

THE TRUE WITNESS

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. O'LEARY, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

TERMS: Town Subscribers, \$3 per annum. Country do 2 1/2 " 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.

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.

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 unappreciated to a large portion of our Canadian Catholic fellow citizens.

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.

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.

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.

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.

MEETING OF THE FRIENDS AND SUBSCRIBERS 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.

To the Chairman of the Meeting of the Subscribers and Friends of the True Witness.

DEAR SIR,—The Clergymen of St. Patrick's Church, desiring 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.

Table with 2 columns: Name and Amount. Includes J. J. CONNOLLY, J. TOUPEL, P. DOWD, M. O'BRIEN, MICHAEL J. O'FARRELL, J. HOGAN.

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. Cassidy, 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 embarrassment 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. McShane, Esq.:

Resolved,—That we have unbounded confidence in the ability, integrity, and disinterested devotion to principle of George B. O'Leary, and that we should regard the discontinuance of the True Witness, under any circumstances, as an immense misfortune to the whole Catholic Public of Canada.

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

Resolved,—That in the opinion of this meeting it is a 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 subscribing or paying up all arrears, and one year more in advance; 2ndly, by each subscriber getting at least one more additional subscriber, also paying in advance.

Moved by J. Donnelly, Esq., seconded by Mr. Boucher:

Resolved.—That we invite the early and earnest co-operation in this good work of every Catholic Society in Canada.

Resolved.—That a subscription list, in pursuance of the above resolution, 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. B. Mullin, Wm. Butler, Boucher, Thos. Patton, M. Morley, J. McCreedy, Owen C. Foley, J. O'Leary, 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 those resolutions the benefit of their several circulations.

The total subscribed in the Hall was then announced by the Treasurer to have reached the sum of \$500.

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.

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.

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 Witness, 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.

Moved by J. Hickey, Esq.; seconded by Mr. Alderman Hartly—

Resolved.—That this meeting have learned with surprise and regret of the possible discontinuance of the True Witness, the English organ of the Church in Canada, for want of sufficient support at the hands of the Catholic body.

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

Resolved.—That this meeting having full confidence in the True Witness, and in its present Editor, George B. O'Leary, 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 that immediate steps be taken to carry out the object of the meeting, by the appointment of a Special Committee for that purpose.

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

Resolved.—That the following gentlemen be a Special Committee to carry out the object of the foregoing Resolutions, in addition to the Catholic Board of School Trustees, who are hereby requested to act in concert with them—viz., Alderman Hartly, J. Sullivan, T. Ahern, John Smith, J. Lovitt, Captain Fitzgibbon, Roland Kane, William Winters, J. Murphy, Robert Cunningham, Garrett Brock, Joseph Doyle, D. Lynch, Jos. Norris, and Cornelius Donaghue—with power 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 Hartly 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 manner 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 then neither deny, nor apologise for the interference of our priests in politics; because we believe that it is often their duty so to interfere; and we are prepared to defend the thesis—that that country in which the political influence of

the Catholic Church upon the State is most powerfully exercised, will always be the most prosperous, 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.

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 salutary.

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.

"Of a truth, a rather childish affair 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 tenor's 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, Corresponding Secretaries, Treasurers, and Sub-Treasurers, with handsome salaries for themselves, and families. It has no Anniversary Meetings; its business is not announced in placards, gorgeous in many colored letters, and magnificent in capitals. No trumpet, blown at the

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.

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 snuffe,—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.

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 Shakespeare 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 Martin Luther, the theological Falstaff of the XVth 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 other days of the week he lectures, and lectures admirably, upon the genius of Shakespeare. 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, be in harmony with God, who is the author of