

# The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY WEDNESDAY,  
AT  
761 CRAIG STREET.  
M. W. KIRWAN—EDITOR AND PROPRIETOR.  
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, DEC. 26.

CALENDAR—DECEMBER, 1877.

WEDNESDAY, 26—St. Stephen, First Martyr.  
THURSDAY, 27—St. John, Apostle and Evangelist.  
Great storm in Dublin, 1852.  
FRIDAY, 28—Holy Innocents.  
SATURDAY, 29—St. Thomas of Canterbury, Bishop and Martyr.  
Savannah, Ga., captured by the British, 1776.  
James Finton Lalor, died, 1850. W. E. Gladstone, born, 1809.  
SUNDAY, 30—SUNDAY WITHIN THE OCTAVE.  
MONDAY, 31—St. Sylvester, Pope and Confessor.  
General Richard Montgomery killed at Quebec, 1775.

JANUARY, 1878.  
TUESDAY, 1—CIRCUMCISION OF OUR LORD. Holy-day of Obligation.

## LECTURE.

IRISH SOLDIERS IN FOREIGN LANDS,  
(SPAIN, ITALY, FRANCE, GERMANY, &c. &c.)

### A LECTURE

WILL BE GIVEN ON THE ABOVE SUBJECT

BY

M. W. KIRWAN,

IN THE

MECHANICS HALL,

ON

Tuesday Evening, 29th Jan., '78.

Proceeds to be devoted to patriotic objects.  
TICKETS—25cts; RESERVED SEATS, 50cts.  
TO BE HAD AT THIS OFFICE.

### THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, THIS (WEDNESDAY) EVENING at 7.30, sharp. The Fife and Drum Band will attend.

#### CHURCH PARADE.

The members of the above Company will assemble at same place, on Sunday morning next, at 9 o'clock, for Church Parade.

Colonel Bond has given permission to the Catholic Volunteers in his Battalion to attend as well.

All English speaking Catholic Volunteers, who receive permission from their commanding officers are welcome.

The fife and drum band of St. Jean Baptiste Company will play the detachments to Church.

M. W. KIRWAN,  
Captain Commanding.

### ANSWERS TO CORRESPONDENTS.

"AN ENGLISH CATHOLIC."—Your suggestion is being acted upon.

"A SUBSCRIBER."—We quite agree with you, but it is impossible to publish your letter this week.

"M. W. QUEBEC."—Come too late. We were too busy removing.

Our Toronto and Ottawa Letters arrived too late for insertion.

### THE TRUE WITNESS.

In two weeks from this it will be twelve months since the present editor of the TRUE WITNESS commenced his labours on this journal. Since then many changes have taken place. The proprietorship has changed hands, and the increasing circulation of the paper has necessitated two changes of offices. From Fortification Lane to better premises at 662½ in Craig street, in May last, and now from 662½ Craig street to larger premises still—761, in the same street. We had been so much disappointed by previous announcements that we resolved to make no more promises until the fact was accomplished. This was the reason why we did not announce our contemplated change of offices last week, but preferred to wait until that change took place. Our present offices are large and commodious. We have this time rented a new stone-front house, with four flats and a ground floor. There is room enough for a daily paper, and the printing and folding machines of the late Sun newspaper have been bought and are now set up upon these premises. This purchase was made a fortnight ago, but we determined to say nothing about it until we were in our new premises, and the press and folding machine prepared for work. We make no promises about the daily; we do not wish to disappoint our friends again. We only tell of what has been done, we make no

promises as to what we shall do. All we shall say is that, if we have been silent, we have not been idle. Meanwhile let us thank our many friends for the generous encouragement they have given the TRUE WITNESS. During the past twelve months the TRUE WITNESS has doubled its circulation. Whether it has or has not fought the battles of Catholic people, irrespective of party, it is for Catholics to judge. The TRUE WITNESS is for the Church first, for party afterwards. It is the only Catholic paper in the Dominion that does not fix itself to one side or the other, and we contend that no paper can be truly Catholic that is not free from all party ties. We claim for it the first place in the ranks of Catholic journalism in Canada—a claim which has been fully recognized by the many letters from bishops and priests endorsing the policy we pursued during trying periods of our brief connection with it. In consequence of our change of offices we must have neglected to notice many events to which we would otherwise have given attention, and we must, in consequence, claim the indulgence of our readers. Carpenters, machinists, painters, gasfitters, &c., are still at work on the premises, and the paper is this week issued under some difficulties.

