

The True Witness.

CATHOLIC CHRONICLE,
 IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE
 PROPRIETORS,
 GEORG E. CLERK AND JOHN GILLIES,
 At No. 223, Notre Dame Street.
 All communications to be addressed to the Editor,
 G. R. OLIVER.

TERMS:
 To all country subscribers, or subscribers receiving
 their papers through the post, or calling for them at
 the office, if paid in advance, Two Dollars; if not
 so paid, then Two Dollars and a-half.
 To all subscribers whose papers are delivered by cur-
 riers, Two Dollars and a-half, if paid in advance
 but if not paid in advance, then Three Dollars.
 Single copies, price 3d, can be had at this Office;
 Pickup's News Depot, St. Francis Xavier Street; and
 at W. Dalton's, corner of St. Lawrence and Craig Sts.

MONTREAL, FRIDAY, FEB. 8, 1861.

PERSONAL.—According to the axiom of the Law Courts, every man must be considered, and treated as innocent until he has been proved guilty, and this axiom commends itself to the heart and the head of every honest and intelligent man. In the Court of Honour, however, the very opposite principle most justly obtains; and he who allows himself to be accused, or submits to have his integrity called in question, without immediately taking steps to vindicate his honor; he who does not when taxed with crime, court scrutiny, challenge investigation, and offer every facility to his accuser to substantiate his charges—if true—is, amongst gentlemen, and most reasonably, looked upon as guilty of the offence imputed to him.

Applying this latter principle to ourselves, upon the occasion of the Toronto Freeman's accusation against the editor of the TRUE WITNESS—of having sold for a consideration the control over his editorial columns, and of having thus betrayed the interests he was bound to defend, and proved false to his oft reiterated professions of independence of all secular influences on the one hand, and of perfect submission to ecclesiastical influence on the other—we acknowledged our obligation to challenge investigation into our conduct; giving to our accuser amplest opportunities to make good his charge against us, if the latter were true, or had a semblance even of a basis upon truth. We called on him to make public his proof of our guilt, if he had any, or to retract his accusation—releasing him from all obligations of silence imposed by confidential communications.

From this ordeal the Freeman shrunk, upon the plea that the names of some reverend personages were involved, and that he could not drag those names before the public. Thereupon we submitted the whole matter to the tribunal solely competent to adjudicate thereupon, and one before which our accuser could have no excuse for again refusing to adduce the proofs of his assertions against our integrity, and consistency as Catholic journalists. Conscious of our innocence, and of the utter falsity of the vile insinuations urged against our integrity, we quietly awaited the verdict of that Tribunal, which we to-day publish; and with which, in so far as we are concerned, we are perfectly content to close a personal controversy forced upon us by the Toronto Freeman:—

MONTREAL, January 31st, 1861.

MR. EDITOR,—Be pleased to drop all discussion with the journal which has insinuated that you are not the master of your editorial columns.

Because, in spite of all that may have been said upon the subject, it is to be believed that all serious minds, for whom you write, cannot cease to believe in the independence of the TRUE WITNESS.

For my part, I look upon you, not as a venal editor, but as a man perfectly independent.—You follow, indeed, the direction of your Pastors, in so far as never to write anything contrary to the doctrines of the Church. But in this you comport yourself, as every good Catholic should comport himself.

With regard to politics, I have always made it my duty never to meddle therein; but whenever a mixed question has been brought forward, one in which the rights of the Church and the State were both involved, I have always found that you have upheld the interests of Catholicity with a rare talent, and a noble independence.—Nevertheless, I would have occasionally preferred a little less asperity in your style.

Whatever may happen, I have full confidence that you will yield to the wishes of all good Catholics, who, for the sake of peace, are desirous that this controversy should close.

I am, very sincerely, Sir,

Your most obedient, &c.,

† G., Bishop of Montreal.

George E. Clerk, Esq.,
 Editor of TRUE WITNESS.

