

The True Witness.

AND
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MONTREAL, FRIDAY, OCT. 26, 1860.

NEWS OF THE WEEK.

The latest dates from Liverpool confirm the previous reports of a severe conflict or the Volturno between the Neapolitan and the Garibaldi troops, resulting in the repulse of the former with a loss of some 3,000 killed and wounded, and 5,000 taken prisoners; the loss of the other party is stated at about 2,000. As all these reports reach us through a Sardinian medium, they are probably greatly distorted, and should therefore be received with much caution. It seems however pretty clear that the Neapolitan troops have been worsted in a severe engagement, but that Garibaldi has been unable to reap any substantial fruits from his victory. He has not yet made himself master of Capua, and his bombastic pledges to proclaim an Italian Unity from the Quirinal are still all unredeemed. Irreverent persons begin to insinuate that the great hero is addicted to bluster, and apply the epithet "balderdash" to his most heroic and eloquent utterances.

Slowly and yet surely the truth as to the exploits of the Pope's Irish Brigade is forcing itself upon the public, in spite of the care taken by the Turin journals to suppress it. Even their enemies now are forced to admit that the Irish and Franco-Belges troops in the Papal service fought like heroes, and that if they succumbed they succumbed only to odds against which it was in vain to contend. A mere handful of raw soldiers, of whom the majority had never before been under fire, the brave Irish volunteers rushed again and again to the charge upon a Sardinian force outnumbering them at the very lowest computation as five to one. Against such odds, not even Irish valor, not even the valor of the French volunteers could aught avail, though their opponents were merely Sardinians. Exhausted by their own efforts, oppressed by the overwhelming superiority in point of numbers of the enemy, the gallant band succumbed at last, not, however, till they had inflicted a loss of some 4,000 men upon their opponents, and till one-half or more of their own number lay dead, or wounded weltering in their blood. And it is of these men, of courage so dauntless, and bravely fighting to the last under such circumstances, that the coward scribblers in a mendacious Protestant press dare to speak with scorn and ridicule! Yet France, yet Ireland will not be ashamed of their valiant, though conquered, children, for they have fallen with honor and in the path of duty, like true children of the Cross, as it behoved the children of the crusaders to fall. What, though fools and bigots malign them, and asperse their motives—still every true Catholic, and every one who knows how to admire heroism and to respect valor, will do them justice, and in the words of the Seer of Moab will feel tempted to exclaim, "let my soul die the death of the just, and my last end be like to them."

And from the foul abuse which the factors of Italian revolution have cast upon the brave Lamuriciere and his gallant band, good will yet accrue. The French as a people are not generally supposed to be indifferent to military glory or insensible to the heroic deeds of their own countrymen. They do not listen therefore with indifference to the braggadocio self-laudations of the Sardinian press upon the merits of Sardinian troops, and their triumph over a French General of European reputation. The consequence is, and we heartily thank God for it, that a decidedly angry feeling on the part of Frenchmen towards Sardinia is manifesting itself, and as a necessary concomitant, that a strong reaction in favor of the Pope is already setting in. These are favorable symptoms; for, though for the moment we anticipate a complete triumph for the Italian revolutionary party, we look forward with at least equal confidence to an ebb in their fortunes, and rely upon a favorable turn, from the intestine divisions which sooner or later must break out in their ranks.

In other respects the affairs of Italy remain unaltered since our last. The Pope is still at Rome, though his ulterior movements are quite uncertain. The French troops, which it is said are to be reinforced by a third division, had occupied several posts near the City. A Piedmontese force had invaded Neapolitan territory,

an outrage which we are told has elicited the protest of three of the Great Powers. Great activity is reported amongst the Austrian troops, and a crisis seems near at hand.

The British news is void of interest. We have, on the whole, cheering news of the harvest prospects of the country, and bread-stuffs are again reported on the decline.

