

# The Crime Witness

## CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, FEB. 3, 1860.

### NEWS OF THE WEEK.

Up to the time of going to press no tidings had been received at Halifax of the steamer *America* now long due; we have little, therefore, to add to our European news. That war in Italy is inevitable, is an opinion that is fast gaining ground, and the question that has foiled the diplomatists will be again submitted to the decision of the sword. The enlistment of Austrians in the service of the Pope will probably furnish the *casus belli*, of which France and Sardinia will, no doubt, gladly avail themselves. From Washington we learn that after many weeks wasted in talking and squabbling, the House of Representatives has at last managed to elect a Speaker, a Mr. Pennington of New Jersey. It is expected that the meeting of our Canadian Parliament will take place within a month from hence, at the very farthest. Messrs. Galt and Smith may, according to the *Toronto Leader*, shortly be expected from England.

**THE ITALIAN QUESTION.**—Though it may have hitherto suited the tactics of the enemies of Popery to treat the Italian Question as political, rather than religious; and to represent the object of the leaders of the Italian revolutionary movement to be the establishment of political and personal liberty, and the expulsion of the foreigner from the Italian soil; it can no longer be denied, and it is no longer attempted to be concealed, that that movement is primarily directed against the Church; that it is not so much Italian or anti-Austrian, as infidel and anti-Catholic; and that it is the spiritual authority of the Church, more even than the temporal power of the Pope, which provokes the hostility of Italian Liberals.

This fact was strongly brought out in a late *Mandement* from the Coadjutor Bishop of Quebec; a document which has already been the subject of controversy betwixt this journal and the *Montreal Gazette*. In his *Mandement* enjoining prayers for the Pope, the Bishop of Tloa observed that:—

"It is evident that it is not the temporal power of the sovereign that they—the Italian revolutionists—chiefly menace, it is the dignity of the Pontiff that they fain would pull down; it is his spiritual power that they desire to overthrow."

These, amongst others, were the reasons assigned by the clear-seeing writer of the *Mandement* above alluded to, why it was the duty of all Catholics to pray earnestly and unceasingly, that the designs of the Italian revolutionists might be frustrated; and though the *Gazette* unpunished the truth of the Bishop's assertions respecting the real meaning of the revolutionary movement, and the ultimate designs of its promoters, His Lordship's view is fully confirmed by no less an authority than the correspondent of the *London Times*. The latter makes no secret of the aims of the Italian Liberals; and seeks not to conceal what would be the inevitable and immediate result of their triumph. Writing from Florence under date of the 13th Dec., he tells us that:—

"In Lombardy, in Romagna, and even in this mild Tuscany, the hand of every man is raised against every priest, and the hand of every priest against every man. . . . Were the Italians ever able to settle their differences with France and Austria, so as to acquire a free mastery over their own destinies, the war they would wage against the clergy would stop short of nothing but utter extermination."—*Times* Corr.

We beg of our readers, and of the *Montreal Gazette*, to weigh well the meaning of these words; remembering that they are the words of one who warmly sympathises with the Italian Liberals; who seeks to place their acts and their designs in the most favorable light; and whose strong anti-Catholic prejudices are manifest in his unfounded assertion that, in the revolted districts, the "hand of every priest is against every man;" whilst his own pages are constantly teeming with complaints of the great influence of the Catholic Clergy, in the rural districts, and over the minds of their rural parishioners. Rejecting therefore, as self-contradictory, what he asserts of the Italian populations, in general terms, and of the Clergy in particular, we accept as true the statements of the *Times*' correspondent respecting the ultimate design of his friends the Liberals; and we assume, as an incontrovertible fact, that their object is simply the "utter extermination" of the Catholic Clergy. Have not we therefore, the Catholics of Canada, the right to pray that the Clergy of our Church be not utterly exterminated in Italy? and have we not therefore too good cause to pray for the defeat of the Italian Liberals, the triumph of whose principles would lead to that "utter extermination"?