With this verdict we are most desirous to close, never to re-open, our controversy with the Toronto Freeman on the subject above alluded to. The expression of confidence in our independence, with which the venerable writer honors us, is a verdict the most flattering, and conclusive as to our integrity, and perfect freedom from all secular influences; for, had we been

guilty, in any degree, of the infamous venality imputed to us by the Toronto Freeman, or if there were the slightest reasons even for suspecting us of such vile, anti-Catholic conduct, we should be unworthy the confidence of any honest man, and least of all of the confidence of one of the Chief Pastors of the Church whose interests we had so vilely betrayed. Here then we would desire to let the matter drop, on the part both of ourselves, and of our correspondents.

NEWS OF THE WEEK.

THE gallant struggle of the King of Naples against the foreign invaders of his dominions, is drawing to a close. The young, the generous, the brave, must succumb at last to the overwhelming forces now brought to bear against him, but will succumb with honor, and will carry with him in his defeat the admiration of every brave heart that can admire pluck, of every honest man, who loves justice and holds in execration the triumph of brute force over right. By the last dates we learn that the French fleet had been replaced before Gaeta by a Sardinian squadron; that the blockade had been declared; and that on the 21st or 22nd ult. the bombardment was to re-open; but that the stout-hearted Francis II. still refused all terms of surrender. Meantime the hatred of the people of Naples and Sicily to their foreign masters, spreads rapidly amongst all classes; the "foreign mercenaries" of Sardinia, even after the capture of Gaeta, will have a hard task to perform, and one which will tax their energies to the utmost. As in Spain in 1808, so in the South of Italy in 1861, the people are rising in arms against the invaders of their native soil; and with arms in their hands, the sacred fire of patriotism in their hearts, even if with as yet but little discipline in their ranks, are preparing to make one final struggle for their cherished freedom and nationality. This "reaction," as the Times's correspondent styles it, is daily gaining ground, and becoming more formidable. It is a "War of Independence" that the people of Southern Italy are now engaged in, and every friend of freedom must heartily wish them success. Their cause is identical with that of the Spaniards, of the heroic defenders of Saragossa, against the First Napoleon, against the hosts of France, in the beginning of the present century; but unfortunately, the sympathies of Great Britain are no longer with the weak and the oppressed, but with the strong and with the oppressors; and thus to all appearance the people of Naples will have to fight the immensely superior forces of Sardinia, single handed. Yet, thank God, the race is not always to be swiftness, nor the battle to the strong; and having right on their side, having their quarrel just, the people of Southern Italy, thus doubly armed, may be found more than a match for the legions of their alien invaders.

Trouble appears to be brewing in the East.—The period assigned for the French occupation of Syria is fast drawing to a close, and Louis Napoleon manifests no disposition to recall his troops. Great Britain indeed protests, but still "with bated breath, and whispering humbleness"—as is its fashion since it has committed itself to the policy of modern Liberalism—and its protest is treated by its august ally with scorn.—Louis Napoleon merely condescends to intimate that a Conference on the subject shall shortly be summoned.

Austria is said to be engaged recruiting its finances, in anticipation of the coming contest for Venetia; which Provinces, it is rumored, have been guaranteed to Austria by secret treaty with Russia and Prussia. Affairs at Rome remained unaltered.

The secessionists of the Southern States seem determined to carry things with a high hand, and every day may be expected to bring tidings of the outbreak of civil war. After so much bluster, it is difficult to believe that the quarrel can be appeased without hard blows.

From Great Britain the news is politically uninteresting. Wheat is reported as having slightly fallen in price, and Breadstuffs are represented as dull.

The A. glo. Season, from Liverpool, 24th ult., arrived at Portland on Wednesday. Much anxiety prevailed in England respecting the prospects of this year's cotton crop. Hostilities recommenced at Gaeta on the 22nd ult. The Sardinian troops were employed against the Italian patriots in Calabria and the Abruzzi, and the superior numbers and discipline of the "foreign mercenaries" have for the time proved successful. Garibaldi and Cavour are said to be becoming reconciled to one another; the former still recommends active hostilities against Austria in the spring, or as soon as the subjugation of the South of Italy shall have been accomplished. Immense activity prevails in the French arsenals.

