

## The True Witness

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WEDNESDAY, JUNE 10, 1896

## CANADIAN CHURCH HISTORY.

The announcement that the archdiocese of Oregon city is about to celebrate its golden jubilee has an interest for readers of *THE TRUE WITNESS*, not only as Catholics, but as students of history. It may be a surprise to some of our brethren beyond the border to be reminded that Oregon City has a metropolitan rank that takes precedence of St. Louis, of New Orleans, of New York, of all the American archdioceses, in line, except Baltimore. The foundation of Baltimore as a Metropolitan See has peculiar interest for the Irish-Catholic as well as for the Montrealer. The very name, our readers need hardly be told, is Irish, a little Munster town having, in the dispensation of Providence, served as sponsor to the premier metropolis of American Catholicism. Not only so, but the first priest to be consecrated for the oversight of souls in the Church of the United States was the Rev. Charles Carroll, a cadet of the family of the Carrolls of Carrolltown, who played so important a role in the drama of American independence. Nor is the reader of Canadian history likely to forget that it was this same priest who, in the integrity of strong conviction, undertook to plead with the Catholics of Canada on behalf of the cause of Congress. It is vain to ask what would have been the consequence had that mission succeeded. Undoubtedly the situation would be very different from what it is and, for one thing, we should be free from the embarrassment of the school question. The separate school would long since have been a thing of the past in Canada as in the United States. Silent submission; if not reconciliation, would be the rule, after the manner of the order that once reigned in Warsaw. For this and other reasons we are resigned to the failure of Father Carroll's embassy. Nevertheless, we esteem that great Irish churchman none the less, and we are, with reason, proud of him both for his office and his genial self. In 1808 Baltimore was constituted an archdiocese with New York, Boston, Philadelphia and Bardonia as episcopal sees. Thirty-eight years were to pass away before Baltimore's exalted isolation was terminated by the creation of a second metropolis. This metropolis was the archdiocese of Oregon City, for whose golden jubilee preparations are now being made. How a mere Hudson Bay post came to be made the central seat of an archbishop may be succinctly explained. In the first place, it may be recalled that in 1846 the Oregon question was the international problem of the day. The point in dispute was whether the first occupants of the Columbia Valley and the coast were British or American. After a long controversy the matter was settled by a process which our grandfathers used to call "splitting the difference." The sequel of this arrangement was to transfer to the control of the Washington authorities territories which (whoever may have first claimed them) were certainly colonized and evangelized by pioneers and priests who were British subjects.

It must be borne in mind that although the Supreme Pontiff had established no See in the region between the Great Lakes and the Gulf of Mexico until after the American Revolution, the bishopric of Quebec dates from the 17th century,

