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### THE TRUE WITNESS AND CATHOLIG CHBONICLE. JANUA BY 429, 1858.

### THE TRUE WITNESS -mana isota esti Sa esperatitata esti ( CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE S. CLERE, BDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes. 14 ). T.BRMS: Town Subscribers......\$ 3 per aunum. Country do Payable Half-Yearly in Advance. Single Copies, 3d. The True Witness.

# MONTREAL, FRIDAY, JAN. 29, 1858.

#### NEWS OF THE WEEK.

THE death of General Havelock, who after having saved the Empire of India to Great Britain, has at length succumbed to disease, will be looked upon as a national misfortune. The disasters of General Windham were in a few days succeeded by the total defeat of the Gwalior mutineers by Sir Colin Campbell, who, utterly routing them, captured their guns, amunition, and baggage. But where shall we find one to replace the gallant Havelock?

Much remains to be done in India, though the mutiny properly speaking is repressed. We are now it seems about to undertake a struggle, not with our own mutinous soldiers only, as has hitherto been the case, but with the warlike people of Oude, who have been but very recently brought under British rule, and who still retain a traditional attachment to their native princes. British troops were however, daily arriving at Calcutta, and were being hurried up the country to join Sir Colin Campbell. The attack on Canton was to take place early in the month of December.

The European news is uninteresting. The launch of the Leviathan was progressing slowly, but steadily; and in due time, spite of the forebodings of the evangelical Record, the monster will be fairly afloat.

#### TO OUR FRIENDS AND SUBSCRIBERS.

The many flattering notices, and other still more substantial testimonials, which we have within the last fortnight received from the friends and supporters of the TRUE WITNESS, demand our warmest acknowledgments; and are to us a satisfactory proof that our feeble efforts in behalf of the cause of civil and religious liberty are not unacceptable to a large portion of our Canadian Catholic fellow citizens. From many quarters we have been encouraged to persevere in the course that we have hitherto pursued; whilst the handsome remittances which we have received, and the active exertions of our kind friends, have put it in our power to continue the publication of the TRUE WITNESS, in the hopes that in our humble sphere we may be of service to the cause of religion, and may approve our-

join together heart and hand in one common league "against the foe who menaces both alike. Having said this much for ourselves, we seize the present opportunity of returning our sincere thanks to our kind friends throughout the Province-and in Montreal and Kingston, in particular-for the very flattering marks of regard that we have received from them, and of which any man might well feel proud. Of the proceedings in Montreal we give a report below, which we copy from the New Era; whilst the generous contributions of our Kingston friends-whose names shall be published in our next-call for our immediate acknowledgment, as having materially helped to relieve the TRUE WITNESS from the pecuniary embarrassments under which it had long labored, owing to the hardness of the times, and the dilatoriness of some of our country subscribers. In justice to our Montreal \$500.

friends we should however remark, that spite of the numerous and heavy demands upon them, they have always, as have also our Kingston subscribers, distinguished themselves by their warm support of the TRUE WITNESS and their punctuality in the payment of their subscriptions .----Their action therefore, on the evening of Monday last, has taken us entirely by surprise; although in our many years's acquaintance with our Irish Catholic friends, we ought to have learnt that there is no effort or sacrifice which they are not ready to make at a moment's notice, if they deem that the honor of their Church or of their country requires it of them. Of this high mark of our fellow-citizens' approbation we trust that in time we may in some degree approve ourselves worthy: and if we are not profuse in fine words, it is because we know that they prefer faithful deeds; and because we flatter ourselves that they will accept our past, as a sufficient guarantee for our future.

And in conclusion, we trust that those who still remain indebted to us, will make it a point to remit without delay, some portion at least of the sums which stand against their respective names in our books. A very triffing exertion on the part of delinquents will enable them to do this; and having done it, they will we are certain, find the act as satisfactory to themselves, as, we can assure them, it will be to us.

EETING OF THE FRIENDS AND SUBSCRIB-ERS OF THE "TRUE WITNESS."

Pursuant to public notice, and in consequence of the announcement referred to in the first resolution, a numerous meeting of the friends of, and subscribers to, the True Witness, took place at Odd Fellow's Hall last Monday evening, at 8 o'clock.

T. D. M'Gee, Esq., M.P.P., was called to the Chair, and J. Donnelly, Esq., requested to act as Secretary. The following letter from the clergy of St. Patrick's Church was read, and very warmly applauded :---

Seminary, Montreal, Jan. 25, 1858. To the Chairman of the Meeting of the Subscribers and Friends of the True Witness.

