

## The True Witness.

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MONTREAL, FRIDAY, NOV. 7, 1862.

## NEWS OF THE WEEK.

THE recent Ministerial changes in France, the  
retirement of M. Thouvenel from the Ministry  
of Foreign Affairs, and the nomination of M.  
Drouyn de L'Huys to that important post, have  
revived the hopes of the Conservative and Catho-  
lic party in Europe, and plunged the demo-  
crats into the lowest depths of despair. These  
changes are by both parties accepted as a proof  
that, for the present, the Emperor has no design  
of withdrawing his troops from Rome, and of  
handing that city, with its august chief, over to  
the tender mercies of Victor Emmanuel; and it  
is also seen, and recognised by all men, compe-  
tent to take a clear view of, and to give an  
opinion upon the affairs of Italy, that the subju-  
gation of the Southern portion of the Peninsula  
by the arms of Sardinia is impossible, whilst  
Rome retains her independence as the Capital of  
Christendom. A very marked change in the  
tone even of the Liberal press, when discussing  
the affairs of Naples, is now perceptible; and the  
atrocities of the Sardinians towards the unhappy  
Neapolitans are confessed, and commented upon  
even by the London Times, and its unscrupu-  
lous correspondents. The facts can no longer  
be disguised that the Neapolitans hate their con-  
querors with a pure and perfect hatred; and that  
even amongst those who entertain no friendly  
feelings towards the Bourbons, there exists an  
aversion towards the military despotism of the  
alien Piedmontese, as fierce as that which ob-  
tains amongst the warmest partisans of Francis  
II. By the "state of siege," and the brute  
force of La Marmora's armed bands, the gallant  
efforts of the wretched people to throw off the  
yoke of their oppressors may for a short time  
longer perhaps be rendered abortive; but as pub-  
lic opinion is now daily becoming more enlighten-  
ed as to the real state of affairs in the South of  
Italy, and as even the most thorough-going apolo-  
gists of Sardinian rule, such as the Times, are  
now compelled to deprecate the atrocities of that  
tyrannical rule, it is to be believed that right may  
yet triumph over might; and that a reaction must  
soon set in, in favor of those brave and loyal  
men, whose devotion to their legitimate sovereign,  
and their country's independence has hitherto been  
denounced as rebellion and "brigandage."

The Garibaldian riots in Hyde Park, with de-  
tails of which the British press still teems, have  
had one good effect—that of compelling the  
authorities to interfere in the matter, and to put  
a stop to all party or politico-religious meetings  
in places of public resort and amusement, such as  
the Parks of London ought to be. It also ap-  
pears that the Irish, who have been so plentifully  
abused by the Protestant press, were the as-  
sailed, not the assailants, in these riots. They  
(the Irish) argued that they had as good a right  
to hold an anti-Garibaldian meeting, as had their  
adversaries to hold a Garibaldian and anti-Papal  
meeting. They therefore, on the Sunday after-  
noon on which the row occurred, took possession  
of the ground, and commenced their speeches.  
Whilst thus engaged they were attacked by the  
Garibaldians, who, though greatly superior in  
numbers, and aided by a large body of the Guards,  
were finally, after a severe battle, repulsed by  
the Irish party who stoutly held their ground,  
and carried their point. It is this perhaps which  
has wrought such a marvellous change in the tone  
of the Protestant press with respect to holding  
public meetings in the Parks; for it is now uni-  
versally admitted—the Times, in spite of its  
bitter Irish and anti-Catholic proclivities taking  
the lead in the admission—that all meetings of  
the kind ought to be prohibited by the authori-  
ties, and put a stop to by the Police. Above  
all, does the last named journal raise its influen-  
tial voice against politico-religious preachings in  
places of public resort. It objects to the highly  
improper practice which it appears has hitherto  
obtained, of allowing certain tub-preachers, lec-  
turers and ranters to make the Parks and Ken-  
sington Gardens hideous with "those ridiculous  
strains which, as an insufferable burlesque of  
psalmody and sacred music, are a scandal to a  
Christian nation;" and it fears not to provoke  
the wrath of what is styled in the slang of the  
conventicle "the religious world," by criticising,  
with more of sarcasm than of reverence, the  
abuse which the aforesaid evangelical lecturers