### THE QUEBEC LEGISLATURE.

After the address from the Throne was read, Mr. Joly touched upon two delicate subjects. He first complained of Mr. Curran, Q.C., taking such an active part as he did in the late election in Quebec East, and then he coolly proposed the abolition of all processions, which proposition was met with an almost unanimous "No, no." Suppose this proposition was seriously entertained. What then? The Catholics of this Province would be asked to give up all their processions because a few noisy Orangemen are resolved to make as much bluster as they can, on the fictitious plea of "Civil and Religious Liberty." We in this Province would cease to "demonstrate" while the Orangemen of Ontario would still be free to invoke the "pious memory" of the "immortal William." That would be "Croppies lie down" with a vengeance. The way to deal with this question, in our opinion, is to abolish all party processions. Pass a law prohibiting Reformers, Conservatives, Orangemen, &c., &c., from marching in the public thoroughfares carrying party emblems or playing party tunes. But we do not understand why national or religious processions should be stopped. No one objects to St. George's Day, St. Andrew's Day, St. Patrick's Day, or St. Jean Baptiste Day. On the three first days Protestant and Catholic are welcome to the ranks. It is a procession in honor of a nation, not in support of a faction. It is for a whole people, and not for a part of them. The 1st of July is a national day, the fourth of July in the United States is another, but the 12th of July is merely the day of party triumph and Protestant ascendancy. It is a day when hate is perpetuated from Orangemen to every "Papist" in the land. It is a day of party triumph, when the Pope is mercilessly "kicked before" the suffian gentry of the mystic tie. If the Legislature is wise it will pass this Party Procession Act in time. If Orangeism is permitted to get a foothold here, bloodshed will assuredly follow in its wake. It has been so in every country in the world where Catholics are strong enough to resent the insult these fanatics heap upon them. It is so in Ireland, it was so in New York, and it has been so in Australia and New Zealand. Wherever Orangeism goes it carries the curse of civil strife along with it, and we have no hope that it will not do the same here. There is, we believe, but one way of securing peace, and that is—keep all public manifestations of Orangeism out of this Province, and let the Catholics of Quebec remain secure in the possession of being able to worship God without being subjected to the coarse ribaldry of men who glory in trampling upon the most sacred mysteries of the Church. It is a society accursed of men, condemned by all generous minded Protestants, and only encouraged by ignorant and vicious fanatics, whose hatred of our faith is their only incentive to action. Grattan, Dickens and Macaulay have each denounced this infamous conspiracy, and we hope that the Legislature will secure us from insult, and thus rally to its standard every Irish Catholic in the land. Our French Canadian Catholic friends may depend upon it that if Orangeism triumphs over the Irish Catholics now, it will trample on the French Canadian Catholics afterwards. Our demonstrations insult no one. They are neither intended to insult, nor to proclaim Catholic ascendancy. The airs we play are inoffensive. "The Wearing of the Green" even is played by the bands in Her Majesty's regular army. Many Canadians heard it so played when the troops were stationed in Canada. It is played in Ireland by the regimental bands constantly. Our national processions embrace all creeds. All at least all are welcome, and if they do not come, the fault, we hope, is not ours. St. Pa-