"LE CANADIEN," AND FEDERATION OF THE PROVINCES.—Before entering into a discussion with our esteemed Quebec cotemporary, as to the merits of a Federation of the British North American Provinces, and the probable effects of such a measure upon the national interests of Lower Canada in particular—we insisted, as upon an essential preliminary, that Le Canadien should define, what he meant by a Federation, and what the functions of the proposed Federal Government. With this very reasonable proposition, our Quebec friend declines to comply.

Instead of giving us, as he might easily have done, had he himself any clear or concise no-

tions upon the subject, a definition of the nature and functions of the proposed Federal Government, he courteously refers us to some articles written upon the subject, at some remote period of the Christian era, in which articles we are assured the question of Federation is fully discussed, and satisfactorily settled. This mode of evading the difficulty may be very convenient, but does not strike us as frank, but is not calculated to inspire us with a very lively confidence in the writer's judgment. The work to which he refers us may be, as he assures us, very remarkable ("fort remarquable;") it may, as he assures us, merit a place in the libraries of all journalists and public men; but to our shame we must confess that it is a work which we do not possess, which we have never read, and which, it is to be feared, our numerous avocations will prevent us from ever reading. Many articles upon the same subject which have appeared in Le Canadien we have glanced over, but have never yet been able to detect therein what we chiefly require, a full and exhaustive definition of the nature of a Colonial Federation, and of the functions of a Colonial Federal Government. Many violent eruptions of words have from time to time manifested themselves in the columns of our cotemporary; but from amidst the scoria and ashes which he has thrown up, we have never yet been able to sift out the precious truth of which alone we were in search.

Indeed the expressions, "Colonial Federation" and "Colonial Federal Government," seem to us to involve a contradiction in terms. The essence of every Federation, or Federal Government, is that the several States of which that Federation is composed, and which are subject to that Federal Government, are, as with respect to every other Government, sovereign and independent States; we therefore cannot even conceive, or form an idea of, a Federation of Dependencies, or of a Federal Government, which should itself be subject to the Imperial authority of Great Britain. It may be owing to our own intellectual deficiencies, but we confess it, we would find it an easier task to conceive the idea of an "abstract, or universal Lord Mayor," viz., of a Lord Mayor without his gown, mace, or year of office—than to form an idea of such a Federation as that which Le Canadien proposes as the remedy for the existing political embarrassments of Canada.

Neither has Le Canadien condescended to explain on what terms Canada is to become a member of the Federation—whether as one Province, or as two distinct Provinces. If as one, then it is evident that nothing will have been gained towards a settlement of the questions which now distract the country; but if as two distinct Provinces, then must a Repeal of the existing Legislative Union—par et simple—logically precede the proposed Federal Union. On this question, as on the other, respecting the functions of a Dependent, or Colonial, Federal Government, the oracle of Le Canadien maintains a prudent reserve; but as it is of the nature of oracles to be reserved in their communications, we suppose that we have no right to complain, and we suppose that our Quebec cotemporary is an advocate of the doctrine, that man is an animal endowed with speech, in order to enable him to conceal his thoughts.

THE REV. FATHER O'FARRELL'S LECTURE ON THE POPE'S IRISH BRIGADE.

(Reported for the True Witness.)

On Friday evening last, at 8 o'clock, in the Bonaventure Hall, the Rev. Mr. O'Farrell delivered a highly interesting lecture on the "Pope's Irish Brigade."

The general desire to hear the eloquent lecturer discourse on such a subject, may be inferred from the fact that the Hall was filled to inconvenience long before the appointed hour, and large numbers were reluctantly compelled to turn away, being unable to obtain admission.

