

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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M. W. KIRWAN—EDITOR AND PROPRIETOR.  
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MONTREAL, WEDNESDAY, JAN. 16.

## CALENDAR—JANUARY, 1878.

WEDNESDAY, 16—St. Marcellus, Pope and Martyr.  
County and City of Dublin proclaimed 1866.  
THURSDAY, 17—St. Anthony, Abbot.  
Battle of the Cowpens, 1781. Bishop Magin died, 1849.  
FRIDAY, 18—Chair of St. Peter at Rome. St. Prisca Virgin and Martyr.  
True bills under the "Algerine Act" found against O'Connell for alleged illegal meetings in Dublin, 1831.  
SATURDAY, 19—St. Canute, Martyr. SS. Marius and Companions Martyrs.  
Repeal banquet to O'Connell and other leading Repealers, at Newcastle, County Limerick 1843  
SUNDAY, 20—SECOND SUNDAY AFTER EPIPHANY.  
FEAST OF THE HOLY NAME OF JESUS.  
Preliminary articles acknowledging American Independence, signed at Versailles, 1783.  
MONDAY, 21—St. Agnes, Virgin and Martyr.  
Proclamation requiring all Catholic clergymen to quit Great Britain and Ireland in forty days, 1623.  
TUESDAY, 22—S.S. Vincent and Anastasius, Martyrs.  
Annals of the Four Masters commenced, 1632.

## THE VOICE OF THE HOLY FATHER.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with a Catholic spirit, and possessed with sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical letter of Pope Pius IX, in 1853.

"Fervent seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and faith, where they prevail, and to propagate them where they are in cold indifference have caused them to be forgotten."—Letter from Pope Pius IX, in 1855.

## THE VOICE OF THE BISHOPS OF QUEBEC.

The Bishops of this Province, in the fourth Council of Quebec, urged the reading of good books and good journals as an antidote against the poisonous books and papers ever at hand. The words of the Holy Council are these:—

"Therefore, that pastors may, more easily and efficaciously, remove their flock from bad and forbidden books, as well as from wicked journals, let them be careful to supply them with good books, nor let them omit to induce such as wish to read journals to subscribe to some paper of sound principles and truly Catholic."

The Holy Father Pius IX said:—"Flood the world with good reading."

To this we have the satisfaction of adding the special encouragement of his Lordship the Bishop of Montreal, and we present it to our readers as credentials which do us too much honour:—

DEAR CAPTAIN KIRWAN,

We hear with pleasure the progress of your project of a Catholic Daily. Confident that in matters of faith and moral, you will ever be submissive to the Pastors of the Church, we encourage you, and do most cordially bless all generous Catholics who contribute to the success of your undertaking.

EDWARD CHARLES,  
Bishop of Montreal.

## THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, THURSDAY EVENING, at 7.30.

M. W. KIRWAN,  
Captain Commanding.

## 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.

## ST. BARTHOLOMEW MASSACRE ASSOCIATION.

We have received a number of letters about our article on the "St. Bartholemew massacre Association." Our object in writing that article was to try and enable Protestants to understand how Catholics regard Orangeism. The cases offer a fair parallel, and we suspect that the Protestants of Canada would rightly and manfully call out "To your Tents O Israel," if the "St. Bartholemew Massacre Association" was unfortunately a fact instead of a dream.

RICHMOND.—The report of the entertainment at Richmond came to late.