and ranters make of the letter "A" in theologi-  
cal disquisitions; and gravely begs of their  
saintly friends and patrons to consider "how far  
voice or tune is necessary to psalmody, and whe-  
ther sublime truths are spoiled by being moulded  
into grammatical sentences." These things, trifles  
though they be, show which way the current of  
public opinion with respect to preachings and  
anti-Catholic demonstrations in places of public  
amusement, is setting; and justify us in hoping  
that henceforward if the Garibaldian rowdies of  
London feel themselves moved by the spirit to in-  
sult their Catholic fellow-citizens, and to make  
fools of themselves by letting off much ungram-  
matical fustian in honor of the apostle of the  
"Goddess of Reason," they will be restricted,  
or confined to their own premises; and not again  
be allowed to obtrude themselves, their unclean  
persons, and their stinking breath, their obscen-  
ities and their blasphemies, upon quiet and modest  
people, who use the Parks as places of innocent  
recreation, and health-stimulating exercise. His  
Eminence the Cardinal Archbishop of Westminster  
has issued a Pastoral upon the subject of po-  
pular demonstrations, and rioting, which no doubt  
will have a good effect, and tend to preserve the  
peace. It takes two to make a quarrel; and  
though in the case of the late riots at Hyde  
Park the aggressors were the Garibaldians, cer-  
tainly every good Catholic will regret that Catho-  
lics allowed themselves to be provoked to acts  
of retaliation.

In so far as military movements are concerned,  
the past week has not been prolific of any very im-  
portant events in the United States; there has not  
been even so much as "ANOTHER GREAT VICTORY"  
reported by telegram, or ostentatiously an-  
nounced to the world through the columns of the  
Northern press in capital letters, and a super-  
fluity of adjectives eulogistic of Yankee Gen-  
erals. In the political world, however, there  
has been more excitement, this being the  
season of the fall elections, which upon the  
whole, seem to have resulted in the defeat of the  
party now in power at Washington. The ac-  
counts, indeed, are not as yet fully made up;  
but it is scarce doubtful that the Democrats—as  
they are by a strange misnomer distinguished on  
this side of the Atlantic—or Conservatives, as we  
would call them on the other side, have, in  
New York, New Jersey, and elsewhere, elected  
their men by large majorities. This will be a  
very severe blow to the Lincoln Cabinet, and is  
a sign that the people are disgusted with the  
manner in which hitherto the war has been con-  
ducted, even if they are not heartily weary of  
the war itself. The Democrats have always been  
the Champions of "State Rights" against the  
Republican or Jacobin party, whose cry is, like  
that of the old French Jacobins, a "Republic  
one and indivisible." The former may be called  
the Girondists of America; and their victory  
is to a certain extent, the triumph of the principle  
of "State Sovereignty," for which, rather than  
for Slavery, the people of the South are so gal-  
lantly contending on the field of battle.

EXECUTION OF JOHN MAWN.—This unhappy  
man who was sentenced to death for the murder  
of Sergeant Quinn of the 16th regiment on the  
10th of July last, expiated his crime on the scaf-  
fold on Friday 31st ultimo—at 10 o'clock in the  
forenoon. As usual there was a large crowd  
assembled to witness the sad spectacle; but with  
the exception of a momentary panic, everything  
passed off quietly, and in good order.