The Rev. Mr. O'Brien and Rev. Mr. Hogan, occupied seats on the platform.

Rev. Mr. O'Farrell, who, on coming forward, was received with loud applause, said:—

Ladies and Gentlemen—There is a general and natural feeling in the hearts of all, which makes us sympathize with, and pity, a brave man struggling with misfortunes. This pity is changed to admiration when we know that the misfortunes are unmerited; and that he who combats with them deserves a better fate. Our age has witnessed the sublime spectacle of one who by his position and character is raised above all other men—one who rules over an empire of two hundred millions of souls, and whose commands reach to the extremities of the universe—now outraged and insulted most atrociously, and his authority repudiated most shamelessly; yet bearing it all with Christian fortitude and resignation; our Holy Father, Pope Pius the Ninth. But amid the confusion which reigns on every side, he alone appears calm and serene, like a Master-spirit destined to rule the storm—like a pilot faithful to his post, whose voice is heard above the howlings of the tempest. (Applause.) No Catholic can deny that the glorious tiara of the Pontiff-king has been changed into a crown of thorns; but like his Divine Master when tauntingly asked if He were king, he has replied with the same unflinching firmness—"Thou hast said it: Rex Sum Ego, I am king." (Applause) His kingly power and temporal sway are the cause of his suffering, because that power protects the weak against the strong, while it reproves the human passions, and humbles the human heart. In the midst of the deceit and false-heartedness so common now, it is a relief to the mind to turn to him whose firmness, allied to gentleness, whose sincerity and sanctity, render him an example of Christian admiration to be sought in vain elsewhere. But another spectacle, not less worthy of our attention, because of its moral grandeur, is the