DEAR SIR,-The Clergymen of St. Patrick's Church, esiring to express their warm sympathy in the object of your meeting, and to aid, as far as their means permit, in carrying it out, beg to place their names at your disposal for the small sum attached to each. They feel that the suspension of the True Witness selves not altogether unworthy of the confidence would be a grievous calamity to the Church in Canada, and that the cause of that suspension-the absence of the necessary support-would justly expose the Catholics of the Province to the charge of a highly culpable indifference to their own most vital interests. Passing over the invaluable services rendered by the True Wilness to religion and society during the past eight years-services so inadequately requitedat this moment in particular, when questions of the greatest importance affecting the religious and social conditions of the Catholics of the Province are on the eve of engaging public attention, your priests would deplore that our long tried, most able and most incorruptible advocate should be reduced to silence, by sheer want. This would be something worse than ingratitude, and consequently cannot be permitted to take place. Under these painful circumstances your clergy trust, with reason, that your action on this occasion will fully vindicate the character of Montreal, and that it will as usual set a worthy example to our fellow-countrymen throughout the Province. We have the honor to remain, Dear Sir, Your obedient servants, The Clergymen of the St. Patrick's Church. J. CONNOLLY,..... \$5,00 J. TOUPIN...... 5,00 P. Dowd..... 5,00 J. HOGAN..... 5,00

Hoved by J. Donnelly, Esq., seconded by Mr. Boncher : Resolved-That we invite the early and earnest cooperation in this good work of every Catholic Society in Canada.

Recooled—That a subscription list, in pursuance of the above resolutions, be now opened for Montreal and vicinity, and that Mr. C. W. Sharpley be appointed Treasurer.

Resolved,-That the following gentlemen be a Committee to procure additional subscriptions in the city and to report the same to an adjourned meeting, Viz. :—

Messrs. Devlin, Sharpley, Cuddy, Spring, Donovan, C. Walsh, N. Shannon, J. E. Mullin, Wm. Butler, Boucher, Thos. Patton, M. Morley, J. McCready, Owen C. Foley, J. Cloran, and the Chairman.

Resolved, --- That this meeting now adjourn to meet on Tuesday, Feb. 16th, at St. Patrick's Hall. Resolved,-That the Catholic press throughout the Province are hereby respectfully requested to give these resolutions the benefit of their several circulations.

The total subscribed in the Hall was then an nounced by the Treasurer to have reached the sum of

B. Devlin, Esq., was then called to the Chair, and the thanks of the meeting were voted to Mr. McGee for his conduct in presiding over the meeting. Adjourned with three cheers for the True Witness.

### ENTHUSIASTIC MEETING IN FAVOR OF THE TRUE WITNESS. Kingston, 22nd January, 1858.

A large and influential meeting of the Catholics of the City of Kingston was held on Thursday last, the 21st January, at the Rooms of the Catholic School Trustees, attached to the Cathedral. The object of the meeting being to take immediate steps to aid George E. Clerk, Esq., to continue the publication of the TRUE WITNESS, the English organ of Catholic opinion in Canada.

Upon the motion of Mr. J. O'Reilly, Barrister, the Very Reverend P. Dollard, Administrator of the Diocese, was called to the Chair. Mr. O'Reilly was requested to act as Secretary.

The Very Reverend Chairman explained the object of the meeting; and called upon the people in earnest and eloquent language to maintain the TRUE WITxESS, the able and unflinching advocate of Catholic rights and principles; and not to suffer the enemies of their faith to reproach them with having failed to sustain the ablest Catholic journal in the Province. The following resolutions were submitted to the meeting, and were adopted by acclamation; the greatest enthusiasm being evinced by those present : Moved by J. Hickey, Esq. ; seconded by Mr. Alderman Harty—

"That this meeting has learned with surprise and regret of the possible discontinuance of the TRUE WITNESS, the English organ of the Church in Cana-da, for want of sufficient support at the hands of the Catholic body.

Moved by J. O'Reilly, Esq.; seconded by Mr. Councillor Campbell-

" That this meeting having full confidence in the TRUE WITNESS, and in its present Editor, George, E. Clerk, Esq., and being of opinion that it is the interest of every Catholic in this Province to extend to it a generous support—it is therefore expedient tha immediate steps be taken to carry out the object of the meeting, by the appointment of a Special Com-mittee for that purpose."