On Saturday afternoon, His Royal Highness the Prince of Wales sailed from Portland for England, after a most agreeable trip through the United States. Everywhere the Prince was well received; and it was only in Upper Canada, and from a portion of his mother's Protestant subjects that His Royal Highness encountered insult, and manifestations of disloyalty.

The *Western Banner* is the name of one of our United States Catholic exchanges published at St. Louis M. O., and one for which we entertain a high respect, as a staunch and skilful champion of our common religion. We believe that our cotemporary is actuated by the best of motives, and that if he errs, he errs from ignorance of the subject of which he treats, and not from any evil intent.

Such being the case, the *Western Banner* will pardon us if we take the liberty of pointing out a grievous error into which he has fallen when treating of Canadian politics, the probable results of the Prince's visit to the British North American Provinces, and the course of action with reference thereto which he recommends to his readers. In the visit of the heir apparent of the British throne to this portion of his mother's dominions, our cotemporary sees, and we hope that his vision in this respect is correct, the consolidation and perpetuation of monarchical principles on this Continent, and the indefinite postponement of the annexation of Canada to the United States. He sees too, and this time the accuracy and keenness of his vision cannot be called in question, that the logical inevitable result of "Clear Grit" or "Protestant Reform" principles is the severance of the link between the Imperial Government and its North American Colonies, and the annexation of the latter to the republic of which he is a citizen. Taking this view of our affairs the *Western Banner* proceeds to enunciate the following extraordinary proposition.

"To create and concentrate such a power"—the monarchical power—"is the manifest design of England, and ought to be a labor of love to all Canadian Tories: to throw trouble in its way—to favor a Federal Union on Republican principles instead of a federation under monarchical ones—to strengthen the Clear Grits, the most progressive and liberal party in the Provinces—this should be the purpose of our Government, if our Government is capable of having a defined, far reaching policy on any question."

Our Catholic cotemporary farther recommends his friends "to import a few Canadian Liberals, give them a 'season' and direct our critical attention to the necessities of radical Canadian politics."

Such language coming from a "Know-Nothing" journal, from the lips of the convent burners, tarrers and featherers of priests, with whom the United States swarm, would not surprise us; for the policy of the "Know-Nothings" is the extirpation of Popery, for the cherished aspiration of the thorough Yankee Protestant are after the plunder of a nursery, and the spoiling of its inmates. But that a Catholic journalist should speak eulogistically of the "Clear Grits" of Canada, and advocate the encouragement of Canadian "Liberals" is a strange phenomenon indeed, which we can account for only upon the charitable hypothesis, that the writer is utterly ignorant of what manner of men these "Clear Grits" are, what the tendencies of Canadian "Liberalism," what the relation which the Imperial Government or the monarchical principle bears to the Catholic Church in Canada; and is consequently ignorant of the important influence which that Government and those principles exercise upon the fortunes of Catholicity throughout the Continent of North America.

Catholic Canada is to the Protestant, more than semi-heathen regions which bound it to the South, what Palestine was to the pagan world before the coming of Christ, what Catholic Ireland is, and long has been both to Protestant Great Britain and to the U. States. Canada, Lower Canada especially, is the stronghold or citadel of Popery on this Continent, from whence the Church can either rally forth to beat back the enemies of religion and civilisation, or behind whose ramparts she can find shelter when hard pressed in the conflict. If the United States are ever to be brought within the pale of the Church, if their brutalised masses are ever to be reclaimed to civilisation and Christianity, it is by Catholic Canada that the agencies for this great work must be provided, from Lower Canada that they must proceed. So surcharged with pestilence is the moral atmosphere of the U. States, so foul is the stench, day and night arising from its social ulcers, that it would be utterly impossible to maintain therein a healthy vigorous Catholic life, without continual importation of fresh blood, either from Canada or from Ireland. It is then for the interests of Catholicity in the U. States—those interests which the *Western Banner* bravely advocates—that the Church should flourish in Canada; that from her seats of learning, from her seminaries, should still go forth the noble army of missionaries to do battle with the vice, heathenism, and nameless abominations of his native land.