sight of that faithful few who did not abandon our Holy Father in his time of need, and who rose, according to the dictates of their conscience, to protest against foul wrong—to arrest the progress of confusion and anarchy—and to protect the last stronghold of order, civilization, and religion. (Loud applause.) Ireland, ever alive to generous impulses and deeds of religion—poor Ireland, oppressed and crushed as she is, hears of our Holy Father's necessities and suffering, draws from her very poverty to assist him; and when his cause demands physical assistance, sends her own children to his aid, and exhorts them to remember that, when they strike for the Pope, they strike for Ireland too. (Applause.) Well have these sons of Ireland upheld the honor of their flag, fighting by the side of Catholic France and Catholic Germany; and do you think among them all there were any more gallant than that brave little band of Irish volunteers—that brave little band who emulated so well the deeds of another body ever fresh in the memories of Irishmen—a body who shall live in the historic page while the world lasts—the men of the old Brigade. (Applause.) It is no easy task to bear such a name without reproach; but the Pope's Irish Brigade have done so; and history, while it praises, with good reason, the men who bore their victorious banners over the fields of Almanza, Cremona, and Fontenoy, with the motto, "Semper et ubique fideles"—(always and everywhere faithful)—on their folds, will not pass over the Brigade of our own day, which has fought so nobly in the cause of their country and their religion. (Applause.) There is a new and a glorious chapter added to the history of our country, because it is in conformity with the purposes and old traditions of our race, and because it proves that the fire kindled in the Irish heart by St. Patrick is still burning as brightly as ever, proving that they are grossly deceived who think that the Irish faith is either dead or dying. (Applause) The gallant little army who fought in the defence of their religion may have been defeated by overwhelming forces, after having been surprised by the basest treachery; but it is not to an Irish audience I need attempt to prove that success is the evidence of a good cause, or defeat the evidence of a bad one. If such were the case, we might efface from our annals every name which we most esteem, and sweep away the O'Neills and O'Donnells from our history. But we are no worshippers of success, and will not bend the knee before crime because it has triumphed; and we are hopeful and pious enough to pray that, aided by Providence, truth and justice will ultimately prevail. It is not with the hope of being able to give you any new information that I appear before you to-night; but simply through a desire to commemorate the glorious struggle in which our countrymen have been engaged; to recall to your mind some of the acts which led to it, and point out some of the consequences likely to result from it. The Papal question, moreover, is a great question, and rises above all other considerations in our day—a question, too, in which the enkindled hearts of two hundred millions of Catholics feel the deepest interest. In every age some impious man has risen to deny the power of the Sovereign Pontiff, because it protects the weak and smites the oppressor. Sometimes the designs against the Sovereign Pontiff have succeeded, but whether long or short, the triumph has never been complete, and the Popes always get their own again. The hand of Providence has never been more visibly manifested than in the preservation of the temporal power of the Holy See. In the present attempt to deprive the Holy Father of his temporal power, there has been nothing very different from what has taken place before. The same instruments have been employed—such as deceit, duplicity, violence and irreligion. The common cause assigned by Protestant and revolutionary writers, is, the abuse of the Papal influence. They allege various abuses, but, at the same time, the enemies of the Holy Father take good care never to allow time nor leisure to introduce reforms, and have succeeded in imposing on many well-meaning persons, who thought that where there was so much smoke there must be some fire; others, who ought to know better, entered into the spirit of the accusers, to show their liberality; while others allowed themselves to be made the dupes of arguments which they did not believe. Some time ago it was alleged that the Government of His Holiness was tyrannical; that his subjects were disgusted with his sway; that laymen were excluded from all offices, and that there was no possibility of introducing improvements. You can easily perceive that all these pretences were aimed against nothing less than the Pope's temporal power. This much, however, we know, that no Government in Europe wields a milder or more paternal sway; and that, in 1857, when His Holiness visited the different Provinces of his dominions, he was received with the greatest acclamations, and never was King or Pope so welcomed before. (Applause.) From public statistics and official documents we know that no less than 5000 laymen hold office under the Pope, while there are only 109 ecclesiastics, and the half of these not priests. If Rome is backward in some things, it is owing to the trouble occasioned by revolutionists; and it may be stated also, that such may, in no slight degree, be owing to the fact that Pius the Ninth assumed the debt which the insurgents, in 1848, incurred in attempting to drive him out; and this debt amounts to several millions. If a constitutional Government has not been tried in Rome, it is owing to the fact that a Republican dagger struck down Count Rossi, when opening the Chambers; and if the Pope has been forced to suspend reform, it is because he knew his enemies would use it to his own destruction. What is the real state of the case? In the opinion of every impartial person, Sardinia is the prime organizer of all the plots and schemes which have produced such lamentable consequences. No doubt, Mazzini, England, and the Emperor Napoleon, have contributed their share; but Sardinia was the first mover. Her policy for years has been anti-Catholic. The king of that country, carried away by the desire to raise his throne on the