trick's Day cannot be considered offensive, no more than St. George's or St. Andrew's Day. Irishmen rejoice to see their English fellow-citizens sport the White and Red Rose of York and Lancaster as the annual festival of their national day comes around. Nay, many Irishmen upon that day wear a rose in honor of their English friends. On St. Andrew's Day we can wear the heather too, and we can feel better for the mutual greetings thus passed around. But on the 12th of July there is none of this. That is the day to commemorate the triumph of Protestantism over Catholicism; it is the day when Orangemen declared that Popery must be destroyed; it is a day of rampant fanaticism, and Catholics would be either more or less than men if they quietly submitted to the swagger of men who fling every coarse insult at their altars and their homes. Their history is a history of blood. There is but one redeeming feature in its record, and that is orangemen they are bound by oath not to marry a Roman Catholic or Papist." French Canadians ought to know something of them by this time. The Quebec Legislature cannot plead a want of information as to their intentions. The Catholics of this Province look to that Legislature for justice. With one voice they ask for the suppression of Orange processions. They are unanimous. In the whole of the Province of Quebec, from end to end, every Irish Catholic demands it. The voice of a people speak and speak with no mistaken sound. If the French Canadians are not alive to the crises then they will suffer for it afterwards. The Irish are to be "Croppies lie down" first and then the Orangemen will square accounts with the French Canadians. But we who know them give the warning. Riot and bloodshed will, we fear, be the consequence of neglecting it. A reign of terror is in store for us unless the Legislature takes heed. Lives will, we fear, be lost; money will be spent, and riot will be perpetuated for generations if the Catholics of Montreal are not protected from insult. We wish we could take another view of the situation, but we cannot. We know the temper of our people too well to hope for any other issue. The memories of a thousand wrongs crowd upon their mind at the sight of that hated emblem of strife and ascendancy, and all the pent of feelings of a suffering people burst into fury when they hear, here in Canada, the insults of old country feuds flung into their teeth. In Quebec this ought not to be. We do not approach the Legislature on the plea of that NEW ALLIANCE of French Canadian and Irish, which we desire to cultivate; we do not approach it because that Legislature is composed principally of Catholics, but we approach it as peaceable citizens, who desire peace and prosperity in this country, and who wish to put down all incentives to turbulence, no matter from whence they come. Unless this be done, then upon the Quebec Legislature will rest the consequences, whatever they may be. We want no old country feuds introduced into this country, to set class against class and creed against creed. In Ontario they talk of Orange incorporation, and if there is no counter check in Quebec Orange ascendancy will soon be rampant all over the land. If Orangeism is kept down—not persecuted, but prevented from persecuting others—then the Catholics of Ontario will have some guarantee that their liberties will be safe. The crisis is serious, and we hope the Quebec Government will awake to its importance.

### THE REV. DR. CORDNER ON PROCESSIONS.

On Christmas Day the Rev. Dr. Cordner, of Montreal, made a plea for peace and good will, and suggested that the Catholics, being the most numerous, might make a concession to their Protestant neighbours by abandoning the procession on Corpus Christi in Montreal. As a concession to our Protestant friends the suggestion might be entertained. If respectable Protestants ask it, the Catholics might be prepared to give up processions in the streets on that day. If that procession is offensive to our Protestant friends, we think that they have a strong case, and one in which we would be prepared to support them. But let it be distinctly understood, that we say this not to appease Orangeism, for if all the Orangemen in Canada asked for it we would treat their wishes with contempt.

### THE "STAR."

Where is thy learning? Hath thy toll,  
O'er books consumed the midnight oil,  
GAY.

It is not often that the press openly displays its ignorance to the world. As a rule the journalism of to-day is of an educated standard, and when it errs, it generally has some strong defence to shelter it in retreat. The modern journalist may make a mistake now and again, but he cannot make many, without finding that public opinion overwhelms him with ridicule. The modern press has a healthy, and very often a highly educated, public to act as censors to its utterances. All impartial men can enjoy

keen dissertation, and can relish opinions with which they disagree, provided they are advanced with journalistic courtesy and good taste. We often admire the fact and power with which the *Gazette*, the *Witness* and the *Herald* advance views at variance with our own, and we invariably applaud a good article wherever it is found. The open enemy is nearly always a generous foe, who will give and take hard knocks, and smile the while. Not so however, with the subtle conspirators of the press—the laggos of journalism—the papers that smile and smile and all the time play the villain. Pretended "independence" is often the battle cry of this class of journals, and they even preach morality and will seriously assure you that—

"Good name in man or woman, dear my lord  
Is the immediate jewel of their souls."