Moved by Mr. Councillor Hyland; seconded by Mr. Hugh Cummins-

"That the following gentlemen be a Special Com-mittee to carry out the object of the foregoing Reso-lutions, in addition to the Catholic Board of School Trustees, who are hereby requested to act in concert with them-viz., Alderman Harty, J. Sullivan, T. Ahern, John Smith, J. Lovitt, Captain Fitzgibbon, Rolland Kane, William Winters, J. Murphy, Bobert Cunningham, Garrett Brock, Joseph Doyle, D. Lynch, Jos. Norris, and Cornelius Donaughue-with power

the Catholic Church upon the State is most powerfully exercised, will always be the most proserous, even in a material point of view.

The Pays will therefore clearly understand why we do not attempt to defend our Canadian Catholic clergy from the attacks made in its columns against them. The priests, it says, have interfered in the late elections, and exercised their influence to procure the defeat of one, or the return of another, of the different candidates. Well ! and if they have-what then ? They had the right to do so as citizens ; and as ministers of religion it was their duty to interfere in all questions affecting, directly or indirectly, the religious interests of society. Ere the Pays can conclude from the mere fact of the political interference of the Catholic clergy, to their improper conduct, he must prove one at least of two things. Either that the interests of religion are not, and can in nowise be, affected by the acts of the Legislature; or, that the influence of the bleeds. Clergy has been exercised in an improper manner, or with an improper object. The mere fact of interference in political matters proves nothing; for that interference is good or evil, according as it is exercised in a legitimate or illegitimate manner, and for or against a proper ob-

That priests are but men, we admit; that priests, like other men, have erred, and may err again, no one will deny. They may err, both as to the object to be attained, and as to the manner of attaining it; but in spite of all these liabilities to error, which they share in common with the laity, so long as they keep themselves aloof from the angry strife of parties-which in Canada they invariably do-the political influence they exercise is, and must on the whole, be

ject.

salutary. It is, for instance, salutary to the individual, salutary to the State, that the former should be reminded that in the exercise of his civic rights, he is discharging a sacred trust, for which God will one day call him to account ;it is well that from the chair of truth the great truth be proclaimed, that a vote is not the voter's private property, which he has the right to bestow how, or where he will; but a deposit which he is bound to exercise, not for his own personal advantage, but for the general good of the community, and the greater glory of God.

It is good in fine-in spite of the occasional mistakes to which even priests are liable—that from time to time a solemn protest be entered against political atheism-the crying sin of the XIX century. It is good that from time to time a voice should be heard crying out that God is not dead; that He still lives; and is still the Supreme Lord both of the material and moral order. We are not of those who would blot out the name of God from our statute book. or who would altogether ignore His existence in our legislation. We cannot therefore deny to His duly appointed ministers the right to speak in His Name; and though we do not claim for them any infallibility, yet we contend that even the errors which they may sometimes commit in their advocacy of a particular candidate, are not so injurious to society, to civil liberty, and the great spiritual interests of the community, as would be their total abandonment of all political action, and their constant silence upon the great politico-religious questions of the day. Forand this is the point which we would desire to impress upon the Pays-as there is no man who is either pure animal or pure spirit, so there is scarcely a single question with which the statesman has to deal, which has not a spiritual, as well as a secular side, and into which the religious element does not largely enter. Does the Pays seriously mean to contend that with such questions the minister of religion has no right to interfere ?---or is it only as to the manner of that interference-to the modus operandi-that he objects ? If it is only to the latter that he objects, he has yet to show that in any single instance a Catholic priest in Canada has exercised his influence in an improper manner; and we think too highly of his intellectual abilities to suppose for one moment that he will attempt to defend the monstrous thesis-" That when the State interferes with the Church, the Church has no right to interfere with the State."

corners of the streets, heralds its approach, neither is it greeted with salutations in the market places. Humbly and noiselessly it goeth about among the lanes, and purlieus of the great cities, seeking after those little ones whom Christ loves, and whom it would fain make members of His Kingdom. Of a truth, a very childish, cheap and unpretending affair is this same Holy Childhood; and so brother Aminidab, giving a groan over the errors of Romanism, and gracefully adjusting the folds of his white-choker, banishes the affair from his mind, as altogether unworthy of the attention of such a profound theologian, and such a mature Christian as one of the ruling elders of "Our Zion;" and with much sweetness, gives God thanks that there is nothing cheap or childish about his religion. Why ! his pew rent alone, would form a very considerable Item in the annual housekeeping expences of many a poor besotted Romanist-for whom his heart

But perhaps, brother Aminidab, you mean that the belief of Catholics in the salutary effects of Infant Baptism-that the spiritual status of the recipient is thereby changed-and that he is thereby made a child of God, and an inheritor of the Kingdom of Heaven-is a very childish affair, which you, in the strength of your manly reason reject. Well, brother, we will not deny the soft impeachment. The truth is, that we Papists are childish, very childish in our faith; like little children, we rely with implicit confidence in the promises of our Father who is in Heaven, and having the words of Jesus we are quite content therewith. We ask, we seek for no better security. Of a truth, the Papist's faith is a very childish affair indeed, from beginning to end.

