

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY. No. 896, Craig Street, by J. GILLES. G. E. CLERK, Editor.

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We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless we send.

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MONTREAL, FRIDAY, DEC. 13, 1867.

ECLESIASTICAL CALENDAR.

DECEMBER—1867.

Friday, 13—Fast, St. Lucy, V.M.
Saturday, 14—Of the Octave.
Sunday, 15—Third Sunday of Advent.
Monday, 16—St. Elizabeth, B.M.
Tuesday, 17—Of the Feria.
Wednesday, 18—Ember Day, Expectation of the B. V. Mary.
Thursday, 19—Of the Feria.

NEWS OF THE WEEK.

We have before us from late English papers the details of the execution at Manchester on the 23rd inst., of the three men Allen, Larkin, and Gould, sentenced to death for the murder of the policeman Brett. We give some extracts:

It is daylight. The crowd has anticipated the dawn. Open spaces are filling on every side. Never since 1819, the season of the Peterloo riots and "massacre," did the sun rise on Manchester more excited. In the Irish quarters a fervid agitation is at work. Among the English there is a mixed feeling of anxiety. The banks are guarded, the hotels are watched, the police force has been strengthened by 3,000 volunteers and by auxiliaries from Liverpool, Bolton, Wigan, Blackburn, and other towns. In front of the scaffold is a densely packed guard of police and trusted persons sufficient to keep any desperate Fenian beyond easy rifle range of the scaffold. But the public mind is not reassured. It is reported that an attempt at arson has been made at some works at Salford, and suspicious looking persons have entered the town this morning from the Salford side. Every window overlooking New Bailey street has been engaged. But the towns are bound to furnish the police authorities beforehand with the name and address of every person who may occupy the windows. Not only this street, but every approach to it is crowded. New Bailey street is not a wide street, but it is a long one, and at least thirty thousand spectators are clearly within sight of the scaffold. Very near the jail is a viaduct of the Lancashire and Yorkshire Railway Company crossing New Bailey street. The company have sworn in three hundred special constables to keep the line clear. The morning is cold and raw. A dense fog hangs over the town.

The preparations within and around the prison are so complete that no attempt at rescue or violence is anticipated. The military force includes a detachment of the Fifty seventh regiment, the Seventy-second Highlanders and Eighth Hussars, in addition to royal artillery with two batteries of guns. The military are kept out of sight, but their presence is understood. Behind the prison wall runs a temporary platform, upon which soldiers can mount in the event of shots being fired. The top of the wall would give them complete command of the crowd in front, besides proving a safe breastwork for the defenders. All the firemen in the city are on duty ready to turn out at a moment's notice.

In the north part of the jail is an enclosure, three hundred yards by two hundred, reserved for infantry and artillery.

Yesterday Father Gadd again visited the prisoners, who received his consolations in a very appreciative spirit. Gould maintained a very quiet demeanor and supported his position with great fortitude. At half-past one yesterday afternoon Larkin's mother, wife and children visited him. His mother, previous to going to the cell, was very much excited, and repeatedly exclaimed, while waiting in the corridor of the prison, that her son would not be executed, and that the rope was not spun which would hang him. Two of Larkin's sisters-in-law, who are said to have come from Dublin, presented themselves at the prison gate and requested to see him; but as the unhappy man had expressed no special desire to see them the authorities deemed it advisable not to admit them. Allen's mother visited her son between one and two o'clock. Father Gadd had a conversation with the friends of the condemned men previous to their being admitted to the cells, and stated that the men were preparing themselves in a becoming manner to meet their doom.

At a late hour, several women who were understood to be relatives of Allen and Larkin were observed in the prison lodge, evidently in a state of great distress. The Rev. Father Gadd returned his attendance upon the convicts at ten o'clock, accompanied by the Rev. Father Quick. It was arranged that when the men were pinioned and the procession formed the Litany, the Miserere Psalm and the "Litany of Jesus" should be read, the last named being reserved for the final moment.