Such a paper is the *Star* of Montreal. Of lowly origin it has never been able to shake itself free from the means which brought it into existence—blackmailing and private spying. In its younger days no ones private affairs were safe, and it invaded the sacred precincts of every man's house in order to turn a miserable penny. Nurtured amidst such conditions it is no wonder that the *Star* occasionally shows signs and tokens of the stock from which it sprang. Unlike all other journals in this city, it has no responsible head, and when it assails public men it fights as a journalistic assassin—in the dark. When the *Gazette*, the *Herald*, or the *Witness* speak there is some one to whom the public can look for the responsibilities of their utterances, but when the *Star* speaks, it speaks anonymously—a typical illustration of secret and irresponsible journalism. When there was some talk of starting a Daily Catholic paper in Montreal the *Star* assailed the project, of course in secret, and it did some mischief. It did not wish to see a Catholic daily in Montreal and it took its own means of defeating the undertaking. And then this "independent" paper has upon all occasions sided against the Catholic people thereby giving its opinion that the Catholic people are always wrong, which we regard as a compliment from the *Star*. Let it now be understood that in all we say we make no personal attack, in fact there is no responsible person to attack, nor have we any desire to stoop to personalities. We write of the *Star*, and we have given proof, by our silence some time ago, of our repugnance to personalities in journalism. But we simply assail the *Star* and its anti-Catholic and anti-"independent" view. The Catholic people have never yet wanted a friend but the *Star* was found wanting. It assails their institutions, it ridicules their pretensions, and it outrages their feelings, and latterly it does it with a subtlety all its own. It is idle for gentlemen to tell us that we should "not accept insult." The history of the human race proves that man, ever has, and ever will "accept insult" and more,—that he will resent it. The *Star* has flung insult after insult at the Catholics of this city, and they are commencing to experience its treacherous doings, and they are learning to resent them. None of us can forget how the offspring of vice pandered to the orange cry that went out last July, and how contemptuously it assailed the government of Mr. De Boucherville and all, we firmly believe, because that government is principally composed of Catholics, and during the Oka insurrection it almost incited the people to civil war in favour of the "poor Indians." It can see no no good in anything that comes from Catholic sources. Later still it wrote of "O'Connell and a jury of his ragged countrymen" and the other day it said "St. Patrick was a half mythical personage" and sneered at the idea of comparing him to the immortal Dutchman, William Prince of Orange. We thought that the identity of Ireland's patron saint was no longer questioned by sceptic or iconoclast, and we marvel much that even the *Star* could have committed such a silly blunder. It is then doubtful whether St. Celestine the 1st consecrated St. Patrick the first bishop of Ireland—perhaps indeed no such person as St. Celestine existed, for history in the fourth century must have been a traditional gathering, and doubt must overshadow it all. It may be all a fiction that St. Patrick brought the Irish to adore the Virgins son (Mac na Maighdine). The story of his visit to Tara may have been all the ravings of an erratic mind, and that he examined and approved of the Psalter of Tara, and that he destroyed 180 volumes of superstitious and idolatrous works, may be all moonshine. Who can prove it? The *Star* doubts it, a new light shines upon us all, and iconoclasm is triumphant. The Four Masters must have been four fictions. The venerable Bede knew nothing at all about St. Patrick, he was a "half mythical personage," so says the *Star* of Montreal, and so—exit the venerable Bede. Usher, Ware, Colgan and many others ancient writers were all astray—St. Patrick was "a half mythical personage." Nay worse there must have been an imposter of that name for some, St. Patrick has left his "confessions" but they must be frauds, for the

real St. Patrick was "a half mythical personage."