and until a period still remembered doubtless by some of our readers, its jurisdiction virtually covered the vast extent of territory whose spiritual needs now call for the supervision of seven archbishops. Missionaries had been sent to Red River as early as the year 1818. Twenty years later Bishop Signai gave instructions to the Rev. Modeste Demers, then curé of one of the Red River parishes, to proceed westward across the Rocky Mountains into the Columbia Valley. In 1821 the two rival fur companies, the Hudson's Bay Company and the Nor'wester's, had, after some years of sharp and deadly antagonism, been amalgamated, and under the direction of the Governor, Mr. (afterwards Sir) George Simpson, had established some important posts in the disputed Oregon country. One of the most thriving of the posts was Fort Vancouver, on the Columbian River. Besides Messrs Demers, two brothers, the Rev. Francois N. and the Rev. Augustine M. Blanchet, natives of St. Fierre, in their province were despatched to the distant Pacific mission. In 1845 it was resolved to place the mission in charge of a bishop, and Father F. N. Blanchet was chosen for the dignity and responsibility. It is said that the fearless evangelist, Father De Smet, S.J., had in the first instance been offered the bishopric during his visit to Rome, but that with characteristic modesty he had declined, urging the longer service in that region of Father Blanchet. The bishop-elect had already seen indications which convinced him that a great future was in store for the Oregon country, and on his representation that before very long a single bishop would be insufficient to cope with the difficulties of a comparatively large and scattered Catholic population, Oregon City was erected into an archdiocese, with the Sees of Walla Walla and Vancouver as suffragan to it. In 1850 Walla Walla, of which Father A. M. Blanchet had been made bishop, was changed to Nesqually. After laboring for nearly a quarter century, His Lordship resigned owing to failing health, and being appointed Bishop of Ibad (in part inf.), he returned to the hospital of the Sisters of Providence at Fort Vancouver, and there he lived until his death in 1887. He had been born in 1797, so that he was in his 90th year when he was called to his reward. The archbishop administered his province for thirty-six years. Meanwhile another of the Quebec missionaries, Father Demers, had been made Bishop of Vancouver's Island, and on his death in 1871 was succeeded by Bishop Seghers. In 1878 Bishop Seghers became Archbishop Blane's coadjutor, and in 1880, on His Grace's retirement, succeeded him as archbishop of Oregon City. Our readers have not forgotten the horror inspired everywhere by the news of his murder by an insane attendant during his second visit to Alaska to conclude arrangements for missions in that territory. Not without hesitation His Holiness had accepted Mr. Seghers' offer to return to Vancouver's Island, which had so prospered under his charge, before his transfer to Oregon City. It was from there he had gone to Alaska on his fatal mission. His successor in Oregon City was Dr. William H. Gross, who has been Archbishop for nearly a quarter of the period which entitles that metropolis to jubilee honors. The suffragans of the archdiocese to-day are the dioceses of Nesqually, Boise City and Helena, with the prefecture apostolic of Alaska. The division of the Oregon border land between Great Britain and the United States has left to Canada only the diocese of Vancouver's Island of an ecclesiastical province founded under the auspices of a Canadian bishop, pioneered and christianized by Canadian missionaries, and administered for more than two-thirds of its lifetime by a metropolitan of Canadian birth. In works of reference Dr. Gross is sometimes mentioned as Archbishop of Portland, (Oregon) because his residence is in that city. But this terminology is confusing as well as unauthorized, as there is a Bishop of Portland (Maine) on the Atlantic side of the continent.

## IRISH NATIONAL CONVENTION.

In this issue we publish the programme of the great convention of Irishmen, which will be held in Dublin on the first of September next. Representatives from all parts of the world will meet there, for the purpose of settling, if possible, the difficulties amongst Irish leaders, and furthering concerted action amongst them, for the promotion of the Home Rule cause. The idea of summoning this convention originated with the Right Rev. Archbishop Walsh of Toronto, whose patriotic zeal is well known, and whose sound practical sense, is acknowledged on all sides. No doubt the different centres of Canada, will adopt means to have representatives present on that great occasion. True, the troubles, difficulties and dissensions of the past have disheartened and discouraged many who were zealous in the promotion of the Home Rule cause. That feeling, however, is but temporary. The results of former sacrifices of the people cannot be allowed to perish. Owing to the great efforts made, and the ability displayed for so many years, the question of Home Rule for Ireland took practical

shape, and impressed favorably the vast majority of those who took the trouble to follow the progress of the movement. From the mere nebulous notion under Isaac Butt, Home Rule became a practical issue in imperial politics. England's greatest statesman, of this age, Mr. Gladstone, staked his government upon giving to Ireland the rights to manage her own local affairs. The measure was defeated in the House of Lords, where nearly every good measure that ever was brought forward was subjected to the same treatment in the first instance. When we look at the history of the past, and reflect upon the long struggles that were necessary, in order to secure Catholic emancipation, and for other measures of reform which were finally triumphantly carried, there is no reason to doubt but that before many years shall have elapsed Ireland will have secured her national parliament. For this but one thing is necessary, that is united action amongst the Irish people in Ireland. The exiles of Erin and their descendants in every part of the world have watched the progress of this movement with unabated interest, contributing generously from their means to its achievement. They have witnessed with sorrow the disaster that overtook the cause within the past few years, and to-day they bewail the dissensions that are bringing destruction to Ireland's prospects. They have no desire to impose their views upon the people at home, whom they are willing to assist in the future as they have in the past; all they ask is, that their former sacrifices and those they are now disposed to make and continue making, that the Irish leaders of the old land shall join hands in one supreme brotherly effort to bring about the cherished hope of all. And if the great national convention succeed in bringing about this happy result, the name of Archbishop Walsh will indeed be blessed as the saviour of his fatherland.