The wisdom, truth, and justice of the Bishop's *Mandement* are thus fully vindicated by the *Times*' correspondent; and just as Catholics, and indeed Christians of all denominations, would have been perfectly justified in praying in 1792 that the designs of the disciples and followers of Marat, Robespierre, and the rest of the vile crew of French Liberals of the last century, might be frustrated, so are we, Catholics of the present century, equally justified in praying that

the designs of the Italian cut-throats and Church robbers may be brought to naught. The aims of the Italian revolutionists are, as we have always asserted, and as the *Times*' correspondent now admits, identical with those of the infidels of the first French revolution; and if their eyes were not blinded by their silly prejudices against Popery, men calling themselves Christian gentlemen and Englishmen, would be as heartily ashamed to give, in semblance even, any encouragement to the projected "utter extermination" of the Clergy in Italy, as they actually are to applaud and justify the "noyades," the "fusillades," and filthy "republican marriages," by means of which the Liberals of '92 sought to "utterly exterminate" the Clergy of France.

Having thus conclusively—because by Protestant testimony—shown what are the real objects which the revolutionists of Italy propose to themselves, and what would be the result of their triumph, we have, we say, fully established our right, and indeed our duty as Catholics, to pray for their defeat; we contend also that, since as British subjects we are deeply interested in the maintenance of the independent temporal power of the Pope, it is our evident interest, as well as our duty and our right, to pray for its preservation.

The Pope must be either a sovereign or a subject; and it is clearly our interest as British subjects, and at the same time Catholics, that he should not be a subject—or in other words, that he should remain a sovereign. Not because we fear that, if a subject, the Pope would betray the interests of the Church or the truths of our holy religion, for the sake of his sovereign; for we know with the assurance of faith relying upon divine promises, that the hands of Peter will always be strengthened in proportion to the burden imposed upon them; but because, were the Pope the subject of a foreign power, we—the Catholics of the British Empire—might with far better show of reason than at present, be accused of bearing a divided allegiance, and pronounced incapable of exercising the rights, because incapable of fulfilling the duties, of British subjects.

The spiritual allegiance which we owe to the Pope, so long as the Pope is an independent temporal Sovereign, but with no temporal interests that can clash with those of the Empire of which we are the subjects, cannot afford Protestants any valid grounds for impugning our loyalty, or for taxing us with bearing a divided allegiance.

Without a standing army, without a navy, and without colonies, the Sovereign of the Papal States, so long as he is independent, can never be an object of jealousy, terror, or hostility to the British Empire. But were the Pope the subject of a foreign power—say of France or Austria; and if betwixt that foreign power and Great Britain, war were to break out, would it not be said, might it not with an appearance of reason be argued, that our allegiance to our Queen was incompatible with the allegiance which we paid to the subject of a foreign prince with whom our Queen was at war? In order therefore, that our fidelity to our legitimate civil ruler—to whom we owe and should certainly cheerfully yield our allegiance in all things temporal, and not contrary to the law of God—may be above suspicion, it is our evident interest that the head upon earth of our Church should not be a subject—that is to say that he should be Sovereign; the independent temporal Sovereign of a State strong enough to assert and maintain its independence against the world; but at the same time, from its peculiar position, incapable of becoming in a material point of view, the object of dread or jealousy to any of its neighbors.—This is the position that we desire the Pope to occupy; this the object of our prayers; and in this we contend that there is nothing to excite the suspicion or hostility of our Protestant fellow subjects—who, if they would but well consider it, would see that they too were interested in upholding the temporal power of the Pope; or in other words, in preventing him whom a large body of their fellow-subjects look upon as the head of their Church, from subsiding into the position of subject to a foreign power, and perhaps powerful and hostile neighbor.

For all these reasons then, we contend that it is our duty, our right, and our interest, to pray for the maintenance of the independent temporal power of the Pope; and in reply to the *Gazette*'s strictures we reply that, so far from thereby doing any wrong or violence to the subjects of that power, we are actually praying for the deliverance of the Italian people from a most grievous tyranny, imposed upon them by brute force, and the violence of the Italian Liberals—who like the Liberals of all other times and countries are the most cruel and ruthless of tyrants.