Shore who had apparently become resigned to meet the capital sentence, received the intimation that a respite had been accorded him in a becoming spirit.

The culprits all went to bed about half past 11 o'clock, and passed a tolerably quiet night. They were awakened at a quarter to five o'clock, and were at mass at half-past five. They were attended by the Rev. Canon Cantwell, the Reverend Father Trucks, and Father Gadd, and all paid the greatest attention to their devotions. They were firm during the process of pinioning, which was performed while the prayers of the Church were being read.

When the hour fixed for the execution had arrived suddenly the words of military command were heard, and a company of the Seventy-second Highlanders marched round the Court-house, and took up a position in line at the foot of the staircase. Simultaneously small detachments of the same regiment ascended to the platform, and crouched there with their loaded rifles slightly projecting over the prison wall. At almost the same moment the heads of a line of soldiers arose above the parapet of the railway viaduct.

A line of warders was formed in the jail court. The sentries on duty ceased their walk; the magistrates and reporters stood still, and a dead silence prevailed for a few moments as a signal was given from the corner of the Round House. At three min-

utes past eight o'clock the solemn voice of a priest repeating the Litany of the Roman Catholic Church was heard and the head of the procession became visible through the thick fog, about thirty yards from the foot of the staircase. The Rev. O. Cantwell walked first, by the side of Allen. The convict was deadly pale; his eyes wandered alternately from the priest to the individuals standing round. He walked with a tolerably steady step, and uttered the response, "Lord, have mercy upon us," in a firm voice.

Next to him came Larkin, in whose appearance confinement and anxiety of mind had wrought a striking change. He walked with difficulty, and required the support of the warders as he mounted the staircase. He seemed to join mechanically in their responses, and as he approached the head of the stairs he gave one hasty glance at the black beams overhead, and seemed about to faint. Gould was the last, and he met his fate more firmly, joining in the responses with a steady voice.

About five minutes past eight o'clock the door leading from the jail yard to the scaffold was opened, and the same instant almost every head in the crowd was uncovered.

Allen was the first to appear. He was deadly pale and closely clasped a crucifix. Calcraft at once placed the white cap over his face and adjusted the rope. Meanwhile the convict continued engaged in prayer.

Then followed Gould, who walked with a firm step. On coming to the drop he shook hands with Allen and kissed his right cheek. He too was forthwith capped and placed in the noose.

Larkin was the last to mount the scaffold, which he did with firmness, and, indeed, with a smile upon his face, and, like the others, he submitted unresistingly to the preliminaries. They all joined loudly and earnestly in the responses—"Jesus have mercy upon me: Jesus, receive my soul." When the bolt was drawn and the three bodies dropped, Allen was dead in about a minute; but the death of his fellow criminals was more painful, both Larkin and Gould appearing to struggle some little time. All the three men showed symptoms of fear: Gould the least. The bodies were cut down at nine o'clock.

The Dowager Marchioness of Queensberry, a convert to the Catholic Church, remitted £100 sterling, for the use of the families of the unhappy sufferers, accompanied with the subjoined letter:

MY DEAR FRIENDS—With these few lines I enclose what may give some consolation to you in your approaching departure from this world. I send you by the hands of a faithful messenger some help to your wife, or wives, or children on their approaching irreparable loss and give you my assurance that as long as I live they will be cared for as much as is in my power. Mr. Macdonald, the bearer of this for me, will bring their addresses, and the address of the priest who attends you. It will be a comfort for your precious souls to know that we remember you here at the altar of God, and you will remember that in the all-glorious sacrifice at Calvary you were included. We have daily mass for you here, and if it pleases God to call you to Himself on Saturday morning, remember that the precious body and blood of the Saviour who will be presented for you before God who pleases to call on you that day—that blood so precious, which cleanses from all sin. May your last words and thoughts be of Jesus. Rest on Him who is faithful and willing to save you; and hear Him say, "To-day, you will be with me in Paradise." Yet will we remember your souls constantly at the altar of God after your departure, as well as while you are living. Farewell. May the Saviour of sinners save you and grant His blessing upon you on earth and His salvation in heaven.