## THAT IRISH VOTE.

Some excitement has been caused in British political circles by an article that appeared in the *Methodist Times*, a paper that is edited by the Rev. Hugh Price Hughes. The writer makes the vote of the Irish Nationalists on the Educational bill the basis of a plea for the abandonment of Home Rule and the reunion of the severed wings of the Liberal party. The article dwells on the alleged sacrifices made by the Liberals who followed Mr. Gladstone, when with "suicidal haste," and without consulting Mr. Bright or Mr. Chamberlain, he determined on so great a change as the dissolution of the Union. It also recalls the violence that English Non-conformists did to their feelings as Protestants in turning their backs on their religious kindred in Ireland. But for all these sacrifices what return have the Irish Catholics made? Let their vote on the Cromwell statue and the Educational bill bear witness to their gratitude. The article then argues that it is clearly not Home Rule but Rome Rule that the Irish Nationalists are striving to accomplish and perpetuate.

Now, it is clear, not only to the Catholics who are assailed, but also to any impartial Protestant Liberal, that Mr. Hughes (if he is the author of the article that appeared in his paper) has written most unadvisedly and unfairly. For, in the first place, if Mr. Gladstone's conversion and that of his followers to Home Rule was based upon honest conviction and the determination to rectify a great wrong, why should the conduct of any group of men lead him to forsake their principles? Mr. Hughes has simply insulted every Gladstonian in thus thinking and thus expressing his thought. Regarding the statue to Cromwell, Mr. Hughes, as a Celtic patriot, ought to have searched his own heart before he wrote a word on the subject. Why should Irishmen be asked to stultify themselves by honoring their ruthless enemy, whose deeds have become a proverb for the bitterest malison an Irishman can utter? As for the vote on the Education bill, Sir Frank Lockwood, Q. C., M.P., represented the judgment of fair-minded Liberals when, speaking at York a couple of weeks ago, he gave the Irish members "credit for having supported the measure on conscientious grounds." When it was suggested to him that he should alter his policy in consequence of their attitude, he respectfully declined. He had become a Home Ruler because he believed Home Rule the right and just settlement of the Irish question, and if every Irish member in the House voted against every Liberal measure, that would not alter his convictions or his conduct. Home Rule was a work of justice which every true Liberal had undertaken to accomplish without fee or reward. Sir Frank Lockwood's view, which was applauded by his English hearers, is the only honorable and reasonable view of the subject that the self-respecting patriotic English Home Ruler can subscribe to. Regret at a temporary defection of its allies is natural in any party, but that Irish Catholics will in the end gain more esteem from their Liberal colleagues by proving true, however unpalatable the process might be, to their religious convictions, than if

they had made a bravado of deserting them, is our firm belief. No Protestant, whose good will is worth winning, thinks the more of a Catholic because he proves recreant to his faith.

## NOVEL READING.

*Faciendi plures libros nullus est finis*, wrote the wise man many ages ago. And the wise man of our own day must often make the same reflection as he reads of the vast multitude of publications that issue forth in ever increasing torrent from the modern press. To keep track of even the more remarkable of this endless series of new books is an impossibility. A catalogue of a single great publishing house suggests more than enough reading for the busiest life time. The classification of books has become an art, with many branches and departments. The books constitute a library of dimensions and diversity extraordinary. There are thousands upon thousands of books of which most of us never come to know even the names. Thousands upon thousands of books have sunk into hopeless oblivion, and every day thousands more are born to die and be forgotten. Owing to sheer ignorance on the part of writers not generally deemed ill-informed, a great many so-called new books are repetitions of works already on the shelves of libraries. In science, so great has been the waste of time and energy from this sort of duplication that a vast scheme of bibliography has been projected for the guidance and warning of students and investigators, so that they may devote their time and talents to really needful work. If such a plan could be applied to the restriction of literary productions, it would be no small boon to readers. But mere repetition is not the worst evil of this plethora of books. A good thing one may hear repeated without impatience. In the nature of things we must submit to hear the same thing over and over again from day to day. There are passages by the great masters of verse and prose of which one never wearies, though we prefer to hear them in their original form and not transmuted by passing through inferior minds. But such echoes, even when claiming to be of first instance, are comparatively harmless. Even goody-goody twaddle brings its own antidote and one learns to leave the book that bores gently unopened. But among the books of our time there are far too many that, being bad and often because they are bad, exercise a strange allurements over young readers. This is one of the most serious facts connected with the social life of our day. And what makes it peculiarly hard to deal with is just the practical countlessness of modern books, and especially of works of fiction. For who can undertake to speak with authority of all this endless procession of novels and romances whose movement is so rapid that while we try to contemplate them they are out of sight? The character of a few salient examples we may have learned from press reviews. For there is a fashion in fiction which comes and goes, like fashions in dress or furniture. Some of the books that were pronounced grand successes and were for a season in high demand are now forgotten. There was no vitality in the repute, so suddenly won no one knows how. Some of the books thus forced into a hot-house popularity have not been books that one would like to see his daughter reading; others he would withhold from his son. The most injurious of this class of works of fiction are not, however, those which are obviously bad and which the respectable portion of average society has condemned. Being in the Index, so to speak, of social condemnation, as immoral, they bear a stamp which is, for the ordinary well conducted household, a beacon that warns of danger. Of course there may be cases when that implied prohibition may act on some young minds as one incentive to satisfy their curiosity. But those cases are exceptional. The great danger lies in the class of books as to which there has been no alarm sounded, and there are many such books that are poison-fraught for weak minds.

