect of Catholic Ireland is highly gratifying to the philanthropist and the Christian; and as compared with that of her Protestant neighbors is pregnant with most important truths. This shall be evident by referring to the criminal statistics of England and Wales, as given in another Blue-Book containing the "Official Report on Judicial Statistics" for 1858. The Report refers exclusively to England and Wales, and does not deal with the criminality of Scotland; and from this it appears that, in the month of September, 1858, there were confined in the different gaols and reformatories of England and Wales 25,424 criminals; or, as the Times in its analysis of the Report observes, about one-fifth of the criminal population, which that journal estimates at upwards of one hundred and sixty thousand. Thus we have the startling fact that, whilst the population of England and Wales is not much more than double that of Ireland, criminal statistics show that in the former there are nine times as many persons confined in gaol as criminals. On the 1st of January, 1859, in Popish Ireland there were 2,844 prisoners; but in the month of September, 1858, there were in the gaols of Protestant England and Wales 25,424.

This is a fact that speaks eloquently as to the comparative criminality of the two communities; but this is not the only, nor even the most striking fact of the same order. For instance—

Whilst the capital convictions in Ireland during 1858 amounted to 4, no less than 53 persons were sentenced to death during the same period in England. Of these 53 capital sentences, 16 were for murder; 14 for unnatural offences (a class of crimes unknown we believe in Ireland); 13 for burglary with violence; 8 for attempts to murder; and 2 for robbery with wounds. Eleven murderers were actually executed, of whom four were foreigners.

In Ireland, it will be remembered that, during the year, 243 persons were sentenced to Penal servitude. In England, on the other hand, 2,130 convicts were so sentenced during the same period of time, or about nine times as many as were sentenced in Ireland. From this we may infer that the criminality of Protestant England is as 9 to 1 compared with that of Catholic Ireland, whilst its population is—about 2 to 1. This again is a startling but incontrovertible fact, established by official Protestant statistics.

And yet even the view of the comparative criminality of the two communities as given in the above figures is far from fair as regards Ireland. In the criminal statistics of the latter is included every case of summary conviction, for petty assault, or vagrancy, by a magistrate; whilst of the English criminals we have dealt as yet with those only who were convicted after having been committed for trial—their offences being too grave to be summarily dealt with. Thus it appears that during the year—17,855 persons were committed for trial in England and Wales; and that 13,246 were actually convicted. Of these, as we have seen, 53 were sentenced to death, 2,139 to Penal servitude, 10,834 to imprisonment, and 229 to be whipped, or other minor punishments.

But besides these, 404,034 persons were summarily dealt with, of whom 260,290 were convicted. Of the latter, 65,263 were sent to gaol; 160,636 were fined; 502 were whipped; 10,360 held to bail; 3,781 delivered over to army and navy; and 19,750 otherwise punished.

So that the "totale of the whole," as Joe Hu. e would say, stands thus. For the one year under notice, there were, in England and Wales, 273,536 convictions, against 27,218 in Ireland; or in other words, in proportion to their respective populations, the quantity of crime in the former, or Protestant community, was nearly five-fold that of the latter, or Catholic community.

For the quantity, or intensity of Protestant as compared with Catholic criminality, we must look to the nature of the sentences pronounced; and making allowance for four foreigners sentenced to death in England, we have 49 capital convictions from amongst the Protestant, against 4 from amongst the Catholic community. This fact requires no comment.

