

The True Witness.

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MONTREAL, FRIDAY, SEPT. 13, 1861.

NEWS OF THE WEEK.

THE Africa brings us dates from England up to the 31st of last month. To the people of Canada the most interesting article in the budget of news will be that which announces the recall of Sir Edmund Head, and that Lord Monk has been appointed to reign over us. Lord Monk is an Irish Peer, a member of the Irish Bar, and was returned to Parliament for Portsmouth in 1852. We learn also that the Imperial Government is about to increase still further the forces in Canada by a body of 2,500 additional troops.

From the Continent there is little to report. The war betwixt the Neapolitans and the Piedmontese continues as vigorously as ever. The atrocities of the invaders, and their wholesale massacres of patriots have not as yet discouraged the latter; and whilst Ricasoli, the Piedmontese minister, issues diplomatic circulars conveying the information that he will not desist in his efforts for the conquest of the Kingdom of Naples, the people of the menaced country show no signs of any desire to abandon their national independence. These Neapolitans have more pluck than their enemies gave them credit for, and in spite of the odds against them, will prove perhaps more than a match for the Piedmontese.

A singular pamphlet on the Roman question, has been published at Paris. Its gist is, that France must deliver the Pope over to Victor Emmanuel, should the Sovereign Pontiff still persist in refusing the guarantees for the independence of the Holy See offered by the King of Sardinia. What this may mean it is at first sight difficult to tell. No doubt the Pope would most gladly accept any guarantee that might be offered for the independence of the Holy See; but so far from having ever received the offer even of such a guarantee from Victor Emmanuel, the Pope has encountered nothing but threats.—The independence of the Holy See consists essentially in the independence of the Sovereign Pontiff of all secular authority. If a subject himself, the Holy See is subject too, and therefore not independent; and therefore the only conceivable guarantee that can be offered for its independence is, the guarantee of the independent Temporal Sovereignty of the Pope.

This of course is not the object or idea either of the King of Sardinia, or of the Parisian pamphleteer. The former has always been the foremost and most persistent opponent of the independence of the Holy See; and the result of the success of his policy would be to obliterate the last vestige of that independence, by reducing the Sovereign Pontiff himself to the condition of a subject of a foreign prince. The Parisian pamphleteer may, in the present enslaved state of the French press, be supposed to speak the mind of Louis Napoleon, the master of France—and he also we now know by bitter experience, seeks rather to reduce the Pope to the condition of a vassal, than to restore to him his independence. What then can be the meaning of this pamphlet?—how is the enigma to be solved or interpreted?

This we think is the solution of the mystery. In the revolutionary dialect, words have exactly the opposite meaning to that in which honest men and non-liberals employ them. "Independence of the Holy See" in the mouth of a liberal, is the equivalent of "servitude of the Holy See" in the mouth of a Catholic; and the guarantee offered by Victor Emmanuel to the Pope amounts to this—That he—the King of Sardinia—will secure to the latter the best of eating and drinking, a comfortable house to live in, and plenty of fine clothes to wear, provided only that the Pope will consent to sacrifice the rights, dignity, and independence of the Holy See, and to exchange the condition of a sovereign prince, for that of a humble subject of the "king honest man." To these terms Pius IX. is not likely to accede.—The position of a stalled ox, or cochon a l'engrais is not dignified; and both as a man of honor, and as a Christian Bishop, he will accept the other alternative—that of persecution and exile—should the menaces of the pamphleteer be carried into execution. But whatever the result, the Catholic will not allow his faith to be shaken, nor will he entertain any doubt of the truth of the divine promises. In exile, as in Rome—in

the Catacombs as in the Vatican—the Pope will still be the Vicar of Christ, and the successor of Peter, of him upon whom, as upon a rock, the Lord established His Church. No matter what may be in store for the Sovereign Pontiff, no matter to what straits the treachery of Louis Napoleon, the malice of Victor Emmanuel, and the base ingratitude of some of his subjects may reduce him, we may be confident that supported by Divine grace, the Pope will never be wanting in what he owes to himself and to the Church, and that he will maintain his own independence, and the independence of the Holy See, in undiminished lustre.