The prisoner met his fate calmly, and with  
resignation. There was no in his case, as un-  
fortunately for decency too often occurs, any  
bravado; and none of that still more nauseating  
cant which the victims of previous evangelical  
manipulations so generally indulge in, as if the  
gallows were the surest and only passport to  
heaven. We have all heard these wretched  
creatures, and been sickened by their impious  
hypocrisy, even at the last and closing scene of  
their vile existence; as holding themselves up  
before the public, as saints and martyrs, rather  
than as criminals undergoing the just and igno-  
minious sentence of the law, they coolly announced  
their firm assurance of being in "Abraham's  
bosom" and in the company of the Lamb and of  
His Saints before nightfall: and have shuddered  
whilst, as in attestation of their moral superiority  
over the miserable unconverted sinners around  
the scaffold—they graciously proclaimed, their  
forgiveness of the constable who arrested them,  
of the witnesses who appeared against them, of the  
jury who convicted them, and of the Judge  
who sentenced them. Thank God! in the case  
of Mawn, who as a Catholic had been duly pre-  
pared to meet his death by the ministrations of  
the Reverend M. Villeneuve, and the tender ad-  
monitions of the Sisters of Charity, who accom-  
panied him even to the foot of the scaffold—there  
were none of these disgusting displays of maudlin  
evangelicalism, or rather blasphemy. As the  
Montreal Herald of the 1st instant, recognises—  
—"There was none of the theatrical display,  
which is too frequently present on such occasions  
to give zest to the morbid appetite for hangings,  
and to shock persons of a serious turn of mind by  
incongruous boasts delivered with an air of

humility. The wretched culprit seems himself to  
have had no tendency towards exhibition; and  
whether it was by accident or design, all the  
religious exercises in which he engaged, and all  
the expressions of contrition or hope which he  
uttered, were kept from public gaze and hearing  
in the privacy of his cell." In short Mawn died  
as a penitent sinner should die: recognising the  
heinousness of his offence, and the justice of his  
sentence: offering his death, in union with that  
of the Holy One, in expiation of his sins: and in  
the hope that for His sake and through His most  
precious blood, he though a sinful man might  
find pardon from the God who has promised to  
forgive these who are truly penitent. So Mawn  
died, and may the Lord have mercy on his soul.

During the interval betwixt his sentence and  
his execution, the prisoner was constantly attended  
by the Catholic chaplain and the Sisters of  
Charity, who were prodigal of their instructions  
and consolations. Our beloved and saintly  
Bishop, whose motto ever is "the good  
shepherd giveth his life for the sheep"—rose from  
his sick bed, and insisted upon visiting the cri-  
minal in his cell, and administering to him the Sa-  
crament of Confirmation, and the other conso-  
lations of religion. Nor were these in vain; for  
even the Montreal Witness with strange incon-  
sistency, and a still stranger lapse into truth, ad-  
mits that these administrations had apparently a  
beneficial moral effect upon him who was sub-  
jected to them. Under these Romish ministra-  
tion, he manifested, so says our contemporary  
"sincere contrition for the errors of his past life"  
and to all outward appearance became a  
changed man. He admitted the justice of the  
sentence, and entertained hope that His  
Maker would pardon him." Such, accord-  
ing to the Montreal Witness were the  
perceptible effects wrought upon the convict,  
thought the ministrations of the Romish Church,  
and by the hands of Romish priests—and Romish  
nuns: and such being the effects, or fruits, how,  
we ask, can that Church be the foul accursed  
thing which the Witness incessantly represents  
it to be? and why, if in its communion, even the  
convicted murderer may as the Witness implies,  
reasonably entertain hopes of salvation—why in  
the name of all that is ridiculous, does our con-  
temporary and his fellow laborers of the French  
Canadian Missionary Society, toil so incessantly  
and so disinterestedly for the conversion of  
Papists from the soul destroying errors of Ro-  
manism? If the latter be, only in part even,  
only to a small degree, what the Witness inces-  
santly asserts it to be—the masterwork of Satan  
—then must the ministrations of its Bishops,  
priests, and ministers tend only to make the sub-  
jects of those ministrations tenfold more the chil-  
dren of Satan than they were before they were  
subjected to them; and so far from having  
manifested "sincere contrition for the errors of  
his past life," Mawn would—if Popery be indeed  
what its adversaries assert it to be—have mani-  
fested all the symptoms of final reprobation—an  
indifference to his future state, a hard and im-  
penitent spirit, a despair of God's mercy; or  
else a presumptuous and boastful assurance of  
eternal happiness, such as too often characterises  
the Protestant convict on the scaffold, and which  
to the true Christian is not less disgusting than  
the wildest blasphemies of the wretch who dies  
defying God, and with curses of his fellow-man  
upon his lips.