Thus have we shown by Protestant testimony, that whilst crime is constantly increasing in Protestant countries; in Ireland which is honorably distinguished amongst all the nations of the earth for its fidelity to the Catholic Church, crime is fast and steadily decreasing, both in quantity and intensity; and that, as compared with its Protestant neighbors, its criminal statistics afford undeniable proofs of the higher morality, and therefore of the higher civilization of its people. We may add too, that much of the serious crime of Ireland is produced by the abnormal social condition of the country; by the unhappy relations existing betwixt the owner of the soil, and its cultivator; and the consequent animosities betwixt two races, aliens to one another in blood, language, and religion. This great cause or provocation to crime, exists not in England and Wales, whose crimes are indicative therefore of the fearful, deep-seated moral depravity of their criminal population. To what a fearful extent the criminal statistics of Great Britain would be swelled if, in England, Scotland, and Wales, the clergy of the Established Church, and the owners of the soil, were to the majority of the British people and the tenant farmers, what the clergy of the Protestant Establishment of Ireland, and Irish landlords are to the Catholic population of Erin, we leave the impartial reader, and the observer

of human nature, to judge for himself. It is enough for us to have given the lie by means of Protestant statistics, to the malicious libels daily and hourly circulated against Catholicity in general, and the Catholics of Ireland in particular, by scurrilous scribblers in the Protestant press, of whom our "natural ally" George Brown of the *Globe*, may be taken as a fair sample.

**PROTESTANT IGNORANCE.**—Catholics are often, and very reasonably, surprised and annoyed at the misrepresentations of Catholic doctrines, Catholic practices, and the history of the Catholic Church, in which Protestant writers upon any of these subjects habitually indulge.—Much of this proceeds from sheer malice, and from a not misplaced confidence in the ignorance of their readers, and the consequent inability of the latter to detect the falsehood laid before them. But much also, we believe, proceeds from sheer ignorance of Catholicity; and that it should be so, can surprise no one who is aware of the profound ignorance which, for the most part, obtains amongst Protestants with regard to matters immediately connected with Protestantism. If ignorant of the latter, it is certainly not wonderful that they should be constantly falling into the most ludicrous errors, doctrinal and historical, when treating of matters connected with Catholicity.

If, for instance, there be one matter upon which all Protestants might be supposed to be thoroughly posted up, it is the origin of their versions of the Scriptures; and when we find them, upon this simple historical question, falling into such gross and indeed ludicrous errors as those which we note below, how can we wonder that when they address themselves to the task of elucidating the history of the Catholic Church, their blunders should be still more gross and ludicrous.

The subjoined extract is from the *Echo*, a Protestant journal published at Toronto in the interest of the "Low Church" section of our Anglican fellow-citizens; and is copied, without a word of comment, from a discourse lately delivered by a Protestant Minister, the Rev. G. D. Cummins, D. D., upon "William Tyndale and the Bible Society." First we are told that this man, William Tyndale:—

"was the first translator of the Bible into the English tongue."—*Echo*, 23d ult.

And secondly we are told that his translation of the Bible is now in general use amongst the English speaking portion of the Protestant world:—

"It is now upwards of three hundred years ago since William Tyndale died at the stake for translating this English Bible—this English Bible that has a dominion on which the sun never sets."—*Id.* The *Italica* are our own.

In the above extracts from the discourse of a Protestant Doctor of Divinity upon the English version of the Bible, there are almost as many errors as there are words.

In the first place Tyndale, whose translation of a portion of the sacred scriptures was published about 1526, was not the "first translator of the Bible into the English tongue." About one hundred and fifty years before the time of Tyndale, or 1350, Wycliffe had translated the Bible into the English tongue; and the honor—if honor there be—of mutilating and corrupting the sacred text by a vicious translation, belongs to the latter heresiarch.

In the second place, Tyndale did not translate the Bible into the English tongue. His work consists of a translation of the New Testament, made probably from the Greek; and of a translation of part only of the Old Testament, in which portion of the work Tyndale was assisted, it is generally believed by Coverdale, as the former was not acquainted with Hebrew.