The relative position of the belligerents in the United States remains unchanged. The Southerners menace Washington, but don't seem in a hurry to carry that menace into execution.—They are aware perhaps of the deficiencies of their own troops, and have but too good reason to expect that, if they hazard an attack, they will meet with a sound thrashing. The Northerners are doing but little in the way of recruiting; but if they have to complain of a scarcity of soldiers, they have apparently a superabundance of officers. Indeed so numerous are the latter, so far exceeding the wants of the army, that our streets actually swarm with them; and we are presented with the ludicrous spectacle of a body of men in foreign uniforms, parading the city, whilst the government whose commission they hold is actually engaged in a struggle for existence. But the people of the United States carry on war on entirely new principles; and just as they gave an ovation to the panic-stricken fugitives from Bull's Run, so perhaps they deem that in case of another battle, and of another panic, it is highly desirable that the officers should be absent from their several commands, and as far out of the way as possible.

THE EXECUTION.—At a quarter after ten on Friday forenoon last, Alexander Burns was hung in front of the City Gaol. An immense crowd, formed, we regret to say it, in no small part of women, and even young women, attended, and there was great confusion, jostling, and picking of pockets. Though we strongly advocate the infliction of the death penalty as a painful, but necessary means of deterring from crime, and protecting the interests of society, we cannot but express our disgust at the scenes which too often accompany its execution; and our surprise that women should be so lost to all sense of decorum, charity, female modesty, and humanity, as voluntarily to assist at the horrid spectacle. The lowest and most degraded prostitutes must, one would almost believe, and would fain hope, shrink from contemplating the last struggles and dying agonies of a fellow-creature, as if they were part of a holiday scene got up for their especial delectation. The crowd of women who on Friday last collected round the gaol was, in short, a disgrace to our city, and a blot upon the civilisation and Christianity of the XIX. century.

The convict, as we said in our last, died penitent, and in the communion of the Catholic Church. His last hours on earth were spent in prayer, and consoled by the assiduous ministrations of the Priest, and the Sisters of Charity; who, like angels of mercy, are ever present there where there is a suffering to be relieved, or a tear to be dried.

His Lordship the Bishop of the Diocese was also with the unhappy man during a great part of the day and night preceding his execution.

The fatal hour having arrived, Burns appeared on the scaffold with a firm step, accompanied by the Rev. M. Villeneuve, and the officials of the prison. He was calm, composed, and content to die, in expiation of his crimes, and in a firm reliance upon the merits of the Redeemer to Whose sufferings, and cruel death, he in a spirit of penitence desired to join his own. With the words of prayer on his lips, and entreaties for pardon in his heart, the drop fell, and he was launched into eternity. His death was truly consoling to every Christian, and a striking evidence of the power of Divine Grace, imparted through the channels of the Church, to soften the most obdurate heart. As a brute, and as irreclaimable, he had been abandoned by all who had previously approached him; it was only when the Catholic Priest came nigh, and spoke to him in the accents of compassion and of authority, that his intelligence seemed to revive, and that the unhappy man realised the sense of his awful position. The change that then took place was rapid, wonderful, and we believe sincere, and acceptable with God. Not for man, not for angels even, to anticipate the sentence of the all-seeing Judge, Whose eyes are too pure to behold iniquity; but we may well hope that the contrite sinner has found mercy; and that, washed in the regenerating waters of his baptism, he may have passed from earth to the presence of a reconciled God—of Him Who came to call, not the just, but sinners to repentance.

Much surprise, indeed, surprise amounting almost to indignation, was manifested when the resolve of the Executive to spare Patterson was made known. Cries "bring out Patterson" were heard from the crowd; and men asked one another why justice was meted out with such un-