The Witness is therefore inconsistent, and  
grossly inconsistent. Romanism, as he terms it, is  
either from God or from the devil; the Romish  
priest is the minister either of Jesus or of Satan;  
and the Witness will scarce have the audacity  
to assert that "sincere contrition for past errors"  
can be amongst the fruits of a system which has  
the devil for its author; or that all the signs of  
"a changed man," which under the ministrations  
of the Romish priest, the convict Mawn mani-  
fested, are the ordinary symptoms of demoniacal  
possession. And yet there is no alternative be-  
twixt recognising Romanism as of God, and de-  
nouncing it as of the devil. There is no mean  
or middle term possible or even conceivable; for  
if Romanism be not all that it claims to be, it is  
a lie, and every lie is from the devil, who is the  
father of lies; and if its claims be not a lie, then  
is it all that it claims to be—that is to say from  
God, Who is truth.

Grossly inconsistent again is the Witness in,  
by implication, admitting the possibility of salva-  
tion to the Romish convict Mawn; and in deny-  
ing the possibility of salvation within the pale of  
the Roman Catholic Church, as he does when he  
calls upon the French Canadians to "come out of  
her O! my people and be saved;" and when he  
applies to that Church the solemn warnings and  
denunciations of the inspired writers against the  
Scarlet Woman of Babylon, and the "Great  
Apostasy. If the Roman Catholic Church be that  
which was in vision represented or typified by  
the unmentionable lady with an extravagantly  
developed sitting extremity—if the Romish re-  
ligion be the great apostasy from the truth fore-  
told by the Spirit, then of course for the mem-  
bers of that filthy church, represented under the  
guise of a prostitute committing fornication with  
the kings of the earth—for the idolatrous pro-  
fessors and apostate devotees of that abominable,  
and most damnable religion—there can be no