## IS THE CATHOLIC CHURCH OPPOSED TO PROGRESS?

The enemies of the Church are fond of saying that Catholicism is opposed to the commercial advancement of any nation that may obey its laws. This charge is as old as the rebellion of Luther, and viewed in its outward aspect, carries with it some substantial confirmation. England has become commercially, the greatest of nations, and it was only since she threw off her allegiance to the Papal See, that she advanced with such giant strides towards greatness. America is her only rival in many of the foremost enterprises of the age, and America is not, subject to the Church, to which fact, say our opponents, may be attributed that "go-a-head" policy which stamps all the undertakings of her people. Spain, Mexico, and this Province of Quebec are on the contrary often cited as evidences to prove the truth of the accusation, and we are told that it is our allegiance to the Church that has withered the chivalry and destroyed the commerce of the land of the Cid: that it is the same fact that has left Mexico the prey of marauders and the land of superstition; and that as like causes produce like results, so do we find in this Province of Quebec, a slothful people, a sluggish legislature, and a clerical absolutism which is destined to land us all in disaster and the country in decay. Macaulay has of late years been, perhaps, one of the foremost propounders of these views, and his well known phrase that Catholic countries have "at best" made but "very slow progress, on the whole a retrogression" has been the index for many a writer who desired to dip his pen in any kind of gall that would, to his mind, prove the decadence of the Catholic faith. No doubt some men hold these views conscientiously, and it may be instructive to enquire how far they are supported by dispassionate investigation. Macaulay indeed confessed that Protestantism had not given "any proof of that expansive power which had been attributed to it," but a recent writer M. Emile de Lavelege, declares that "The peoples of the Papal religion are either dead or dying." Now if both these theories are correct, it follows that Protestantism is not expanding, while Catholicism is dying, and thus Christianity itself is fast disappearing from the face of the earth. No other conclusion can be drawn from the opinions of the eminent writers we have quoted. But is this the case? Is it true that Protestant countries are more prosperous than Catholic countries, and because of the religion they profess? Is it true that Protestantism advances commercial prosperity, political harmony, and social morality? Let us see. Now one of the great differences between Protestantism and Catholicism is, that the one is a worldly, the other is a spiritual religion. The one makes commercial prosperity one of the standards of its greatness, the other makes spiritual humility and obedience to His law, the only characteristic of its existence. No one can deny that Protestantism is a religion for the world, and of the world, worldly. The pursuit of wealth is to Protestantism, not only a laudable, but a necessary acquirement. Wealth indeed is not considered necessary to salvation, but Protestantism does not teach, nor practice, that humility and self-denial which is one of the chief features of the Catholic Church. Wealth does not prove the superiority of any nation's religion, unless indeed we come to admit that Mammon is God, and gold is Mammon. Progress is no test of a religion. If it were so, there were periods in the world's history when Islam was the true faith, for the Mahometans were amongst the most progressive people in the world. Their banners floated over the half of Europe, and the culture and learning of the courts at Bagdad and Grenada would place the Turk at that time at the head and front of civilization, and the Koran as God's own work. But what was true of the Turk in the ninth century is true of the Japanese to-day. Of late years Japan has made more "progress" than any country in the world. Social, political, educational, legal and military reform have been instituted in that country with unprecedented rapidity. The world has never before witnessed such a rapid change from what we called "semi-barbarism" to civilization, as we now witness in Japan. The prejudices of centuries, the customs hallowed by tradition, and almost venerated as a part of religion, have been laid aside, and the mania for European novelties has taken possession of all classes of the community. Japanese are now educated in Europe and "progress" of every description has rushed upon the country with startling rapidity. Yet will anyone argue from this that the Buddhism professed at Yeddo or Yokohama is the true religion, or that we should all fall down and worship at the shrine of Vishnu. Another comparison often drawn is between Ireland and Scotland, and we are told that the advancement of Scottish industry and the sluggishness of Irish enterprise are due to the stout Presbyterianism professed by the one, and the slavish Catholicism adhered to by the other. But here again the analogy fails. England oppressed Ireland, but she never per-