CAROLINE, Dowager Marchioness of Queensberry.

No fresh disturbances are mentioned. A man named Wm. Hogan, supposed to be the person who furnished the arms to the party that rescued Kelly and Deasy from the hands of the police, has been arrested in Birmingham.

The Italian question has made no progress towards a solution. Little is expected from the projected Conference, which, it is now said, will be held at Paris instead of at Munich; but the financial condition of Victor Emmanuel's Government creates great uneasiness in monetary circles. Bankruptcy seems almost inevitable. A general amnesty to the Garibaldi raiders has been proclaimed.

The Message of the President of the U. States is much commented upon by the English press. That portion of it which relates to the "Alabama claims" provokes from the London Times the remark that Lord Stanley is perfectly right in refusing to submit to foreign arbitration the question whether the formal recognition of the belligerent character of both of the actual belligerents in the war between the Northern and Southern States was right or wrong? but that on all other points, Great Britain will gladly meet the United States half way, as she is thoroughly tired of the discussion.

The proposed impeachment of the President of the United States has for the present been disposed of by a Resolution to the effect that Andrew Johnson be impeached for high crimes, and misdemeanors, having been rejected in the House of Representatives by a vote of 108 nays against 57 yeas.

RICH AND POOR CRIMINALS.—It is too often the case, in Great Britain as well as in the U. States, but perhaps more frequently in the last named than in the other—that the wealthy criminal when detected in his crimes escapes unpunished of justice, which reserves all the terrors of its lash for the poor friendless wretch, whose thefts have never much exceeded the extent of pilfering. The bank cashier, the trusted agent who steals thousands, and hundreds of thousands, who falsifies his accounts, and cheats his employers to an amount denoted by some four or five places of figures, is pretty sure to get off scot free; but the poor devil who picks a pocket, or from a counter abstracts goods to the value of a mere dollar or two, is pretty sure if detected to make personal acquaintance with the officers of the Penitentiary. For him there is no pity, no one seeks to hide his crimes, or to throw a veil over his delinquencies.

This monstrous abuse is from its frequency attracting general notice in the U. States—but we greatly fear that no remedy will be provided for it. Perhaps the best, the only practical remedy

is that suggested by Judge Shipman of the U. States, and which if applied would treat as *particeps criminis* the person who, having knowledge of a fraud, forgery, or other crime perpetrated, should fail to prosecute the criminal, or seek to hush up his villainy. In short Judge Shipman's proposal, and a very excellent proposal it seems to be, is that every officer, director or stockholder of a bank, or other officer of any monetary institution who has knowledge that a fraud has been committed, or that its funds have been dishonestly appropriated, and who fails to make immediate complaint to the officers of the law, and to give all the information within his reach so as to bring the criminal to justice—should be treated as an accessory after the fact, and if convicted be punished by fine and imprisonment. The following remarks upon this important subject, are from a U. States paper, the Boston Watchman and Reflector:—

Not long since an educated and prominent man was temporarily confined in a Connecticut jail on the charge of repeated and extensive forgeries. By the aid of his victims he succeeded in securing the suppression of the evidences of his guilt, and now he is at large, enjoying the patronage and favor of society.

About the same time, in the same city, an obscure uneducated day-laborer forged a single small check. He was detected as he presented it at the bank, and consigned to the State prison at Wethersfield.

Such cases are of frequent occurrence. It seems as though society expended all its force in punishing obscure and worthless criminals and reserved none to punish more prominent offenders. "He has no friends, kick him again," is too much the feeling of society towards its low criminals. But a bank cashier, who ruins by his embezzlement widows and orphans, whose small investments are their only protection against want, is screened from punishment and afforded every opportunity for concealment or flight. Even his victims are constrained by social influences to remain silent or to destroy the evidence which would convict him. Society is pervaded by a sickly sentimentalism which is shocked by the punishment, for embezzlement or forgery, of men who have borne unblemished reputation and moved in first-class circles.