The truth, we say, can no longer be concealed that, in so far as the rural populations of the Italian Peninsula are concerned, the revolution is anything but a popular movement. Its leaders are the emissaries of Sardinia; its partisans the corrupt populations of the large cities, who, from being able to act in concert, and having the press at their command, are able—as were the mob of Paris—to impose their will upon the rural districts, and to impress the world with the idea that they truly represent the feelings of the masses of the Italian people. Thus it is in all revolutions. The scum of the large towns, the dregs of the civic populations, the organised minority of the urban districts, are, because organised, always at first successful over the scattered, unorganised, but infinitely more moral, majority of the rural districts; and thus, as the following paragraphs, culled at random from the letters of the *Times*' correspondent will show, is the actual condition of the Italian Peninsula.—The rural population with their clergy at their head, are strongly opposed to the revolutionary movement; but from want of proper organisation, have less political influence than have the concentrated and carefully organised dwellers in the cities. This is the continual burden of the *Times*' lament over the apathy of the Italians; this the great drawback to the delight with which that journal recounts the progress of Italian Liberalism. Thus, speaking of the process by which the vote of annexation to Sardinia was carried, the *Times*' correspondent betrays the true state of parties in the Italian Peninsula:—

"One of the chief complaints raised by the adversaries of the present state of things in Central Italy has been, that the vote of annexation has been the result of party tactics, that the great majority of the population took no part in it, and that, therefore, it has not been the result of a national wish."

The same authority then discusses the probable result of another appeal to the people:—  
"Another appeal to the population would be thus a kind of concession to the fugitive Princes and to the Papal authorities, and a chance to turn the scale by means of the influence of the clergy, and the indifference of the rural population."

We may here remark how strangely the above allusion to the "influence of the clergy," contrasts with the other assertion that "the hand of every priest is against every man;" and we may cite the "influence of the clergy" which the *Times* so feelingly deprecates, as a conclusive proof that clerical rule is not so odious as its enemies represent it to be. In fact, the position of the rural populations of Italy and their clergy towards the revolutionary party is, as was that of the noble Vendéans and their Pastors towards the blood-stained Convention of Paris in the last decade of the last century. We may remark too, that it is from the "adversaries" of the revolution, from the "Papal authorities" that the "appeal to the population" against the vote of the urban minority emanates. Here again is conclusive testimony—because the testimony of an enemy—as to the feelings of the rural population of Italy:—

"As for the rural population, there is not the slightest sign of movement amongst it. There is thus a field open to the two great influences which alone can act for the present. The rights conferred by the new communal law have been received by the rural population with considerable distrust."—*Times*' Cor.

We might multiply quotations from the same sources, and of a similar purport, *ad infinitum*; but we have done enough to establish our thesis—that the Italian Revolution is not a popular movement; that it is the work of the urban minority imposing their yoke upon the necks of the loyal rural majority; that the Clergy still exercise a great moral influence over, and must therefore be popular amongst, the latter—seeing their influence is exercised against, and in spite of, the ruling powers; that the new constitution is looked upon with distrust by the great masses of the people outside the towns; and that an "appeal to the population" would be, by the confession of the writer in the *Times*, a "chance to turn the scale" in favor of the Pope. It appears therefore, and from Protestant testimony, that in praying for the restoration of the temporal power of the latter, we are virtually praying for the emancipation of the rural populations of Italy from the degrading yoke imposed upon them by the highly organised, and therefore politically influential minority of the large cities. This fact, we say, completely disposes of all the arguments adduced by our cotemporary, the *Montreal Gazette*; and of itself suffices to justify us against its imputations on our loyalty, or our attachment to liberty. We pray for the restoration of the temporal power of the Pope, because as loyal subjects to our own sovereign we assert the duty of loyalty, and deny the "right of insurrection;" we pray for the maintenance of that power, because as lovers of liberty we sympathize warmly with the oppressed clergy and rural population of Italy, and heartily desire to see them delivered from the tyranny of urban Liberalism.

The correctness of the view we have taken above of the relative positions of the contending parties in Italy, has just been strikingly confirmed by a pamphlet from the Marquis of Normanby; a nobleman who, from long residence in Italy, is peculiarly adapted for expressing an authoritative opinion upon the revolutionary movement now in progress. Some extracts from his pamphlet will be given in our next.