sistently oppressed Scotland. England made it a crime to teach a school in Ireland, but she did nothing of the kind in Scotland. For 180 years it was treason to educate the Irish people, and it is only 50 years since Catholic Emancipation, and only ten since the so-called Irish Church was disestablished. When a nation is oppressed it cannot be prosperous. When Ireland was free—during the years between 1782 and 1800—we have abundant Protestant testimony to prove that "no nation on the face of the habitable globe advanced in commercial prosperity" so much as she did, during so short a time. The Protestants in Ulster were given the cream of the land, while the Catholics were driven to the mountains, or sent "To hell or to Connaught." Here in Canada, in the United States, in Australasia, anywhere where there is a fair field and no favor the Irish Catholic immigrant often rises to affluence and power, and, considering the circumstances under which he came to this country, his present position cannot but be regarded as favorable to his enterprise and to his skill. Quebec, too, is sometimes pitted against Ontario, and we are often told that we are behind in the race of competitive "progress." The analogy is not fair. Ontario is situated more favourably than Quebec. It borders upon the United States, and has an open market in New York all the year round. Its interests are more allied with the United States than are our interests, and it bars our way in commercial relations with the Republic. Its climatic advantages are superior to ours, and, as the "Garden of Canada," it ought to possess commercial advantages which do not fall to the lot of the inhabitants of our more frigid climate. Protection is good for Ontario, it is ruinous to Quebec. Of this fact we have been slow to form an opinion, but of it we are now assured. Then it is questionable if there are not phases of educational progress in which Quebec stands higher than Ontario. Here we have, at least, no godless education. We have given Emma LaJeunesse to the world. We have brought out Ernest Gagnon, Lavallee, Couture, Saucier, Mazurette and Alf. Deseve. In painting we have Le Chevalier Falardeau, a distinguished painter now in Italy, and a native of Quebec. Then we have Hamel and Bourassa, whose paintings are considered the best in America. We are not aware that Ontario can rival these names, and yet we do not boast that it is because they are Catholics that this superiority is due. In the field of literature in Germany at the present day the Catholics hold more than their own. In the Catholic "Centre" of the German Parliament, Germany finds her most brilliant orators—Herr Windthorst, the pearl of Meppen—Peter and Augustin Reichenspergen, the Baron Von Laherlemer-Alost, Canon Monfeyn, and others. In the English House of Commons Mr. A. M. Sullivan and The O'Donoghue are perhaps the most chaste speakers within its walls. It was the valour of Wolfe that won for England "This Canada of ours." It was the piety and hardihood of Champlain which first planted a Catholic colony at Hochelaga, in 1641, and the first man who ever saw the waters of the Mississippi was the great Jesuit missionary, Father Marquette. When Protestantism makes conquest it is usually for worldly ends; when Catholicism makes conquests it is for spiritual consolation. No doubt zealous and good Protestant missionaries go abroad and endure many hardships for the sake of "propagating the gospel." We do not for an instant desire to detract from the good they do. But we speak of Protestantism in its career of conquest, which is commercial more than it is spiritual, and for the world more than for eternity. Spain and Mexico outwardly might be cited as proofs in favour of Catholic sluggishness, but let us enquire into the facts. We freely grant that Mexico and Spain have made but little "progress," while all the world has been moving onward. Stagnation appears to possess the two peoples. This it would be idle to deny, but who can say that the cause can be found in the power of the Church in these countries. If that was so, why did not France and Austria decline? The apathy of commercial enterprise in Spain and Mexico is due to social causes and to internal strife. The Church has nothing to do with it. It does not trouble itself overmuch either with the commercial advancement or the commercial depression of people. It exists to provide for the wants of the body. So long as a people are virtuous and happy the Church is contented. It fights the battle of faith and allows men of the world to fight the battle of "progress." That "progress," when legitimate, the Church never has opposed. It does not indeed advance worldly progress as its special mission, but when that progress is founded upon moral law, and is likely to lead to the salvation of the souls, the church becomes its friend. Wherever the Church is strong morality is safe. Take Ireland as an example. In England in 1873 there were 5.6 illegitimate births to every 100 registered births; in Scotland the most Protestant of the three

kingdoms, it was 9 per cent; in Catholic Ireland only 2.7 per cent. Nay to look deeper still we find that the purely Catholic parts of Ireland are more moral than the parts where Protestantism mostly prevail. The statistics are:

	1867	1868	1869	1870	1871
All Ireland	3.3	3.1	2.9	2.7	2.7
North-East	5.7	5.5	5.3	5.3	5.2
West	1.2	1.3	1.3	1.0	1.0
South-West	2.9	2.1	1.7	1.7	1.7

Thus the purely Catholic part of Ireland, the West—is the most virtuous, and Ulster like Scotland approaches nearer the Protestant standard. As in Ireland so is it France—the purely Catholic parts—the La Vendee, 2.2, for Brittany 1.2. Still more we find the same rule apply to the Catholic parts of Germany, in Westphalia the illegitimate births are 3.5 per 100 in Rhineland 3.3 per hundred while in Protestant Pomerania and Brandenburg it is 10 to 12 per 100. Whatever doubts there may be about the Commercial activity of Catholic countries, there can be no doubt at all about the exalted morality of their people. And that Catholicism is also progressing every day. In England, in New England, and according to Mr. Thomas White of the Montreal Gazette, it is progressing too here in the Province of Quebec. This progress can be made without quarrelling with our Protestant friends. Although we rejoice at the purity of morals in Catholic countries, we do not mean to cast a slur upon our Protestant neighbours. Toleration has ever been a Catholic virtue, and it becomes us all, while vindicating the rights of the Church and glorying in its prosperity, to treat those who differ from us with courteous consideration.

## THE VOLUNTEERS.

In a few weeks we may expect the Annual Report of the Major-General on the state of the Militia. Pending that report it may be instructive to revert to the report of the Major-General for last year, and to notice one or two suggestions it contained. In that report the Major-General warned the country that the "present system," upon which the volunteers are organized, "is not as satisfactory" as he would wish to see it. There are no training schools for officers or men, the system of clothing the men is becoming entangled in its expenditure, and the country companies are not as efficient as the city corps. Let us first consider the question of the country or Independent Companies, which form a large part of the volunteer force. In Canada we find a number of these companies scattered all over the country. They are isolated from that keen competition that takes place in city corps, and they are in many respect deprived of the advantages of the Volunteers, in such places as Quebec, Montreal, and Toronto. They are hurried through a few days' company drill in the year, and no doubt do their work as creditable as it is possible under the circumstances. The Major-General proposed that this system should end, and thought that "it might be prudent also to have a Head-quarter Company in each county, so as to form a nucleus, around which the population could rally in case of alarm and danger." This suggestion we find has received much attention in Volunteer circles. It would make our country corps analogous to the English Militia system, and would, we believe, tend towards its efficiency. But let us here see how the English system is organized. In England the great arms of the service are, the Line, the Militia, and the Volunteers. The Line and the Militia are officered and manned from the same classes of the people. The aristocracy supply the officers, while the labouring classes supply the rank and file. Indeed it is more difficult to get a commission in the Militia than it is to obtain a nomination for an examination in the Regulars. The Militia officers are as a rule, a richer class of men. The officers are generally taken from the old county families. Promotion from the ranks is unknown. Except in the case of Quarter-masters, no promotion from the ranks, in the Militia, is possible. There is thus a broader line between the officers and men than there is in the Line. The Militia supplies both officers and men to the Regular Service, and its formation is in every respect different from the Volunteer system in this country. In England the Militia is trained from 28 to 65 days every year at the Regimental Headquarters. The officers and men are in all respects treated the same as the officers and men of the Line are treated. The men enlist for five years, and desertion is severely punished. No man can leave before the expiration of his time without buying himself out. The sum of money necessary for this is the same as in the Line—£21 or \$105. The Militia is in fact the same as a disbanded Line, that meets for 30 or 60 days drill every year to keep their hand in practice. With the Volunteers, however, it is quite different. The officers and men are recruited from the commercial classes. There is but little social distinction between them. In some corps there is none at all—Jack being