Our subject and the thoughts expressed were suggested by a charge of Judge Shipman to the grand jury of the United States Circuit Court in Connecticut. After calling the attention of the jury to the frequency of embezzlement and abstraction of funds by bank officers, to the confidence reposed in them, to their social standing and to their salaries, which raise them above want, he thus plainly expresses an opinion which should be considered by the community that does not wish to be demoralized—

"To fail to punish them when they deliberately violate their trust, and plunder those who have relied on their integrity, while at the same time the more ignorant and degraded offenders against law are visited with its penalties, shocks the moral sense, and is a bitter mockery of justice. If those who are most immediately affected by unlawful acts, and who necessarily are the first to discover them, are to remain silent, and connive at the escape of the perpetrators, it will be soon be difficult to punish any except the friendless. So demoralizing has the sentiment of the community on this subject become, that offenders of the more respectable class begin to demand exemption from punishment as a right."

Such criminals generally offer the poor excuse that they did not mean to injure any one when they forged a note or abstracted funds; they fully intended to replace the money or meet the note, but an unfortunate fall in stocks, or a disastrous speculation in cotton, made it impossible for them to carry out their good intentions. Judge Shipman thus exposes these paltry subterfuges:—

"This mode of reasoning would palliate nearly every crime against property. The burglar and thief are not often prompted by malice, or a desire to injure others. Their ruling motive is to supply themselves. They are willing that others should lose if they can only gain. Those who embezzle with the hope to restore, or forge with intent to protect the paper, are willing that others should bear the risk of loss, and if the worst comes, actual loss provided they can enrich themselves. The essence of the crime in both cases consists in a lawless disregard of the rights of others, but it is greatly aggravated when the offence involves a breach of trust as well as a breach of law."

Men of high position, possessed by the desire to become suddenly rich, and fond of extravagance and display, squander the money entrusted to their charge in stock and gold gambling, and those who have the earliest and free access to the evidence of guilt do not desire their punishment, and cannot find it in their hearts to aid in bringing them to justice. Against this criminal sentimentalism Judge Shipman thus indignantly protests:—

"The man who takes the money of another by indictable fraud must be treated the same as the one who takes by force. The man who robs a bank from behind the counter must stand upon the same level as the one who does it in front. At all events, the fact that by a false pretence of honesty he has obtained the confidence of others only to betray them, should not entitle him to occupy higher and safer ground than ordinary offenders."

Our Canadian winter is now fairly setting in. It is to be feared that there will be much suffering amongst the poor; and although winter is always a hard season for the working classes, its hardships will this year be greatly increased by the mischievous action of the Trades Unions which unprincipled agitators for their own mercenary purposes have set on foot in Canada. It cannot of course be expected that men who during the season refused work when offered to them, shall receive during the winter relief or assistance from any charitable societies, or institutions. It would be to rob the honest and industrious poor, to squander upon such men the contributions of the charitable. No! Let them address themselves when cold and hungry to the organizers of their Unions, to the demagogues who persuaded them to refuse work and wages when tendered to them, and see what relief they can get from these false friends; but it would be the height of impudence for them to expect to receive assistance through the ordinary channels of charity. These are for the deserving poor, who work when they can get work, who do their best to help themselves, and who therefore have the right to expect that heaven will help them.

From the Quebec Mercury we learn that the Union of Ships' Carpenters at Quebec, which has been in the receipt of funds from similar bodies in the United States, has received notice that henceforward that assistance will be discon-

tinued, as the members of the last named have returned to work at such wages as builders could afford to give. Thus the foolish workmen of Quebec, after having paralysed business at home, and driven away the trade upon which they and their families were dependent for their daily bread, now find themselves left to pass the winter without work, and without any prospect of support from other quarters. For this let them not fail to return their thanks to the demagogues and buncombe orators by whom they have been beguiled. As at the instigation of these they refused to work in the summer, so now they should insist that by the same men they be supported throughout the winter. Now is the time for testing the value of the promises of the "Working Man's Friends," and the sincerity of their boasted friendship.