**STATISTICS OF CRIME IN MONTREAL FOR 1859.**—Commenting upon the Statistics recently published under the above heading by the Chief of Police for this City, the *Montreal Witness* indulges in the following reflections:—

"We have the enormous disproportion of 5,093 Roman Catholics arrested, to 1,778 Protestants, or about 3 to 1. We may ask if the Church of Rome really is the good guardian of order and morality that she claims to be?"—*Montreal Witness* 28th ult.

The argument of the *Witness* is plausible, but fallacious. The statistics on which it is based are not the "STATISTICS OF CRIME" merely, but the statistics of "Crime and Poverty;" so inextricably mixed up and confounded, in so far as the respective nationalities and creeds of the persons whose arrests are therein detailed, are concerned—that it is impossible to conclude therefrom to the comparative morality or immorality of the two religious elements of which our population is composed. We learn for instance, from the report, erroneously, indeed absurdly headed by the *Montreal Witness* "STATISTICS OF CRIME," that of 6,881 arrests made by the Police during the past year, 2,320, or upwards of one-third of the whole, were for "Protection" and Vagrancy—or in other words for the cause of poverty. Now though in the eyes of Protestants, poverty is looked upon and treated as a "Crime" of the deepest dye, Catholics, remembering in what guise our Lord appeared upon earth, and bearing in mind the fact, that, were He to appear on earth again to-day in a similar condition, in Montreal, or in the midst of any Protestant commercial community, He and His Apostles would most assuredly be arrested by the Police as Vagrants—(seeing that the Son of Man had not where to lay His head)—do not confound poverty with moral depravity; and do not jump to the conclusion that, because a man is homeless, penniless and friendless, he is therefore a criminal.

Neither do we admit that there is any "enormous disproportion of Roman Catholics arrested," when the relative numbers of our city population are taken into account. By the last Official Census the Catholic population, was to the Non-Catholic population of Montreal, nearly as 4 to 1; whilst, according to the *Montreal Witness*, the numbers of Catholics arrested, to those of non-Catholics arrested by the Police during the past year, were not quite as 3 to 1—that is to say that, in proportion to their numbers, the Non-Catholic portion of our population, furnished a far greater number of arrests than did the Catholic portion. We assume, of course, that, though the actual numbers, of both, have greatly increased since the last Census, the relative strength of Catholics and Non-Catholics remains much the same; and for this assumption we have at least as good grounds as the *Witness* has for assuming that all the "Irish and French Canadians arrested may be considered as Roman Catholics."

We think too that, without assuming anything but what may be easily established by the statistics of immigration, the phenomenon presented by the large number of Irish arrested in this city, at Quebec, and elsewhere may be easily accounted for. An immense proportion of the arrests in all our sea-port Cities is made for the cause of poverty and destitution; but, in proportion to its numbers, the Irish element in our population furnishes the greatest amount of indigent persons; because, of the Irish element the very poorest and most helpless class of our immigrants is chiefly composed. The Scotch and English immigrants, though amongst these there is often much grievous suffering, generally bring some little money with them; the poor Irish immigrant male or female, is generally landed, we may say stranded, on our shores, without a penny in his pocket, or without a friend or acquaintance in the world to take him by the hand. It is from amongst this class that numerous arrests for Protection and Vagrancy are chiefly made; and thencefrom the *Witness* may logically conclude to the superior physical or material condition of British immigrants, he cannot thereon base any valid argument against the morality of the Irish immigrants. There is, however, one and a most important conclusion that we would draw from the fact that too often awaits the newly-arrived Irish immigrant to this Continent; and that is, that no man who has either the moral or the material interests of the Irish Catholic seriously at heart, will recommend him to leave his native land, either for Canada or for the United States. Unskilled labor, or the raw material, is not now greatly in demand, on this side of the Atlantic; indeed along the sea-board of the United States, and very generally in Canada, it is but a drug in the market; whilst from want of capital the immigrant is generally unable to carry his labor to the far West—a market where indeed it is in demand, and where he might dispose of it at a good rate. But this, from his want of means, it is generally impossible for him to do; and his fate too often is, to swell the ranks of the homeless, helpless, poverty stricken wretches with whom the large Cities of this Continent are, to say the very least, as abundantly supplied as are any of the Cities of the Old World. Were we permitted to raise the veil, or to make public some of the facts connected with the "Social Evil" of New York, and other large Atlantic cities; could we, without outraging decency, depict the condition of the poor female Irish immigrant on this Continent—what an argument might we not thence deduce against Irish Catholic emigration! with what force might we not appeal to the Priests of Ireland to keep their people at home!—where, even if poor, they are virtuous, and the women are renowned for their purity throughout the world; and to dissuade them from emigrating to a distant land, where their chances of improving their material condition are but small; where the dangers of losing their faith and morals are great; where the hostility entertained by the majority of the population—(our remarks apply especially to Upper Canada and the United States)—to their race and creed is certain; and where even the hostility of Yankee Know-Nothingism, and Canadian Orangism, is less to be dreaded than are the blandishments of Yankee Common Schools, and infidel education.