But then, good brother Aminidab, you who are so strong, so wise,-you who have attained to the full stature of a Saint, and acquired the orthodox and virile snuffle,-you should not be so severe on your weaker brethren. You should remember that the childish belief in the efficacy of Infant Baptism is not confined to Papists, but is asserted even by intelligent Protestants-as for instance by the Anglican sect, in the Rubric to their Baptismal Office. And you should remember, too, that the Sacramental system as it is called, though to you apparently unreasonable because inconsistent with your sour Calvinism, is in perfect harmony with Catholicity, and has been received since the earliest days of the Church by all Christians who acknowledge "one baptism for the remission of sins." Why, your own little sect, brother Aminidab, unless we be misinformed, still retains the custom, even if it has lost the belief in the efficacy, of Infant Baptism. Whether, then, is it the more childish to baptise little children in the belief that, in accordance with the teachings of revelation, they are thereby regenerated ?---or to baptise them in the belief that it is after all perfectly immaterial in so far as the spiritual interests of the children are concerned, whether they be baptised or not ? Vaccination most Protestants believe in, and we see therefore, why Protestant parents have their children vaccinated ; but if they do not believe that Baptism confers upon their little ones any spiritual benefits, we do not see why they should go to the trouble of having them baptised. Methinks, good brother, with your opinions about Baptism and Sacramental Grace, you should content yourself with the administrations of the surgeon with his lancet and vaccine matter ; you should take your place in the conventicle of the Anabaptists, and there raise your voice against the Popish rite of " baby-sprinkling," and the enormity of bringing little children into the fold of Christ ; there, and with better grace, you will be able to sneer at the "childishness" of Papists, and the simple, economic manner in which the Church goes about her daily work.

and continued support of our Catholic friends.

Our principles are too well known by this time for it to be necessary that we should say many words on that subject. They consist, in the first place, in humble submission in all things to the expressed wishes of the divinely appointed rulers of the Church; to whom, and not to any layman no matter what his position, has God entrusted the charge of feeding His flock; and in the second place, in maintaining our entire independence of all other influences whatsoever. In all questions that directly or indirectly affect the honor of the Catholic Church, or the interests of her children, we deem it our right and our duty to take an active share, but without allying ourselves with any party in the State. The Church alone is the mistress of our affections; her friends are our friends, her enemies our enemies; and our highest ambition is to labor in her service with our whole heart, with all our soul, and with all our strength.

And by this policy we believe that we shall best subserve even the material interests of our Catholic friends. The nationality of the French Canadian, and the nationality of the Irishman, are so inseparably connected with their common religion, that it is in the integrity of the latter only that we must trust for the maintenance of the former. In Canada, as in Ireland, the priest is the true patriot, the best conservator of the distinctive nationality, the liberties, the laws, and language of his fellow citizens; and so long as the French Canadians shall, like the people of Ireland, remain faithful to their Church, so long will it be impossible for their adversaries -no matter how numerous or how wealthy -to prevail against them. This explains why the " Soupers" of Ireland and the "Swaddlers" of the French Canadian Missionary Society in this country are so anxious for the conversion of Romanists. It is a purely secular or political object that these gentry have in view ; for they know that so long as Ireland and Lower Canada remain Catholic, there will still be an Irish, and a French Canadian nation. Would to God that both Irish and French Canadian Catholics could understand this; and understanding it, would advance; 2ndly, by each subscriber getting at least

Our space, and the hour at which we go to press, only enables us to insert the resolutions, which were briefly and appropriately spoken to by the several movers and seconders. They are as follows :---

Moved by B. Devlin, Esq., and seconded by F. Cas-sidy, Esq:

Resolved,-That this meeting have read with the utmost regret, the notice contained in the True Witness of the 15th inst., that in consequence of the culpable negligence of a portion of its subscribers, and the consequent embarassment in the business department of that invaluable Catholic journal, its gifted high-minded and honorable editor would be obliged to suspend its publication, within one month from that date.