possibility of salvation under the Christian scheme  
of redemption; and upon this hypothesis, but  
upon this hypothesis only, that Papal Rome is the  
"Scarlet Woman," and the Roman Catholic  
religion the "great apostasy," the falling away  
from the truth, and the giving heed to the doc-  
trines of devils—can the Protestant Reformation  
be defended, or the course pursued by the Swad-  
dlers of Ireland, and the French Canadian Mis-  
sionary Society towards the Romanists of Ire-  
land and of Lower Canada, respectively, escape  
the severest reprobation of all honest and intelli-  
gent men. Again we say, there is no mean, or  
middle term possible or even conceivable—be-  
twixt that which predicates the divine, and that  
which asserts the diabolical, parentage of that  
peculiar religious system and ecclesiastical or-  
ganisation which its adherents call Catholicity,  
and its enemies Romanism or Popery. Admit  
the possibility even of salvation, under the  
Christian dispensation, to a single sincere, intelli-  
gent, conscientious, and strictly faithful Catholic,  
Romanist or Papist, and you thereby admit that  
Romanism is not of the devil; that the Church in  
which it is possible to be saved is not the church of  
anti-Christ, is not the abomination typified by  
the whore drunk with the blood of the Saints;  
that the religion to whose faithful and consistent  
professors the kingdom of heaven is open, is not  
a doctrine of devils—is not the great apostasy;  
is not in short that which all Protestants from  
the days of Luther, have been compelled to as-  
sert the Roman Catholic Church, and the Roman  
Catholic religion, to be, in order to justify their  
Protest against its authority—and which all Pro-  
testant Missionary Societies to Papists must  
needs represent that Church and that religion as  
being, in order to justify their deep anxiety for  
the salvation of "those poor deluded Roman-  
ists," and their pathetic, though alas! too gen-  
erally unheeded exhortations, to "come out from  
Babylon; to come out of her and be saved."—  
Either the Roman Catholic Church is all that  
she asserts herself to be—z.e., the One Church  
outside of which there is no salvation; or else  
she is not—and therefore she is a liar, and an im-  
postor; therefore not from God, Who is truth,  
but from the devil, who is a liar from the begin-  
ning; and therefore within her pale there can  
be no salvation—unless the devil, not Christ, be  
the Saviour. From this dilemma there is no  
escape possible for one who inconsistently and  
incautiously admits that the ministrations of  
Romish priests may work in the sinner a benefi-  
cial moral change, so as to produce sincere con-  
trition for the errors of his past life; and that  
under any circumstances salvation is possible to  
a member of the Roman Catholic Church. The  
man who once makes these admissions cannot,  
unless he be either foolish or dishonest, remain a  
Protestant himself, or be guilty of making efforts  
to incite others to Protestantism. Now the  
Witness in his report of the late execution, ex-  
pressly tells us that he shook hands with Mawn,  
and "expressed the pleasure we experienced in  
seeing that he was so well prepared to meet the  
fate that awaited him." But again the questions  
naturally present themselves to us in all their  
force—How could a man, who had been a sin-  
ner, have been well prepared to meet the all  
righteous Judge, and to stand before the dread  
tribunal of Christ, by the ministrations of the  
priests of a system which not only is not from  
God, but which, if the Witness may be believed,  
is actually anti-Christ? Why—if Mawn could  
be "well-prepared" as a Papist to meet his  
God—why may it not also be hoped and believ-  
ed that even French Canadian Papists, may,  
under precisely similar ministrations be also  
"well-prepared" to meet their God? and why,  
if Papists may be "well-prepared" for such an  
event, should Protestants manifest such intense  
anxiety to convert them from the errors of their  
ways, and to snatch them as brands from the  
burning? It is we say, a self evident proposi-  
tion, that a religious system through, or in which,  
a sinner may be "well-prepared" to die, is, and  
must be from God; and that therefore he who  
Protests against that system is doing the work  
of God's adversary, that is to say of the devil.  
Surely even the Witness will not pretend that  
the ministrations of a system which is the  
"masterpiece of Satan," a sinner can be "well  
prepared" to meet his God, and to answer for  
the deeds done in the flesh; and yet unless the  
Witness is prepared to maintain this monstrous  
thesis, it must admit that the Roman Catholic  
religious system, under which, and by the minis-  
trations of whose priests, Mawn was "so well  
prepared," is not the "masterpiece of Satan";  
and that therefore the abuse which the Witness,  
and his evangelical fellow-laborers in the work  
of snatching French Canadians as "brands from  
the burning," have lavished upon the aforesaid  
religious system, was unmerited, and, not to put  
too fine a point upon it, a tissue of calumnies.

NOSCITUR A SOCIIS.—Though, rather per-  
haps because, irrational, impiety has its instincts,  
and as the Count de Maistre observes these in-  
stincts are infallible. Prominent amongst these  
instincts is that which prompts all Protestants,  
of every shade of opinion—from the sleek-faced  
evangelical spouter at Exeter Hall, to the un-

combed, unshaved, unwashed orator who un-  
dertakes to prove all Christianity a soul-degrading  
fable—to rail at the Jesuits, and to clamor for  
their suppression.

It is important to note this; for as the proverb  
says, a man may always be known by the com-  
pany that he keeps. "Birds of a feather," says  
another old saw, "flock together;" and both  
from the flocking together of all the members of  
the entire non-Catholic community whenever the  
interests and good name of Jesuitism are at  
stake, and from the identity of the clamors  
against that system which all sections of the Pro-  
testant world set up, we may conclude infallibly  
to the identity of their parentage. The Jesuits  
had to stand the first onslaughts of the Protestants  
of the eighteenth century; and in the nineteenth  
they are the mark at which every assailant of  
Christianity first directs his shafts. The French  
infidels of last century were not more bitter  
against the Jesuits, than are the evangelical Pro-  
testants of the present century; and this is so,  
because the instincts of both are infallible. If  
the infidels of the days of Louis XV, if all the  
prostitutes of Europe from Pompadour down-  
wards, hated and cursed the Jesuits and sought  
their overthrow, it was because they felt with  
unerring instinct that Christianity could not be  
overthrown, or the worship of that "Goddess  
of Reason"—whom Garibaldi so feelingly alludes  
to in his Address to the Protestants of England  
—set up, until the Jesuits had been pulled down;  
so too our evangelical neighbors feel that one  
great obstacle to the overthrow of Popery is the  
"Society of Jesus."