But the success of the Liberal "Clear-Grit" policy in Canada, would be a severe blow to the interests of the Church in this section of the Lord's vineyard. By that success she would find herself impoverished, she would see her educational institutions destroyed, and her priesthood persecuted. Humanly speaking, and under God, it is to our Imperial connection, to the strength of the monarchical element in our Constitution, that the security and the influence of

the Catholic Church in Canada are owing. We say it without fear of contradiction, that in no country in the world, in ancient or in modern times, has the Catholic Church been so free, or in the enjoyment of so many advantages, as in Canada at the present day. If we as Catholics have anything to complain of, it is from the democratic, and not from the monarchical or aristocratic elements in our Constitution that our grievances proceed. It is therefore the manifest interest, and should be the study of every good Canadian Catholic, to maintain the Imperial connection, to uphold the influence of the Crown, and to extend and strengthen the monarchical principles of our actual Government. The Catholics of Canada would be not only ungrateful, but fools, worse than fools, were they not loyal subjects of the British Empire, whose treatment of the Church in Lower Canada has been on the whole just and generous, and which, we may add, has shown far more respect for ecclesiastical property, and the rights of religious communities, than has been displayed by any of the liberal, so called Catholic governments of Europe. If the *Western Banner* doubts, if any of our Catholic brethren in the United States doubt this—we invite them to contrast the position of a Canadian Bishop, the subject of the Protestant Victoria, with that of a Bishop the subject of a Louis Napoleon, or of a Victor Emmanuel.

Such being the case, the position of the Imperial Government towards the Church in Canada being not only not hostile, but eminently just, whilst that of the Clear Grits is towards us one of avowed enmity; and the fortunes of Catholicity in the United States being also, as they are, and long must be, closely linked with the fortunes of the Catholic Church in Canada—it is clear that, viewed from a Catholic standpoint, the course of action recommended by the *Western Banner* is one which no Catholic can conscientiously adopt. If to extend the sphere over which the "Stars and Stripes" bear sway, and the Yankee Eagle wings its flight, be the first duty of man, we will at once admit the *Western Banner* to be in the right; but if, as we contend, our first duty, no matter what our national origin may be, is towards the Church, and our main object to extend the dominion of the Cross, then assuredly we should all labor heart and soul to deliver Catholic Canada from the disgrace, and misery of Yankee annexation, to uphold the "monarchical" principle in Canada, and to maintain its connection with the Imperial Government of Great Britain.

This is perhaps to the ears of many, strange doctrine, and the Democratic conscience will perhaps scarce be able to bear it. Nevertheless it is true, and should we think be self-evident to every calm unprejudiced mind. If it is not so, it is because a large, perhaps the most considerable portion of the Catholic population of this Continent have been taught to look upon Great Britain as the constant enemy of their race and creed; because by their traditions they find that it has been from the monarchy and the aristocracy that the most cruel blows against their Church have proceeded. What Great Britain has been in the Old World, that they too hastily conclude she must be in the New; and because her most active persecutors in Ireland have generally been found amongst the members of the aristocracy, therefore they hastily and very illogically conclude, that her best friends in America will be found amongst the ranks of democracy.