ruins of other Italian Governments, knew he could not succeed till he could get rid of the Pope. But Piedmont was determined to abolish the spiritual as well as the temporal power. In 1849, Napoleon said that all who worked against the Sovereign Pontiff were not the people, but a band of conspirators. The injustice of Sardinia toward the Roman State is of no recent occurrence: it began 12 or 13 years ago. It is no agreeable task to a Catholic mind to dwell on those scenes of deceit and violence, but it is necessary for the elucidation of truth. To show you how little the policy of Sardinia, on this occasion, arises from a love of liberty, let us go back to the year 1847. In that year, the Sovereign Pontiff was in the hey-day of his popularity. All Europe was praising the noble reforms he was executing, and preparing to execute. At the same time, Sardinia, while professing liberty of the Press, possessed a public censor. A year later, the schools were taken from under the control of the Bishops, and laymen were appointed with power over religious instruction. In the year 1851, a system of State theology was attempted, by which lay Commissioners were empowered to inspect ecclesiastical seminaries, and the Professors of theology there, were obliged to follow in their teachings the programme of the University of Turin, though men there were known to hold the most anti-Catholic principles. All religious offices were secularised; and new laws were made, by which a large number of religious festivals were abolished, without consulting the Sovereign Pontiff. Civil marriages were established. In 1851, also, the Archbishop of Turin, for the writing of a Pastoral, was fined in 100 francs, and imprisoned for one month. In August of the same year, the Prelate was again apprehended, and thrown into prison, and a month after, doomed to banishment, and his See sequestrated. In the same year, also, the Bishop of Tagliari shared the same fate; these two Prelates are still in exile, eating the bread of sorrow, and living on alms in a strange land.—The chief defenders of the Church thus disposed of, the work of spoliation began. The treasury of Piedmont was exhausted, in consequence of the corruption of Ministers and the immense sums used in debauching the people. So the longing eyes of the Government were cast upon the property of the Church. A heavy tax was imposed on the clergy and the religious establishments; and on religious charities also. In 1854, the property of the clergy of Turin was seized, and this act was followed up by others of a similar kind. The Priests of the Mission of St. Vincent de Paul were expelled; even women were not spared. In the month of August, '58, the Ladies of the Sacred Heart were proscribed; their pupils expelled, and their property confiscated. In 1853, the Ladies of the Compassion, whose sole object was the education of the children of the poor, and attendance on the sick, were suppressed. On the 10th of August, 1854, the Nuns of the Holy Cross were expelled from their Convents, and their property confiscated. In May 1855, another suppression took place; and in all, 7,850 of the religious were deprived of their property, and thrown upon the world without any means of subsistence; and besides, the great ecclesiastical school of the kingdom was suppressed. Measures were taken to render as difficult as possible all ecclesiastical education. In May 1853, there was a law passed rendering the Brothers of the Christian Schools liable to military service. To render the inquiry still more glaring, during the time all these measures were in progress, the Sardinian Ambassador at Rome was deceiving the Sovereign Pontiff, by the most hypocritical professions of friendship and devotion. Yet, notwithstanding all she had already done, Piedmont attempted to turn astray the Catholic mind, and for this purpose a license was given to publish works of the most infamous kind, in which the most sacred mysteries of our religion were publicly caricatured. By such measures as these, Piedmont won the sympathies of the revolutionary party. Having heard so much, would you wish the Sovereign Pontiff to become the subject of such a king? No. Better the calicombs again than such a degradation. (Applause.) I must be brief in relating what took place since 1856.—Cavour then took off the mask in the Congress of Paris, by presenting a memorandum of the Pope's Government, than which nothing said in the Puritan meetings in Edinburgh and Belfast, could go further.—Then all the worst passions of the Italians were aroused. Refugees and outlaws from every country flocked into Piedmont, and secret agents in the pay of Cavour sowed discord in all the Provinces; even when all failed, the dagger of the assassin was brought into requisition. In the year 1859, the war between France and Austria broke out. The French Bishops manifested the greatest anxiety till Napoleon assured them that he would protect the States of the Church. Whether he was sincere at the time I cannot tell; but one thing is certain, that he did not protect the power of the Pope. Had the treaty of Villafranca been carried out, Italy might expect a glorious future, with the Pope at the head of the confederacy. But Piedmont could not brook the idea of being a single member of the confederacy. Unfortunately, she fell back on secret societies—the curse of Italy as well as of every country they take root in, let their banners be red, orange, or green.—No efforts of corruption were left untried that could seduce or terrify the people of Central Italy—these facts were proved by Lord Normanby in the House of Lords, and in a pamphlet entitled "Congress and the Cabinet."—Many of you may imagine that the voting was bona fide. But Lord Normanby shows that such was not the case, and that annexation was effected by the vote of one-fiftieth of the population. In Tuscany, which contains 1,800,000 only 28,000 voted; and Sir George Bowyer, in a letter to the London Times, proves that the Sardinians took possession of the Romagna against the wishes of the people—in that district the Sardinian authorities fixed the vote at 18,000 only, yet not a third of these was polled. At Modena, Farini excluded the country people from voting, and out of 74,000 scarcely 4000 came to the polls. In Parma the same