as good as his master. The English volunteer army is a Republican Institution. Unlike the Militia, the Volunteers have no county headquarters. They drill in their own localities as our Volunteers do here. The question then is this—our system of Volunteers in Canada, or if we are to be correct, we should say our "Militia" is organized, drilled, officered, and manned after the plan of the English Volunteers, but the Major-General thinks that we should take up some portion of the English Militia system, and that the combination might result in an efficient number of County Battalions. To affect this he would assemble the Independent Companies at the County Head Quarters once a year for a few days drill. At these Head Quarters the arms would of course be kept during the year. One armoury sergeant ought to be enough to look after the arms. In England the staff of a militia regiment is considerable. There is the Adjutant, the Quartermaster, the Sergeant Major, the Quartermaster-Sergeant, a colour sergeant from each company, and the band, all constituting the permanent staff of the Regiment. In this country all that would be required would be an armoury sergeant, with, perhaps, such help as the resident officers in the immediate locality could give if required. Now the question of expense occurs. At present each Independent Company costs the Government \$10 a year for the care of arms, with a contingent allowance every year of \$40 for drill instruction. This makes a total for six companies of \$480 which sum would more than pay for the necessary expenses at the Battalion Head Quarters. But above all the men would have the advantage of having a few days of battalion drill, and the bringing of them together would inspire them with confidence and develop that esprit de corps so essential to the soldier. Besides the wear and tear on arms, accoutrements, and clothing would be much less at a Battalion Head Quarters than at present. The arms would be better cared for, and the clothing could only be used for legitimate purposes. The officer in command of the Company at Head Quarters could be entrusted with the charge of the stores, and the \$480, with the items saved in the care of arms, &c., would be sufficient to meet all expenses, and, perhaps, give the officer a small remuneration for his services as well. The more frequently large bodies of men are brought together the more certain will the defects of our military system become evident. It is then that the clinks in the armour are seen, and we are satisfied that one of those clinks is to be in the system of Independent Companies without battalion instruction, which is now in existence in Canada.

## WERE THEY REFUSED?

The Volunteer force of this country is not the monopoly of any religious body. No man, and no body of men have a right to exclude from the ranks any eligible recruit because of his religion. Whoever does so acts in violation of the spirit of the law, and tends to the cultivation of a feeling in antagonism with the public peace. That Catholics are to blame because they are not proportionately represented in the ranks we grant. That their Protestant fellow-subjects have primarily had nothing to do with keeping them out we freely admit. The present condition of the force is owing to the want of interest exhibited by the Catholics, and to that alone. But of late our people have shown a desire to enter the Volunteer force. The handsome manner in which Colonel Bond behaved in taking Catholic recruits has done much towards promoting a feeling of good will. We predicted that those recruits would become as good soldiers as any in his battalion, and we have reason to know that Colonel Bond is in every way satisfied with their behaviour. But, if we are to believe reports, all the commanding officers in Montreal are not as liberal as Colonel Bond. The other night five strong able young men presented themselves as recruits at the depot of the Garrison Artillery. At first they were well received. Then they say that suspicious glances were cast at them; then they were asked questions, and ultimately they were sent about their business. We do not guarantee the truth of these statements, but they were made to us by respectable young men, each of whom is prepared to give his name, if necessary. We believe that the Colonel commanding the Garrison Artillery knows nothing of these charges, but it is just as well to make them public, and if they turn out to be correct, then we must fight the question out as well as we can.

## VICTOR EMMANUEL.

Victor Emmanuel is dead, and his mortal remains will be buried to-morrow in the Pantheon. The Pope has ordered requiem Masses to be celebrated for the repose of his soul. The Pope had anticipated the death of the king and had forgiven him. This is like Pius IX. In view of this touching act of Christian charity we shall for the present be silent over the doings of the dead king.