equal measure? why Burns was hung, and the still more atrocious criminal Patterson was reprieved? Indeed, of the two, it was far more necessary to make an example of Patterson, the abortionist-murderer, than of Burns. The crime of the latter was rare, exceptional, in a word, unnatural. Not in the course of centuries is it probable that it will be repeated; and though the perpetrator well deserved his doom, though it would have been worse than weakness to have spared his life, the example was scarce necessary to deter others from the perpetration of such a rare, exceptional offence as that for which he justly suffered. The crime of Patterson, on the contrary, is one daily increasing amongst us; and on another page will be found the horrid details of another young woman, cut off in the prime of her life, by the effects of her seducer to produce abortion. It is therefore, in the highest degree necessary that severe examples of offenders, who fall into the hands of justice, should be made, in order to deter from the abominable, the prevalent, and daily increasing crime; and thus though it was perfectly right to hang Burns, a great evil has been done, a great encouragement to the numerous abortionists who ply their filthy trade in Canada has been given—by allowing the convicted abortionist-murderer to go unhung. The gallows have been defrauded of their legitimate prey; a notable instance of the vacillation of the Executive has been given; and thereby suspicions most injurious to the impartiality of our rulers—none the less injurious, because false, and indeed unfounded—have been confirmed. It is said, it is we learn, very generally believed—that the indulgence shown to Patterson was in consequence of his firm Protestantism; and that to Protestant influences and sectarian prejudices he owes his escape from the gallows. For weeks before the day of execution it was commonly reported that Patterson would certainly be reprieved, because of his Protestantism; for it was added, our government hangs only Papists and French Canadians.

These rumours are of course most false, though most mischievous, because they bring into suspicion the administration of justice, and breed contempt for law amongst those by whom such reports are greedily received. Not for one instant would we harbor such an unjust suspicion against the Executive, as to believe that it would allow itself to be influenced by party or sectarian motives in its treatment of criminals under sentence of death; and if we allude to the subject, it is in order to do our utmost to disabuse the public mind of a very false, but still very natural prejudice. Yet we cannot but think that in coming to this sudden determination to reprieve Patterson, the Executive has exposed itself to these hard suspicions, for it certainly has as yet assigned no valid pretext for such an extraordinary step. In absence therefore, of any apparent valid reason, men assign a bad motive; and the only semblance of reason hitherto made public for sparing the life of the convicted "abortionist murderer" is to be found in the subjoined document—from which it would seem as if the reprieve of Patterson was the personal act of the Governor-General, and in opposition to the advice of the Council:—

Quebec, Sept. 6th, 1861.

Extract from Minutes of Executive Council.  
 GOVERNMENT HOUSE,

Quebec, Thursday, 5th Sept.

Present.—His Excellency the Governor General. In Council His Excellency again brought under the attention of the Council the case of the convict Jesse Patterson, and the case having been carefully reconsidered, and the opinion of Council being still in favour of allowing the sentence of the law to be carried out, His Excellency was pleased to order that the following Minute, containing his reasons at length for differing from such opinion, be entered in the minutes of the Council, viz:—"I have fully and carefully considered the opinion of my Council in favour of allowing the sentence passed on Jesse Patterson, being carried out, which I approved, and notwithstanding such opinion and approval, I have decided that he should be respited until after trial of Collins shall have taken place, for the following reasons:—

"1st. The recommendation of the Jury and the opinion of the Judge as supplied in his letter of the twenty-eighth (28th) August, and as expressed verbally to me.

"2nd. Seeing that Collins was indicted for the same crime as accessory before the fact as evidenced in his defence, and is not yet tried; it appears to me probable that the execution of Patterson may interfere with the due administration of justice in the trial of Collins.

"3rd. It is possible that the evidence in Collins' case may be such as to bear on the degree of Patterson's criminality.

"4th. I believe that the principle on which the Prerogative of Mercy is usually exercised, would justify further consideration of the possibility of commuting Patterson's sentence, and I hereby respite him until the eighteenth day of October next. Whereupon the convict was respited by His Excellency accordingly.

These reasons are manifestly insufficient; for without exception they were all in existence, and all fully known to the authorities on Saturday, the 31st ult., when the Governor-General positively, and apparently finally, made known his fixed determination to allow the law to take its course. With the very same letter of the Judge of the 28th of August, and the same recommendation of the Jury, before him; with the knowledge that Collins was yet to be indicted as accessory to the murder of the girl Savariat, and that the evidence on Collins' trial must, in some manner, bear upon the criminality of the poor girl's murderer—the Governor-General, after long and mature deliberation, decided on the 31st of last month, that in Patterson's case

there was nothing deserving of Executive clemency.