The Morning Post remarks that "the Italian crisis has disappeared to make way for the Italian difficulty," and says that "few more difficult enigmas have been presented for solution than the problem of—how to bring about an adjustment of the Roman question which shall permanently reconcile Italy and the Pope.—English Paper.

If the Morning Post be sincere in its search after a solution of the "Italian difficulty," we can offer one that we venture to say will effectually solve "the enigma" and set at rest for ever the long discussed "vexata questio." Our plan is a simple one and will have the advantage of novelty, and the novelty of honesty. We would deal with Italy (i. e. 19th Century advanced Liberalism) exactly as we would with a sneaking thief whose hand we had found in our neighbor's pocket; we would hand the rascal over to the police and give back the handkerchief to our worthy neighbor. Any other solution consonant with the principles of right reason, of justice and of honesty we must confess we see not. That a question capable of a so easy solution should be dignified with the name of "enigma" must be a matter of no small surprise to all Christian individuals not endowed with the stolidity of a Post. The only enigma that we could discover about the matter would be, the endeavor to do an honest act by dishonest means—to do the right thing in the wrong way. If this was the Post's desire we certainly condole with him in his difficulty, and should as soon look for a solution of his problem, as for one to the question—Given a Cynic searching with a lantern for an honest man—how soon will he hang his lantern on a (Morning) Post? The truth is our Protestant editors do not look for a solution of the real question in its naked simplicity, but rather for the solution of a pet problem of their own—the truly intricate problem of—how to steal your neighbor's goods and call it honesty. That they will fail, "ignominiously fail," as hundreds of equally cunning rascals have done before them, is certain. That they will be the wiser for their failure, is not quite so certain; that they may get the treadmill for their pains, is devoutly to be prayed for. If the Morning, or any other Post expects to reconcile the laws of honesty with thievish fingers, it is indeed a stolid Post. Equally stolid will it be if it look to reconcile, what it calls Italy (i. e. Mazzini-ism advanced Liberalism and English Fast gal-lem) with the just rights of Rome and the Papacy. The assumed honesty of our Protestant contemporaries in this matter is amusing. Whilst professing heartily to desire an early solution of what they call a difficulty (the hands indeed are the hands of Esau, but the voice is the voice of Jacob) they appear never to have the remotest intention, that that solution should arrive through the recognition of Rome's just claims. The only solution, they appear to be able to contemplate is that Rascaldom should become paramount and honest men give up the day. If properly analyzed we shrewdly suspect, that this Italian "difficulty," "enigma" call it what you will, arises in the municipal world—the difficulty of reconciling thieves, pickpockets, rogues and such gentry to honest ways. As yet we have heard of but one remedy—the treadmill, and the cat-o'-nine-tails. Our solution then of the Post's "Italian enigma" is give every one his own—Emelia and the Romagna to the Pope, and a good hempen rope to the throat of Rascaldom in Italy.

emanate, and warms and vivifies the lower strata of the plebeian world; but this act of a British Peer (thank God neither a Mission nor an English one withal) has destroyed the pleasing delusion, and left us at a loss where to look for the fountain whence honor springs. None but a flaming bigot or an imbecile could have stooped to the insane humiliation of being the cat's-paw in so vile a work. Earl Enniskillen's satanic pride—(better to reign in hell, than serve in heaven)—must have led him to seek the leadership of the vilest faction that ever walked the earth, until "vaulting ambition" has oerleaped the mark and landed him in the mire.