Moved by C. W. Sharpley, Esq., seconded by J. Mc-Shane, Senr, Esq.:

Resolved-That we have unbounded confidence in the ability, integrity, and disinterested devotion to principle of George E. Clerk, and that we should regard the discontinuance of the True Wilness, under any circumstances, as an immense misfortune to the whole Catholic Public of Canada.

Moved by P. Donevan, Esq., seconded by M. O'Mcara Esq:

Resolved .- That in the opinion of this meeting it is duty incumbent on the Catholics throughout the Province to sustain the True Witness, and to this end that we respectfully urge upon them the necessity of giving at once true practical proofs of their determination to do so; 1st, by each individual subscrib-ing orpaying up all arrears, and one year more in · lay aside their little causes of difference, and vance.

to add to their numbers.'

A subscription was then opened, when a handsome sum was subscribed, and the list handed over to the Special Committee, who are to canvass the City without delay.

Upon the motion of Mr. Councillor Bowes, Alderman Harty was called to the Chair; and a vote of thanks being given to the Reverend Chairman, the meeting broke up.

J. O'REILLY, Secretary.

PRIESTS AND POLITICS .- A rather warm discussion, as to whether Priests should interfere in politics, is still being carried on by several of our French cotemporaries. There is however a previous question, which it would be well for them to settle-and that is-Does the State, or Civil Power interfere in any manuer with, the Church, or exercise any influence upon the morals of the people ?-For, if it does, there then can be no doubt that it is often, not only the right, but that it becomes the bounden duty, of the priest to interfere with politics, and to bring his peculiar influence to bear upon the State, or Civil Power. With matters purely secular, no one contends that ecclesiastics should interfere. As citizens, they have the same right to do so as have the members of any other class in society; but, for their own sakes, for the sake of the dignity of their sacred order, every one will agree that, with purely secular politics, it is well that the priest should not meddle. But how rare are these purely secular politics. Where, amongst all those great questions which agitate society, and occupy the minds of men, shall we find one that is purely secular ?---one into which the religious element does not largely enter, and which does not affect the moral and spiritual, as well as the material and animal well being, of the community? Now, in all matters which directly, or indirectly, affect the moral and religious interests of the community, we assert that it is the bounden duty of the priest actively to interfere. We are Papists, and are neither afraid nor ashamed of the epithet "priest-ridden." We would responding Secretaries, Treasurers, and Subthen neither deny, nor apologise for the interference of our priests in politics ; because we bethat country in which the political influence of inficent in capitals. No trumpet, blown at the be in harmony with God, who is the author of

## "Of a truth, a rather childish aflair is this Holy Childhood."-Montreal Witness, Jan. 23rd, 1858.

Yes, good brother Aminidab! a very childish affair indeed; its object being to fulfil the injunctions of Him Whose tends, heart burns with love unspeakable for little children; Who Himself, when on earth, took them up in His arms, and blessing them, declared that " of such is the Kingdom of heaven."-ST. MAT. xix, 14. Of a truth, a rather childish affair is this same Kingdom of heaven. Eh-brother Aminidab? It is not only childish, but as our Protestant cotemporary objects, a very " cheap" affair .--It yields no profit to its managers; it entertains no Presidents, Vice-Presidents, Secretaries, Cor-Treasurers, with handsome salaries for themselves, and families. It has no Anniversary lieve that it is often their duty so to interfere; | Meetings; its business is not announced in plaand we are prepared to delend the thesis-that cards, gorgeous in many colored letters, and mag-

MR. GILES' LECTURES.—We see by the Quebec Morning Chronicle that the St. Patrick's Catholic Institute of that City are about to invite Mr. Giles to lecture before them during the present season. This shows the good taste of our Quebec friends ; for Mr. Giles, as a lecturer upon secular subjects, and as an illustrator of the great poet of human nature, is worthy of all praise. We would advise him however, to stick to the drama, and to eschew theology. He has read his Shakspeare more attentively than the writings of the Christian Fathers, or those of the modern Protestant Doctors; and his just appreciation of the humor of honest Jack, by no means qualifies him to sit in judgment upon the merits or demerits of Marin Luther, the theological Falstaff of the XVIth century. To this conclusion we have arrived, after a careful perusal of the report of Mr. Giles\* lecture on Protestantism, given on Sunday last in connection with the Services of the Unitarian congregation of this city; just as on the otherdays of the week he lectures, and lectures admirably, upon the genius of Shakspeare.

Not but what Mr. Giles, even in his Sunday lecture, gave utterance to several highly important truths. It is perfectly true that " Protestant ideas do sometimes disagree with the finer feelings of nature," and cannot, therefore,