The reasons assigned for reprieving Patterson, as set forth in the above document, are therefore manifestly false. If insufficient—and the Governor-General himself declared them to be insufficient—to justify a reprieve on the 31st August, they were equally insufficient to the same end on the 5th of September. The real reasons for the sudden change are therefore unknown; and though we scout as altogether unfounded the suspicions that Patterson owes his life either to sectarian or party considerations; though we utterly disbelieve the rumor that in Free-Masonry may be discovered the secret of the success of the convict's friends; and though we are confident that the Governor-General has acted conscientiously and honorably, even if injudiciously, in this matter—we cannot accept the Minutes of Council above printed, as any explanation of the mystery. They not only throw no light upon the subject, but rather cast over it a still more impenetrable obscurity.

And with every respect for the representative of Majesty—recognising to the fullest extent that the prerogative of mercy, as it is called, belongs to the Crown alone, and should be exercised upon the personal responsibility of him who represents to us the Queen—we still cannot but deeply regret the decision at which His Excellency has arrived—as a decision calculated to weaken the confidence of the public in the impartial administration of justice, and thereby to prepare the way for the abominations of Lynch Law; and as a great encouragement to the practice of the atrocious crime of abortion, which already prevails to a fearful extent, and which is rapidly spreading over all parts of the country. Of Patterson's guilt, no man doubts; and even those who were most clamorous for his reprieve admit it, since they ask, not for a total remission, but for a commutation only, of his sentence.—Now the only offence for which Patterson has as yet been tried, is the murder of Savariat. The law on the question is clear. If he directly, or indirectly, caused her death by his practice upon her, he is legally, as well as morally, a murderer; and the question at issue is—not as to the degree, but as to the fact, of his criminality. If criminal at all in the matter for which he has been tried, he is a murderer, and should be hung; and if not a murderer, he should be at once discharged from prison, liable however to be again arraigned for his other malpractices.

This should not be made, in any sense, a party, national, or religious question. It is one which addresses itself to all men alike; it is a question in which all fathers, all brothers, are equally interested. The crime of which Patterson has been clearly convicted is fast increasing in Canada; and though the wretches who like Patterson practise it, may have no design to take more than one life, yet they know—what every medical man knows—that it is a crime which almost inevitably entails the death of the mother, as well as of the child. For this reason, it is most important that they who practise it should be convinced of the fact—that as murderers they will be hung, if, while compassing the destruction of the one, they directly or indirectly destroy the life of the other. This salutary conviction has been dissipated by the late action of the Executive. Comparative impunity has been assured to the swarms of Pattersons who ply their filthy trade in our cities and country parishes. "Destroy children in peace," says in substance the law to them; "murder boldly, and fear not the consequences. Subject wretched half-distracted girls, the victims of the lusts, and the heartless brutality of their seducers, to your obscene tortures; consign their bodies to the grave, and their souls to hell—for henceforward, the gallows shall not cast over you its hideous shade." Indeed, it requires no prophet to tell the effects of the ill-advised clemency of the Executive towards the most loathsome of criminals. Abortion is now virtually tolerated; in a few years more, it may be expected to take rank amongst the fine arts, and to be recognised as a liberal, honorable, as well as a very lucrative business. Its Professors will then emerge from the obscurity in which they still delight; and introducing themselves to the world, will claim the patronage of the public for the dexterity of their murderous manipulations, and as Successors to, and Pupils of, the late lamented Dr. Jesse Patterson, ABORTIONIST AND MURDERER. This splendid result will, also, no doubt, be hailed by some future Mr. Buckle as a proof of the spread of the "inductive philosophy," and of the triumph of modern intelligence over the medieval superstitions of Christianity.

Every nation, civilised or uncivilised, has, or has had, its peculiar fashion of dealing with captives. In New Zealand, Australia, and amongst many of the Polynesian races, the custom is general to eat prisoners, if fat; and an unfortunate white man, falling into the hands of a lot of New Zealanders, stands a good chance of being served up, baked, as a side dish, and being greedily devoured by his captors, under the elegant but somewhat ambiguous designation of "long-pig." In the middle ages, prisoners of war, if of

rank, were held to ransom, of which practise we have a notable example, in the case of Richard the Lion-Hearted King of England: But even in those ages, and amongst the chivalry of Europe, it was not deemed disgraceful for the captive knight to effect, if possible, his escape. That the prisoner whom fraud or violence has consigned to the hands of his enemies is, in conscience, obliged to wait patiently to be baked, eaten, worried to death, or ransomed, as the case may be—is a novel doctrine, propounded for the first time by the illustrious Chiniquy, through the columns of the Montreal Witness, and in the subjoined terms:—

St. ANNE, KANKAKEE Co., Illinois, 28th Aug., 1861.