"My father" says this imposter, according to the *Star* "my father was Calfeirnius, a deacon, son of Paltius a priest of the town of Bonavan Tabernia. He had near the town a small villa, Ensn, where I was captive."

"Not true" says the *Star* of Montreal "St. Patrick was a half mythical personage."

"I was noble according to the flesh" said St. Patrick in the same "confessions."

"Not so" says the *Star* "St. Patrick was a half mythical personage."

"I knew not God and was led into captivity by the Irish as we deserved, because we estranged ourselves from God and did not keep his laws, and were disobedient to our pastors. My constant business was to feed the flocks. I arose before day to say my prayers in the snow, in the frost, in the rain, and yet I received no damage; nor was I afflicted with slothfulness, for then the spirit of God was warm within me.

"All fiction" says the *Star*. "No such thing" "St. Patrick was a half mythical personage."

Keating, Jocelyn, Fiach, Dr. Lanegan, and a long line of authorities were all wrong, and the mystic haze of doubt hangs over the existence of St. Patrick, who may or may not have existed, according to the *Star* of Montreal, Canada.

O'Donovan, St. Bernard, the "Annals of Inisfallen," the "Annals of Tighernoch," Sir James Ware, the "Old Annals of Trinity College," "The Tripartite Life of St. Patrick" which gives in Irish an accurate account of his life, the story of his converting Munarid, the record of St. Germanus, and Barlose the historian who said that "By persisting in their Druidism, the Britons of Cornwall drew the attention of St. Patrick this way, who, about the year 432, with twenty companions, halted a little on his way to Ireland, at Cornwall, where he is said to have built a monastery,"—all were wrong, "St. Patrick was a half mythical personage." To treat such stuff seriously would be to give the dignity of argument to what is the wildest assertion. But it is becoming in the *Star*. It is in keeping with its history. It goes well with the "ragged countrymen" and the vindication of the "rights" of orangemen. For years this same paper has received the patronage of the Catholics of this city. They have unfortunately contributed towards the building up of a power which was destined to despise them.

### THE VOLUNTEERS.

The tendency of all modern military organization is to facilitate mobilization. The army that can mobilize rapidly and well stands a fair chance of entering upon its campaign with success. Other things being equal it is sure to win. An army that can strike a hard first blow checks the mobilization of its enemy, and gains an immense advantage in prestige. This is not indeed a new theory, but yet no nation has as yet, in these latter years, proved its truth, except Germany. It was not proved in the United States, where the rapid mobilization of 200,000 men on either side at the commencement of the civil war, would have carried North or South to victory in six months. The two armies were allowed to grow, with a twinkle development, and thus it took four years for one side to exhaust the resources of the other. In the present Russo-Turkish war the same mistake has been made. If Russia sent 300,000 men at once, and kept them recruited up to that number, to the Danube, which she could easily have done if she understood the art of rapid mobilization, her eagles would now, in all human probability, be waving from the minarets of Adrianople. The quadrilateral could have been invested, there would have been no siege of Plevna, the Balkans could have been crossed, and Russia would be master of the situation. It will take more than 400,000 men, all told, to do this work now, for Turkey has had time to develop whatever resources she has, and thus present to the world a long and a gallant defence. But when Germany went to war she struck hard from the commencement, and overwhelmed by her numbers, troops that, man to man, she never could have conquered. She placed 400,000 upon the frontier of France, when France could not place half that number, and striking then she paralyzed her enemy, and striking again and again, with still heavier battalions, proved that she understood the art of mobilization, which means victory. If we apply these truths to the defensive organization of this country, what do we find? A Volunteer force without a commissariat, with a numerically weak staff, with no organized army service corps, without ambulances or a medical staff, and the men but miserably prepared to stand either the heat or cold of our Canadian climate. Physically our men are strong enough; no one doubts either their courage or their patriotism; in drill they are, all things considered, fairly efficient; as marksmen there is indeed much to be needed, but of the art of mobiliza-