There is another point of the utmost importance to Catholic parents and others who have charge, directly or indirectly, of the moral training of young people. There are many books that pass muster with non-Catholic readers; though they may contain insidious attacks on cherished beliefs; and such books are all the more spiritually perilous because very often they are written with ability and possess fascinations of style, as well as of character-drawing and plot. The poison may even be the more deadly because it may be imperceptibly absorbed and unconsciously assimilated.

But, granting that all possible dangers of this kind may be guarded against, there is another which is inherent in novel-reading itself, apart from the ethics of the novelist. This danger lies in the growth of the habit of depending on the association of the mind with fictitious scenes and characters and events, as a necessity of daily life and a substitute for a more general and genuine cultivation of the intellectual faculties and the literary judgment and taste. Whoever

has consulted the record of modern literary administration must have observed to what an extraordinary degree the reading of fiction surpasses the use of all other kinds of books. It is impossible not to discern in this anomalous preference on the part of the reading public for works of imagination—mostly without check or counsel as to quality—a grave drawback to the benefit of one of the most vaunted of our modern institutions. But the temptation to make novel-reading a sort of mental drug assails a good many who do not get their books from the public library. Nor is it confined to the young. In offering advice, therefore, it is always well for parents and teachers to back their precepts with example. Fiction of some sort is sure to form part of the reading of us all. Let us, then, make a habit of selecting, so far as our judgment serves us, only the best (and there is no lack of good fiction—Irish fiction included—to choose from), and read even that in moderation. We will thus be able to give, when occasion offers, a word of sound advice to our younger friends.

## THE COST OF A WAR RUMOR.

Some time ago we published, from a contemporary in the United States, some statistics with regard to the cost of a war between England and the United States. The figures were so large as to suggest extravagance. Few people supposed that at home, in our own midst, we should soon have, on the highest authority, the most startling statements, not as to the cost of an actual war, but as to the price of a mere rumor that it might occur. In the annual report of the Bank of Montreal, published in our last issue, it was shown that on the 17th December last trade in all its branches and manufacturing in most of their details were rapidly improving, and that there was a general revival of business. On that day, however, in the language of the report, all was changed by the Venezuelan incident and general disorganization was the result. A drain on the United States treasury ensued, foreign bankers withdrew their money from the U. S. money markets, American securities in the United States and in Europe were thrown on the market, a panic on the Stock Exchange was the result, and money advanced to such high rates as to be almost beyond reach. This great conservative monetary institution declares that it was one of the worst panics of the century, and that in Canada, although few suspected it, ruin apparently stared every one in the face, "and," continues the report, "he would have been a rash man who would have undertaken to value the assets of the banks of the United States and Canada during the first few days of the crisis."

It is not to be wondered at that the three great Cardinals should have joined in their manifesto in favor of a tribunal of arbitration for peace. Many people speak of war and others write about it in a spirit of bravado, without counting the cost. But what would all the material losses amount to compared with the dreadful destruction of human life, bringing sorrow and mourning into so many families? History records only one instance when the Prime Minister of a great country stated that he was going into war with a light heart; that was M. Emile Olivier, addressing the House of Representatives at Paris, on the eve of the last great struggle between the French and Prussians. How his rashness was punished the records of his country are there to testify.

All men animated by the proper spirit will join with the three English-speaking Cardinals in uttering the prayer: "Let us have peace."