(To the Editor of the Witness.)

DEAR SIR—Here is fresh news for the edification of your readers, by which they will have a new page of the morality of the Rev. Fathers Oblats of the Immaculate Conception.

You know Father Brunet, one of the Priests of the Oblats of Mary Immaculate, of the city of Montreal, was sent here two years ago to destroy my character. But he failed. I brought him before the Courts of Justice of this country, and he was sentenced by the jury to pay me \$2,500, and over \$500 costs, for his slanders. He gave securities for that sum; but the securities, who were Roman Catholics, fearing lately to have to pay for the Rev. Father Brunet, delivered him to the Sheriff of this County, over two months since, who kept him in goal for the payment of the debt. Well, last night, the Rev. Father having cut the iron bars of the goal, went away, and the cage is without its bird this morning. The Sheriff is running after his prisoner, and he has telegraphed to many places to have his Rev. prisoner safe again under his guard, promising a liberal sum of money to those who will tell him where he is.

You may rely upon these facts; and publish them, for they are of public notoriety.

Truly yours,

C. CHINIQUEY.

The particulars of the escape above alluded to are curious and amusing. We will endeavor to put our readers in possession of them.

Poor dear Mr. Chiniquy's story is in its leading features correct; whilst of the depth and sincerity of his grief at the loss of his prisoner, and of a sum of about \$3,000 in prospective, there can be no doubt. The Rev. P. Brunet has escaped, carrying away with him the peace of mind of his captor, whose cleverly devised scheme for extorting money, by way of ransom, from the Father Oblats, has at last signally failed. The facts of the case are these.

A mission, of which the P. Brunet was an active and distinguished member, was some time ago organised amongst the French Canadians of St. Anne's, where Chiniquy had previously sown the seeds of heresy and pestilence. The latter was naturally much alarmed by this attack of the Romish priests upon his stronghold; whilst the probable falling off in the contributions by him levied upon his unhappy dupes, should the latter be inveigled back into the toils of Romanism, inspired him with serious apprehensions for the spiritual interests of the flock, or nuns whom he duly sheared, and of whose fleece he was determined to keep the monopoly. Like a good shepherd he set his wits to work to ward off the danger, with which he and his fold were menaced; and in a short time he concocted an ingenious and elaborate plot, which, if successful, would have avenged him of his adversaries—the Catholic missionaries—and would have greatly contributed to recruit his well nigh exhausted exchequer. The plan was this:—

He—Chiniquy—got a friend or tool, to personate the penitent sinner; who under the pretence of a desire to be at peace with the Catholic Church, should call upon the P. Brunet in the Confessional, and there entrap the unwary Confessor into some expressions which, being made public, might furnish Chiniquy with the basis for an action for damages against the unsuspecting priest. The plot was carried out; and under the pretence of seeking ghostly advice, and spiritual consolation, Chiniquy's fellow-conspirator called on the P. Brunet, worried himself into his confidence, and obtained, or pretended that he had obtained, grounds for the predetermined legal proceedings; which were accordingly commenced before a very Protestant jury, deeply impressed with the soul destructive errors of Romanism, the necessity of supporting Chiniquy, and of putting down the Priests.

So far the plot succeeded admirably. After a long and arduous litigation—during the course of which the P. Brunet, having given security for his appearance when wanted, returned to Montreal—the action was decided in Chiniquy's favor; to whom, as a balm for his wounded spirit and outraged innocence, the sum of \$2,500 was awarded, with a further sum of \$500 costs. These facts having been duly intimated to the defendant—and he being determined not to allow his securities to suffer for his sake—the Rev. P. Brunet left Montreal, and delivered himself up to the authorities of the State by whose Courts he had been condemned. Of course, not having a farthing of money of his own, he had no hope of ever discharging the large sum which Chiniquy claimed from him, but which we suppose the latter expected to be able to extort, in whole or in part, from the Society of which his captive was a member. Like a mail-clad baron of the middle ages, Chiniquy held his prisoner to ransom; and by one and the same master stroke of policy, was enabled to gratify his appetite for revenge, and his inordinate love of money. He thrust his captive into the dungeon, with the determination of coining the latter's tears and