In the third place "this English Bible," of which Tyndale was the translator, was so corrupt, so full of gross perversions of the sacred text, that it never obtained general acceptance even in England, but was speedily superseded by other translations; amongst which we may mention, that known as the "Bishops' Bible," from the fact of several Bishops having been engaged in its translation; and also the version now generally in use, known as the "Authorized Version," and which owes its origin to "that sanctified person" King James VI. The pretence, therefore, that "this English Bible" which William Tyndale translated is in any sense the same work as that which at the present day is hawked about as the Protestant Bible, or that it "has a dominion on which the sun never sets," is absurd, and a gross perversion of the truth. The title page of the "Authorized" Protestant version tells us that it was "translated out of the original tongues;" and we may, therefore, conclude that its translators were not copyists of their predecessors, whose numerous errors moreover, in their respective translations, had given rise to the general demand for a new and improved version of the Bible.

These errors we signalise, not as important in themselves, but as illustrative of the ignorance that commonly prevails amongst Protestants on all matters connected with religion. And yet as no error is perfectly harmless, so these by us pointed out above have their several effects upon many questions at issue betwixt Catholics and Protestants. It is known that Catholic divines of the day strongly condemned Tyndale's version, because of its numerous corruptions; whilst this condemnation is cited by Protestants as a proof of the hostility of the Catholic Church to all translations of the Sacred Scriptures into the vulgar tongue. Now to have any bearing upon the merits of the question at issue—the opposition of Rome to the translation of the Scriptures—it is necessary to establish in the Protestant mind that the version actually in use amongst them, is identical with those condemned by the Church; and hence it is that Protestant lecturers make it a rule to ignore the fact that the errors of the first English versions of the Bible were so many and great, that within a few years after their first appearance Protestants were obliged to abandon them; and thus it is that the

So that silly drunkard, and most profligate prince is entitled by the sycophants to whom he entrusted the task of giving to the people God's Holy Word.—*See Preface to Bible.*

English Bible, now almost universally used by Protestants, is spoken of as, "this English Bible," which William Tyndale translated. For this reason, therefore, it is important to remind Protestants that their Bible is no more Tyndale's version, than it is Wycliffe's or Bede's.

**REFORMS AND REFORMERS.**—Are you opposed to Reform? We have been asked; and if you are not, why is the TRUE WITNESS always opposing the "Protestant Reform" party?

Such a question merits an answer, because we can thereby define our position.

We are not opposed to "Reform," is our reply; but as a Catholic journalist, we are intent upon such "Reforms," only as shall directly tend to the good of religion, and the advancement of Catholic interests. Foremost amongst those "Reforms" which are imperatively needed, we rank a "Reform" in the School Laws of Upper Canada; and with us the value of every political change, or proposed political change, is estimated by its probable bearings upon that one vital "Reform" of the "School Laws" which we have ever advocated. Of course therefore, any measure, any policy whose results, directly or indirectly, would be to throw obstacles in the way of obtaining that "Reform," must by us, as indeed by every honest simple hearted Catholic, be looked upon as injurious, and therefore to be opposed.

Now what at the present moment is, what hitherto has been, the chief obstacle to any equitable adjustment of the School Question? We answer—and we think that few will disagree with us—that that obstacle proceed: and has hitherto proceeded, from the preponderance of anti-Catholic or Protestant influences in the Legislature. That it is because the Protestant element therein is stronger than is the Catholic, that our claims for justice have been hitherto contemptuously rejected. Catholic members of Parliament—to their shame be it spoken—have allowed themselves to be cowed, or daunted, in the presence of that superior Protestant force; Catholic statesmen, more intent upon promoting their own worldly policy, than upon the interests of the Church, have in consequence sacrificed the latter to political exigencies; and the Protestant party, already too strong, thus strengthened by deserters from the Catholic camp, have thereby been emboldened to resist every effort made by a small but faithful minority to extort justice from their hands, and to enforce attention to our reasonable demands.