There can be no stronger proof of the  
thoroughly Christian character of the Jesuit  
body, and the important services which it ren-  
ders to the cause of Christianity, than that  
afforded by the hatred with which it inspires all  
the avowed enemies of Christianity. As a red  
flag to a mad bull, so is the sight of a Jesuit  
book to the followers of Voltaire, Tom Paine,  
and the political disciples of the infidel school  
of last century. These men were not, are not  
fools, but rather keen-sighted; and we may be  
assured that that which they hated and hate,  
cannot be hostile to the religion of Jesus; and  
that that institution which above all others they  
desire to see levelled with the dust, cannot be  
dangerous or inimical to the Christian cause.—  
The hatred of infidels is the highest conceivable  
panegyric of the Jesuits, and the infallible sign  
of their great value to that moral, social, and  
religious order of things which, in no wise dis-  
couraged by the failure of '92, it is still the  
avowed object of the infidel and anti-Christian  
School to supplant by a new moral, social and  
religious order of their own.

Now just as it is morally certain that the So-  
ciety of Jesus would not have provoked the  
bitter hostility of the infidels of last century, of  
such men as Voltaire, and the so-called Philoso-  
phes of anti-Christian Europe, if its teachings  
had been hostile to, or at variance with, the  
pure teachings of Christianity, which those men  
hated with a truly diabolical hatred; so also we  
may be morally certain that what is called Evan-  
gelical Protestantism of the present century  
would not be arrayed in deadly hostility against  
the Jesuits, if its principles were not in opposi-  
tion to true Christianity, and strictly in harmony  
with those of the French Protestants who took  
for their motto, "Ecrasez L'Infame." Just  
as we recognise the truly Christian character of  
the Jesuits, and their valuable services to reli-  
gion, by the infallible sign of the bitter hostility  
with which they were encountered by the avo-  
wed enemies of Christianity, so we with infallible  
certainty conclude to the anti-Christian charac-  
ter of that other section of the non-Catholic  
world, which in the nineteenth century delights  
in raking together all the lies and calumnies  
against the Jesuits to which the eighteenth gave  
birth. The argument is unanswerable. If the  
teachings of the Jesuits were injurious to Chris-  
tianity, the Jesuits would have been hailed as  
allies by the enemies of that religion; if Pro-  
testantism was true Christianity it would not be  
found on the same side as were all the atheists,  
infidels and prostitutes of Europe during the  
memorable half century preceding the first  
French revolution, and would not retail all their  
oft refuted calumnies against the common enemy  
of infidelity and Protestantism.

Community of antipathies indicates a com-  
munity of sympathies. We may judge a man's  
character from his dislikes, as well and as  
surely as from his likings; and the horror of the  
Jesuits which in common with the avowed cham-  
pions of infidelity, all evangelical Protestants en-  
tertain, would, even in the absence of all other  
proof, amply suffice to establish the essential  
oneness of Protestantism and infidelity—of the  
"Down with the Jesuits" cry of Exeter Hall,  
and the "Down with Christianity" shriek of the  
disciples of Tom Paine. And thus it comes to  
pass that, when a Garibaldi, whose sole religious  
merit it is that he hates the Pope and the Jesuits,  
gravely proposes to the English people to su-  
percede the worship of Christ by that of the "God-  
dess of Reason," his impious ravings are hailed  
by the Protestant public as the utterances of a  
demi-God, and the rabid blasphemer of Christ-