The argument is bad. In so far as the ruling classes, as the monarchy and aristocracy of Great Britain are concerned, their Protestantism has always been political rather than dogmatic or religious. It was a protest, on the part of the Crown, merely in favor of a Royal Supremacy as against a Papal Supremacy; on the part of the landed aristocracy, in behalf of the estates by them wrested from the Abbots and Monasteries, whilst it was the dread that Charles I. meditated a revocation of the church lands rather than any particular affection for Calvinism or God's arbitrary decrees, which led to the Great Rebellion of the XVII century. If however we want to find Protestantism—not as a mere political or dynastic Protestantism—but as a thorough hatred of Catholicity upon doctrinal grounds, we must look for it amongst the middle classes, and amongst the commercial classes especially, and the votaries of Mammon, the very class which is most influential, indeed we may almost say politically omnipotent, in Canada and the United States. It is merely because during the sixteenth, seventeenth and eighteenth centuries, political power in England was but very scantily distributed amongst those classes, that their hostility was not felt, their aversion to Catholicity as a religious system, not clearly recognised by the Catholics of Great Britain and Ireland; but had their power to oppress been equal to their malignity, we may be assured that the wrongs inflicted by Protestant kings and Protestant nobles upon the Church would have seemed light indeed in comparison with the cruel unceasing persecution wherewith the Protestant middle classes would have endeavored to purge out every vestige of Catholicity from the land. Whatever concessions have been made to the Catholics of Ireland and England during the course of the present century, have been granted in spite of the Protestant middle classes of the British Empire—and it has often been remarked as a fact that could not be called in question, that Catholic Emancipation would never have been wrested from a Reformed House of Commons; and yet even in that assembly, thanks to the strong infusion of the aristocratic element which it still retains, the claims of Catholics have a far better chance of a favorable hearing than they have even in our Canadian Legislature at the present moment. To increase the power of the latter over the institutions, religious, charitable and educational, of Catholic Lower Canada, and to cast away the Imperial axis which alone protects them from the blows of the spoiler, from the hostility of the "Clear Grits" and Protestant Reformers of the Upper Province, would be an act of suicidal policy of which the inevitable result would be the destruction of the last stronghold or citadel of the Catholic Church in the Western hemisphere.

* A Convention of Estates of Scotland to consider the subject was held in 1625.

GREAT BRITAIN'S FOREIGN POLICY.—"Hit him hard—he has got no friends"—such seems to be the principle upon which the policy of the British Government upon the Italian Question is at present regulated. The principle may not be very chivalrous, but it is undoubtedly prudent, and it is one that is recognised and acted upon very generally in private life. To fawn upon the strong, to bully the weak and friendless, is the characteristic of the modern Liberal under all circumstances.

"Hit him hard—he has got no friends"—such, when analysed, is the substance of Lord John Russell's latest expostulations with Cavour on the Italian Question. The Pope is friendless, weak, and helpless—therefore shew no mercy, no forbearance to the Pope; be restrained in your treatment of him by no scruples of justice or of honor, by no antiquated, ill-timed consideration for the laws of nations, or of Christian usage.—Invade his territories without previous warning, or shadow of a cause of war; because he (the Pope) is, in a military point of view, unable to cope with you, unable to resist; because without risk of any kind you may violate in his case every principle of international law, and every rule of civilised warfare. "Hit him hard, because he has got no friends." Such is the advice, with regard to the Papal States, tendered by the British Statesman through the Piedmontese Minister to the revolutionary king and crowned filibuster.

But with regard to Austria, with regard to its Venetian Provinces, the case is different, and so also are the counsels and maxims laid down by the chivalrous scion of a Whig aristocracy.—Anxiously and earnestly does Lord John Russell exhort the Government of Victor Emmanuel, Piedmont's chivalrous (!) king, the true type of the modern Liberal gentleman, against any hostile demonstrations towards Austria, or Austria's Italian Provinces. Not because the rule of Austria in Italy is not as much an outrage upon Italian nationality, as is the rule of an Italian Pope over his Italian and peaceably acquired territories; not because Austria's rule over its Italian subjects is more legitimate or less harsh than is that of the Sovereign Pontiff over the people of his dominions; but simply because Austria is strong, and if attacked would not only resist, but would probably retort with hard blows upon its assailants. This we say is literally the substance of the remonstrances addressed by the British Minister to the Sardinian Government. "Hit the Pope as hard as you like, because he is weak, and cannot strike back again; but in your attitude towards Austria be most pacific, most deferential, because Austria is a great military Power, and is able to return blow for blow."