But to come back to our "muttons," i.e., the comparative morality of Catholic and Non-Catholic populations as deduced from their respective Police statistics—we would recommend the following facts to the attention of our cotemporary the *Witness*. The Police statistics of Toronto, where the Protestant or Non-Catholic element is in the ascendant, present us with a total of 3,693 arrests during the year, amongst which we find none set down under the captions "Protection" or Vagrancy;" whilst the Police statistics of Quebec, where the Catholic element predominates, for the same period present us with only 3,294 arrests; and of these 878 or upwards of one fourth, are put down under the head "Protection and Vagrancy." When to this we add the fact that Quebec is a sea port, whose Police statistics are of course, as are those of all seaport towns, greatly swollen by the arrests made amongst the crews of its shipping, whilst according to the last Census its population was to that of Toronto as 6 to 5, we may be pardoned if from such premises we feel inclined to draw the conclusion that the Catholic atmosphere of Quebec is more favorable to a healthy moral development, or growth of public morals, than is the Protestant atmosphere of Toronto. This view of the case we respectfully suggest to our evangelical cotemporary.

**PROTESTANT SOCIAL PROGRESS.**—We shall hardly be suspected of one-sidedness, or prejudice, if we accept the *Toronto Globe* as a competent authority on this subject, when testifying to the rapidly spreading moral depravity which, like a canker, is gnawing the very vitals of society in Protestant England; and whose effects are manifested in the workings of the new Divorce, or "License to Commit Adultery," Law. The annexed extract is from the *London correspondent of the Globe*:—

"Our Divorce Court is certainly revealing the existence of a state of immorality that few people supposed to prevail in this Christian land."

[The Catholic portion of the community have long been aware of its prevalence, and the Catholic press for announcing it to the world, have been the object of the rabid vituperation of journals like the *Globe*.] "But there are some who regard the said startling revelations made before Sir Cresswell Cresswell as rather indicative of a healthy moral feeling, which is seeking to throw out of society the social vices, which, coming to the surface, surprise persons who move in a purer and happier atmosphere than those have done who seek to be released from their cruel and adulterous partners. Others are very positive in the opinion that the shocking disclosures which have of

late been made, indicate a veritable retrogression in the moral condition of the country, arising out of the augmented means which all classes possess for social purposes."—*Cor. Toronto Globe*.

The Divorce Law is of course a symptom, as well as a cause of the social disease which reveals itself through the Divorce Court. Only a thoroughly corrupt and demoralised society would clamor for, or tolerate such a code; and hence, even by Pagan nations, the first divorce was rightly looked upon as the sign of a great moral corruption—For even amongst the Pagans such a violation of the natural law of marriage, as is implied by divorce, did not at first obtain, and did not find general acceptance until society had become thoroughly and hopelessly corrupt. It was not so in the beginning—*ab initio autem non fuit sic*—St. Matt. xix. 8; and divorce, or the severance of the mere natural contract, was the consequence of hardness of heart; and a widespread moral depravity.