If this be a true statement of the case, a correct view of the causes to which we are indebted for the very unsatisfactory condition of the School Question, it is clear as day, that any change or "Reform" which should have the effect of increasing or adding to the Protestant element in the composition of the Legislature, would have the effect of making the attainment of that other School "Reform" for which we as Catholics contend, more difficult than ever. If with the present proportion betwixt Catholics and Protestants in the Legislature it is so difficult to obtain justice for Catholics, how much more difficult—nay impossible—would it be to obtain that justice from a Legislature in which the ratio of Protestants to Catholics should be far greater than it is at present? This is a question in the Rule of Three, which any child is, or should be, capable of solving.

But the great object of the "Protestant Reform" party is to effect such a change in the Legislature as shall greatly increase the relative strength of Protestantism. This we think no one will venture to deny.

Therefore we conclude that, if the objects of the "Protestant Reformers" were carried out, obstacles insuperable to an equitable adjustment of the School Question would thereby be opposed to us; and we therefore, because we are "Reformers," that is, Catholic "Reformers," are and must be opposed, heart and soul, to the "Protestant Reform" party. There is but one test that we apply to every proposed measure, which—if it will not stand that test—we unhesitatingly reject. That test is—"How will it affect the School Question of Upper Canada? If it holds out reasonable prospects of leading to a prompt and satisfactory settlement of that question, we are prepared to accept it; if it does not, or if it seems calculated to throw additional difficulties in the way of that settlement, we at once, and without further consideration, reject it. This we say, as it ever has been, the policy of the TRUE WITNESS, and should be the policy of every one who calls himself a Catholic.

We are "Reformers" then; but as we said, the only "Reforms" for which we care one straw, are "Reforms" that shall beneficially affect the cause of the Catholic Church. To all other political changes or "Reforms" which would not have that effect we are indifferent; and to those which would have a contrary effect, we are heart and soul opposed—and therefore we are opposed to the "Protestant Reformers" and their entire policy. We have nothing, thank God! nothing in common with them. We detest and repudiate all their principles; and then most of all do we shrink from them with disgust when they approach us under the garb of Liberals, and with words of friendship on their Judas lips.

If, with us, as alas! it does with too many, "Reform" meant only a redistribution of official salaries; or if we had learned to estimate the value of any particular course of political action by the prospects it opened to its votaries of advancement in public life—we should act quite differently. But looking upon these things as beneath the notice of any honest man, of any Catholic especially, we cannot be expected to attach any weight to the argument that is urged incessantly in favor of the "Protestant Reform" party—to the effect that, if in power, they would exercise their right of patronage in a manner favorable to Irishmen and Catholics. We confess at once that, except in so far as it might tend to promote the interests of the Church, we have not the slightest wish to see a Catholic in any office whatsoever; and that we believe that there is nothing so corrupting, so debasing to a people, as that continual hankering after place, which is the characteristic of all our Canadian political men of the present day. But we do care for the

"School Question;" and to secure its satisfactory settlement, we would cheerfully agree to the exclusion from office of every Catholic in the country, until the day of judgment.

"Seek first the Kingdom of God and His justice." These are the words of highest wisdom; and by following them shall we best promote our own honor, and the interests of the Church.—What matter that the success of a particular party should promote our personal interests—that it should make this man a magistrate, or procure for that man a situation in the "Board of Works"—if it did not promote the interests of the Church? "Reform" is a fine thing to clamor about; a pretty word of incantation for knaves to conjure fools withal, and with which to create a sensation at the hustings. But what if the "Reform" be a change from bad to worse—from one phase of Protestant intolerance to another, and more rabid phase! What if, instead of conducing to the spread of the Separate School system, it should menace the entire overthrow of that system? Should we be justified as Catholics in advocating such a "Reform," or giving encouragement to its supporters, because by so doing we might be opening to ourselves the portals of a Government office, or securing for our relatives a share in the distribution of patronage? Out upon such vile mercenary considerations!