We are not disposed to call in question the wisdom of the above described policy. It is, we must admit, in perfect harmony with every act of the Liberal party whether in Europe or in America; no less the principle of Garibaldi and of Victor Emmanuel, than of Lord John Russell—in spite of the ludicrous rhodomontade in which the first named of the above worthies was pleased but a short time ago to indulge, with respect to the proclamation of "Italian Unity" from the Quirinal. Since his sound thrashing, however, at Capua, when he and his gallant filibusters scampered away like curs before the first volley of the Neapolitan troops—the first real act of opposition which he has as yet encountered; and since the snubbing which he has received, and been obliged tamely to put up with, at the hands of Cavour and Victor Emmanuel, Garibaldi has very much collapsed, and like a pricked wind-bag, has lost the greater part of his formidable dimensions. He seems but a tame swaggerer now, in spite of the historic but somewhat dirty "red shirt" which he has for some time past flaunted in the face of Europe; and his great exploits, and "lion" countenance will no doubt become ere long the legitimate prey of the Surrey, and the Olympic, or some of the minor theatres—meet stage for such exploits, and such a hero.

Yet whilst admitting the wisdom of the British Foreign policy, and its perfect harmony with modern Liberal principles, we may be permitted to notice it as an illustration of the contrast between the Ideal John Bull and the Actual Great Britain; betwixt that amiable but altogether mythical personage, who, with a large stick, a red face, a hard head, and a tender heart, is represented to us in marvellous dramas as constantly rushing, regardless of odds, to the defence and rescue of oppressed innocence; and that very Liberal but prudent Great Britain whom one meets every day in ordinary life, whose rule is never to strike any one bigger or stronger than himself, but who is ever ready to give demonstration of his superfluous courage by exuberant assaults upon those from whom he is well assured that he has nothing to dread in the way of reprisals, and whose battle-cry, heard now on Italian fields, and taken up by ten thousand throats, is—"Hit him hard—he has got no friends."

For our own part, we have no sympathy with Austrian rule in Italy; but whilst we could heartily sympathise with a truly national movement to eject that rule, we have as little sympathy with either Garibaldi or with Victor Emmanuel; of whom—the one is but a tool in the hands of the Mazzinians, whilst the other is but an unprincipled Sovereign, reckless of every human or divine obligation, and intent only upon increasing his domains at the expense of his weaker neighbors. To exchange Austrian rule for the rule of either a Garibaldi or a Victor Emmanuel would be but a change of despotisms, of which the last stage would be far worse than the first. It is not because we desire the Italian Peninsula to be at the mercy of Austria, but because we would see the rights of independent sovereigns respected, and the laws which regulate, or should regulate, the intercourse of all civilized nations regarded, that Catholics protest against the infraction of all those laws by the King of Sardinia in his iniquitous because unprovoked invasion of the territory of the Pope, and that we deprecate the Dictatorship which Garibaldi has substituted in Naples and Sicily for the rule of the Bourbons—bad as the latter in many respects undoubtedly was. Were it not

that, when their anti-Catholic prejudices are aroused, Protestants too often cast aside all regard for truth or justice, and manifest an utter incapacity for distinguishing betwixt right and wrong, there would be amongst Protestants few, if any, to sympathise with the robber and persecutor of the Neapolitan Clergy, or with the Prince who with lying professions of "non-intervention" upon his lips has sent powerful armies into the territories of a weaker neighbor, to massacre his handful of brave troops, and to annex his domains. This iniquity, however, will we may be assured be amply avenged both on its author, and on those who by their inaction have sanctioned it. All the Powers of Europe are interested in the maintenance of those principles of international law which by his invasion of the Papal States, the King of Sardinia has trampled under foot; and to their cost they will find that, if in one instance they allow those laws to be violated without remonstrance, they thereby establish a precedent which may be applied to themselves. No reason could be assigned, no objection urged against an immediate invasion of Ireland by French armies, or of Canada by the Yankees, which may not be assigned and urged against the recent outrage upon the Pope by the soldiers of Sardinia; if there be one country in the world more interested than another in asserting the principles of non-intervention, and upholding existing treaties, and therefore interested in energetically condemning Victor Emmanuel's violation of treaty, and his intervention with the domains of the Pope—that country is Great Britain; and though we are not of those who desire to see the day of her humiliation or even of difficulty, we cannot but believe that there is in store for her, and from the hands of a neighbor, treatment very similar to that which the Great Britain delights to see inflicted upon the Sovereign Pontiff. If ever it should be measured out to Great Britain as of late she has measured out to others, and if ever the principles which she applies to Italy be applied to herself—the day for which so many of Britain's enemies have sighed, and still sigh, will be near at hand. If the partition of Poland in the last century was a European sin for which in the wars consequent upon the French Revolution a severe penalty was exacted, so, in like manner, is this wanton invasion of the States of a peaceful Sovereign like the Pope, who has given no pretended even cause of offence to his powerful and warlike neighbors, a European sin, for which Europe shall yet mourn in tears of blood, since of the Great Powers of Europe all hitherto have scandalously connived thereat.