But Divorce Laws are not only the symptom of pre-existing disease, but they actually encourage and directly tend to propagate it. Conjugal infidelity preceded, no doubt in many instances, the clamor for divorce; but the power of obtaining a legal divorce, or the severance of an unhappy matrimonial union, has in its turn directly tended to the increase of conjugal infidelity. For the law, as it stands in most Protestant countries, puts a premium upon that crime, and virtually tells the parties to an ill-assorted marriage that, by a violation of God's command, they shall be authorised to throw off the yoke that now presses so heavily upon them. No wonder then that the Divorce Courts are overburdened with the causes they have to try, and that it is seriously proposed to increase their number. Some six hundred cases are actually pending!

The down hill road is easy; but nothing so difficult as to arrest the downward progress of that society which has committed itself thereto. Still, and with ever accelerating velocity, it rushes, and must rush on, until it is precipitated into, or swallowed up in, the abyss whither the Protestant society of England is rapidly tending.—At the present rate of going, the standard of morals in Great Britain will, in a very few years, be as low as it is in the United States; or as it was in France when Divorce was in fashion, and when men of pleasure swapped wives with one another, as coolly and unconcernedly as horse-jockeys swap horses.

And this is the state at which we too shall arrive in Canada, if the darling projects of Mr. George Brown and his friends can be carried into execution. To assimilate our marriage laws, and *par consequens* our moral and social condition, to that which his London correspondent depicts in such hideous colors, is one of the avowed objects of the Protestant Reformers of Upper Canada. We do not say of all Protestants, for we believe that of these there are still many who look upon Divorce with almost as much aversion as do Catholics; and though not recognising in marriage the Sacrament, or supernatural element which Christianity introduced therein, we firmly believe that amongst our separated brethren, there are still many who would shrink from carrying out to its ultimate consequences the principle that it is only a civil, or natural contract. We may venture to hope therefore, that in the pending combat—for a combat seems inevitable—we shall not be left to fight the battle of the indissolubility of marriage alone; but that warned by the fearful results of a Divorce Law in England, we shall find several of our Protestant fellow-citizens fighting on our side, if not altogether with our weapons. They may resist the legalisation of Divorce as inexpedient, whilst the Catholic will contend that it is beyond the power of any Court of Legislature to dissolve a Sacramental union; that marriage is as far beyond the reach, *quoad vinculum*, of the statesman as is the sacrament of baptism; and that it is as impossible to unmarry, as it is to unbaptise, a person by Act of Parliament.

But whether with allies, or single handed, our duty is clear, and no excuse can be urged in favor of the Catholic who does not avail himself to the utmost of his power, of all his political privileges, against the designs of the "Protestant Reformers" of Upper Canada upon the marriage laws of our common country. We have been forewarned as to their designs, we should therefore be united and resolute in our opposition thereunto. And let it not be thought that this question of Divorce is a slight matter, or one in which our separated brethren are mainly interested. It is a question which strikes at the Family, and therefore at the very roots of Society; it is a religious question as well as a social question; for it involves the question whether the effects of a Sacrament can be set aside or rendered null by the civil power—and whether man has the right to put asunder those whom God hath joined together.

**Bazaar for the "Salle D'Asyle."**—On Monday next the 6th instant, a Bazaar in aid of the funds of the above named institution will be opened at the building in Bonaventure Street, and will be continued throughout the week. At 3 p.m. every day there will be a public examination of the little children; whose proficiency will we are sure, not fail to excite the admiration of those who may procure themselves the pleasure of assisting thereto.

We have already spoken of the admirable institution in whose behalf the Bazaar is to be conducted, of its object, and the success that has crowned its labors. But a short time established, its many advantages are already duly appreciated by the classes for whose sake it is designed; and in respectfully inviting the public to assist at the *seances* which will be held every afternoon of the coming week, we are but endeavoring to make more generally known a great work of Christian Charity which, the better and more extensively it is known, will be but the more highly esteemed and appreciated. Remember then that at three o'clock of the afternoon of every day next week, the "Salle D'Asyle" with its interesting little pupils, will be open to the examination of the public.