God forbid that such considerations should have any weight with Catholics! for should such be the case, they would deserve to be treated as an inferior and degraded race; they would merit, and that richly, the scorn of every honest man. No! the Catholic, no matter of what origin, has one constant, infallible test; which, if he will but apply it, will guide him in every difficulty, and keep him harmless amidst all the rocks and shoals that may beset his course. He has but to seek, first and above all things, the Kingdom of God and His justice; to study the interests of the Catholic Church; and looking upon every thing as subordinate to those interests, to trample under foot every consideration of worldly policy which may present itself to him. Thus in politics, and with the "Reforms" which are proposed as remedies for the evils under which the body politic is labouring. The Catholic need but ascertain how, if effected, those "Reforms" would affect the Church, to know whether he should support or oppose them. A "Reformer" in the good sense of the word, he must be; but if a true son of the Church, he cannot but be the enemy of "Protestant Reformers," and of their policy.

And of this we may be certain—That that policy, that statesman, that publicist of any kind, which or who, is most obnoxious to Protestants, is the policy which Catholics should follow, the statesman whom Papists should support. This is an inflexible rule, admitting of no exception.—The Catholic who does his duty towards his Church may be respected by, but never can be popular amongst Protestants. And when we hear that a particular course of policy is approved of by the latter; or that a Catholic statesman is looked upon by them with a favorable eye—we may be as sure as that there is a God in Heaven, that the one is injurious to the Church, and that the other is a knave and a hypocrite.

Our readers will, we hope, pardon us these remarks; and we trust that they will give us credit in future for being a friend, not the enemy of "Reform." Bearing in mind that the *Reform par excellence* for which we contend, is, "Reform" in the "School Laws;" and that consequently we are opposed to the policy of the "Protestant Reform" party, solely because that policy, if successful, would, as every one knows, be fatal to the "Reform" which we and all Papists have at heart.

**ETHICS OF PROTESTANTISM.**—"The increase of crime in America"—says a late number of the *Christian Inquirer*, one of the leading Protestant periodicals of the United States—is one of the darkest features of Western civilization. And yet it cannot be denied that in the United States of America, if anywhere, has Protestant civilization had full and ample scope to develop itself, in what direction soever it listed, unshackled, unimpeded by the vices or the virtues, the traditions or the institutions of Eastern Christendom. Our cotemporary continues:

"While we are inclined to take hopeful views of our country, and to believe fully in her destiny, as the politicians call it—we do not blind our eyes a moment to the dark and ominous signs of the times. Crime is rife. The blood of the nation is morbid and inflamed. Spots of corruption appear on the body politic. Many begin to clamor for a stronger government. Even the halls of Legislation, and the courts of justice have not escaped the contamination. The golden age of rectitude has passed, and the iron age of selfishness is upon us. Suicides have increased; murders and crimes against chastity have overspread our press like a cloud. The journals of the day, especially the pictorials, instead of practising a proper reserve, pander to the taste for the horrible and the obscene by going into all the offensive and disgusting details of blood and crime, and thus stimulating a prurient curiosity, and morbid passions.

"One reason why crime is so full-blown and insolent to-day in America is, that nothing is absolutely certain about either conviction or punishment. Jurors break their oaths as if unconscious of their solemnity. Courts catch the feeble prey, but the strong break through the cobwebs of the law. At Chicago, the jury that acquit a murderer are treated to a champagne supper by the father of the accused, on their rendering a verdict of 'not guilty.' At Washington the slayer of his fellow-man goes free, and his counsel thanks the jurors for their acquittal. We shall probably next hear of costly services of plate being given to reward those who call black white, and white black, and who let the guilty run at large to endanger the community with new crimes."—*New York Christian Inquirer.*

Not a flattering picture this of the moral condition of the "model republic;" and yet no doubt, seeing by what hand it is drawn, a true one. Let us now look at the state of society on the other side of the Atlantic.

As to the condition, the unutterably filthy condition, of the poorer classes of society in the British Islands, we have but to consult the prison registers, and the criminal statistics for the required information. The frequency of murder, especially of "child-murder;" the amount and magnitude of crimes of all kinds daily paraded before the eyes of the world in the columns of the British press, render it unnecessary for us to