HE RELATES HIS "BLESSED EXPERIENCES."—The "converted" priest, recounting to an attentive and gaping Protestant audience the process by which he was snatched "as a brand," &c., rescued from the jaws of Popery, delivered from his captivity to the "Man of Sin," and made the "Child of God," being brought from "darkness into light—and to the Kingdom of God's dear Son"—(we believe these are the cant phrases mostly in vogue amongst the swaddlers)—is a very amusing, if not a very edifying spectacle to the student of human nature. The unblushing effrontery of the "babe of grace," who though conscious that the true reasons of his miraculous new birth into righteousness, are and can be, since the somewhat obscene revelations of the Achilli trial, a secret to no one, still pumps forth the flood of his evangelical eloquence upon his much enduring hearers, entrancing all the old women with his gracious—oh! such gracious—words, and his glorious testimony of what the Lord has done for his soul; the amazing contradictions wherewith he contradicts himself—for alas! your converted priests have often very poor memories, though they belong to the class to which good memories are proverbially said to be essentially requisite; the unctious, the fervor with which from time to time he clasps to his bosom, or presses to his lips, with the most natural grace in the world, an extra sized edition of the Protestant Bible—exclaiming with the tears rolling down his cheeks, "precious treasure thou art mine!"—all these things, we say, which are as it were the theatrical properties of the evangelical mountebank of the swaddler species, combine to form a scene which would be irresistibly comic, if it were not alas! at the same time outrageously blasphemous.

To one of these blasphemous comicities has that chosen "vessel," the Rev. M. Chigny, been lately treating the good Protestant people of Edinburgh, in which City he has been on exhibition during the summer months, apparently with the view of recruiting his finances, or as profane persons would style it, of "raising the wind." The *Montreal Witness* has of course improved the occasion by reproducing for the benefit of its readers the more striking portions of the reverend mountebank's—if we may speak thus irreverently of a "vessel"—proceedings; and as these are strongly confirmatory of the correctness of our view of "converted priest's explanations," more especially with respect to their strange self-contradictions, we take the liberty of calling our evangelical cotemporary's attention to one or two trifling inaccuracies which, if not explained away, must needs throw discredit upon the other assertions of his pet Chigny.

This illustrious "babe of grace" has, we say, been speaking at a late tri-centenary meeting in Edinburgh "publishing the mercies of the Lord," and "thanking God for this privilege" in the most affecting manner imaginable. Not content with this, he must needs enter into an explanation of his motives for abandoning the Catholic Faith, for which purpose it was of course necessary for him to represent himself in the most amiable, and the Church which had cast him out as an unworthy member, in the most unamiable colours possible. But being troubled as we also said with a very poor memory, whilst the part he was acting could not be sustained without a very good memory, he naturally fell into some very extraordinary inconsistencies in the course of his deeply interesting narrative, of which the following are specimens.

The "vessel" commenced by assuring his audience that whilst a Papist, he was most zealous, most obedient, most exemplary and faithful even