Analysed and reduced to its simplest terms what does this Enniskillen memorial amount to? "To a prayer from some hundred thousand Irish Orangemen to be allowed to make themselves as offensive as possible to their Catholic fellow-subjects. Nothing less, nothing more. It is a blot of the foulest dye on the British Statute Book, that legislation should have been found necessary in such a matter. Where except in Ireland could such a spectacle be seen, as men on stated days and in their sober senses bedecking themselves out in meaningless and tawdry finery to parade themselves before men and angels, whooping like wild Indians on the war path—hallowing cries known to be offensive and only because they are offensive—playing tunes composed in times and under circumstances that ought to disgrace the descendants of the composers to the third and fourth generation—singing songs the words of which speak only of hatred, religious rancour, malicious triumph and brutal joy? Where, except under the fostering care of Irish Protestantism could so un-Christian a ceremonial obtain? Where except on the Irish statute book under British rule could legislation, to put a stop to so outrageous a proceeding be found necessary? Where except amongst the descendants of Cromwell's demons, or in a mad house could a nobleman, heaven save the mark! be found ignoble enough to prefer a petition for its repeal?"

"It has been found possible in Canada to repeal it," say our petitioners. Yes—and anywhere else, where Catholics are so few in numbers as to be unable to resent the insult and to be forced tamely to submit to the infliction. And herein is the disgraceful secret of British legislation on the subject. It is not because the practice is acknowledged and infamously bad, that it is deemed proper to legislate against it. There only where the resenting of the insult is found inconvenient it is found necessary to condemn it. In Ireland where Catholics are numerically strong enough to cause trouble by their resentment and to defend themselves without the aid of the law from the brutal conduct of their Protestant neighbors, there the law condemns it.—But in Protestant Upper Canada where the Catholics are too few to cause any trouble, there no law is deemed necessary on the subject. In the eyes of British legislation the act is not condemned in as much as it is a "crime," but there only where it is "an inconvenience."

SACERDOS.—The debates in Parliament though often displaying a great amount of oratorical ability have been long, and have led to little practical results. In the Senate the Postal Bill of which we published an analysis in our last, has been passed through Committee but with some important amendments of which the chief are that the prepayment of letters and papers is to be optional; but whilst on prepaid letters the charge will be only 3 cents the half ounce, that on unpaid letters will be 5 cents. A select committee was appointed to inquire into the reported commercial crisis in the Province of Ontario.

In the Lower House there have been interesting debates on the question of acquiring the North West Territory for the Dominion. The Committee on Privileges have reported in favor of the legality of the presence in the House of Messrs. S. Macdonald, and Dunkin. Mr. Rose brought down his financial statement on Saturday. The House then went into Committee of the Whole on the Supply Bill. M. Langevin presented the Annual Report of the Superintendent of Education for Upper Canada for the year 1866.

The annexed paragraph is from the Montreal Gazette of Tuesday. The opinions therein expressed with reference to giving wages to members of Parliament are the same as those which the TRUE WITNESS has always advocated. In these days of democratic ascendancy however, we fear that these opinions will never be reduced to practice:—

"Of course no real working man could afford to leave his work and devote himself for three or four months consecutively to other engagements, unless some compensation were made to him, and therefore seems only just that if the interest of society requires the presence of such persons in Parliament some provision should be made to defray their expenses and reimburse them for their loss of time. By whom this provision should be made is another question. Subscriptions are at present being invited from the public at large, but especially from those who prefer liberalism in politics. It seems to us that if a constituency wishes to be represented by a man too poor to attend Parliament without compensation, the constituency in question should itself bear the burden of this expense."

SACERDOS.

THE ORANGE MEMORIAL TO EARL DERBY AND THE PARTY PROCESSIONS ACT.—Never perhaps in the dark annals of religious rancour was there seen so degrading a picture as this Enniskillen memorial Baby—Orangeism—asking leave of Granny Derby to insult his neighbours and call them hard names; and pouting and crying because Granny thinks "he had better not." "Good boys don't call hard names, nor insult their neighbours" quoth Granny; but baby Orangeism ain't a good boy, and never was, and would much rather not be, if he might only call bad names. What a pitiable picture! We have ever had a supreme reverence for the British Aristocracy as the embodiment of everything that is high-minded and honorable: as in fact the superabundant source whence chivalric honor