## STRIKES IN FRANCE.

In France, d'Office du Travail, which corresponds with the bureau of labor statistics in this country, has just published an interesting account of the strikes that took place in France during the year 1895. The *Reform Sociale*, a journal published in the interests of labor, speaks in the highest terms of the scientific interest that centres in these reports and gives credit to the bureau for its exactness and impartiality, which, by the way, it states, is seldom found in official statistics. It appears that in 1895 there were in all 405 strikes, in which 45,801 strikers were engaged, of whom 35,787 were men, 8,331 women and 1,683 adults. These were employed in 1298 establishments, 35 of which were joint stock companies. The loss of time incurred by the strikes was 617,469 days, which included 61,597 lost by workmen to the number of 5899, who were not implicated in the strikes, but who were forced to quit work through them. Apart from the strikes by the workmen, there were two by employers, butchers and bakers. There were also lockouts, lasting 4 days, brought about by the inspector of labor, who prosecuted the employers for having forced the hands to work beyond the time. In 1894, 391 strikes took place in which 54,676 strikers were engaged, 1,781 establishments closed during what represented 1,062,469 days' work. There was a great improvement in 1895 over the preceding year and the greater number of the strikes were amicably

settled. In fact 1895 has proved the best year for the workingman since 1889. An appeal to the law establishing process of arbitration and conciliation was made in 84 strikes out of 405 last year. The workmen took this initiative 46 times; twice the employers applied and both parties made the option in the other cases. On thirty-four occasions the magistrate took the initiative himself. Twenty-three strikes out of 49 were terminated at once by the conciliatory committee. Under the law of the 27th December, 1892, 29 settlements of disputes took place. On the whole it would appear that in France to-day a better system is being pursued, both by employers and employees.

Strikes are less frequent, and the bureau of statistics holds out the hope that in the near future most of the difficulties between parties will find their solution by means of the conciliation tribunals.

## EDITORIAL NOTES.

Mr. H. D. TETU, city editor of *La Presse*, whose death is announced, was one of the brightest and most popular members of the French Canadian press.

SPEAKING of the late visit of the Prince of Wales to Cliveden, the London scribes smirk and seem to think it unfortunate for Mr. Astor that he should be so notoriously wealthy, and for the Prince of Wales that he should be so notoriously hard up.

Alderman Reynolds, of Quebec, was elected President by acclamation of the A. O. H. at the convention which closed in Montreal on Saturday, and delegate to the National Convention to be held in Detroit July 14, 1896. The selection is a good one and should meet with general approval.

THE woman suffrage cause has not triumphed at Westminster, but waitresses have been substituted for waiters for serving tea on the terrace of the House of Commons. They are all dressed alike in black gowns, white aprons and lace caps, and honorable members seem to like the change.

THE Capital lacrosse team, which visited this city on Saturday last, met with a very severe defeat at the hands of the Shamrocks. The latter played a magnificent game, and even if the famous Quinn was at his post, the result would have been the same. The Shamrocks go to Ottawa on Saturday to play the Capitals again, this time for the league championship.

In this issue we give an extract from an able and patriotic address delivered by Mr. Dillon, M.P., on the subject of the Education Bill, in the British House of Commons. The references made by Mr. Dillon, with regard to the attitude of the Irish Party towards the Catholics of England, are of a noble character, and will receive the hearty approbation of every Catholic worthy of the name.

HAROLD FREDERIC has no love for the Czar or for his despotism. He goes to the length of saying that if it had not been for the presence in Moscow of a host of foreign correspondents little or nothing would ever have been heard by the outside world of the bloodiest disaster of modern times. His statement seems to be borne out by the fact that the Russian papers made only the briefest reference to the tragedy by which nearly 4000 people lost their lives.

APART from Crete, where the situation is increasing in seriousness, and also Russia, where the brightness of the coronation festivities was dimmed by the catastrophe of the stampede for cups, handkerchiefs and sausages, the week's history of Europe is remarkably uneventful. Perhaps the most impressive incident is the retirement of Lord Dufferin from Paris, where he has made wonderfully felicitous speeches, characterized by his usual tact and literary skill.

MR. MACKAY, the standard bearer of the Liberal party in St. Antoine Division, has issued his address to the electors, and refers to the School question in the following terms: On the Manitoba school question I am a supporter of the policy of the Liberal party, a policy which is certain to ensure the settlement of this vexed question by conciliation, as opposed to the policy of coercion as proposed by the Conservative party. I have every confidence in the ability of Mr. Laurier, (with the assistance of his colleague, Sir Oliver Mowat), to settle the question of the Manitoba schools with justice to all concerned.

## A NEW BOOK.

We have received a neat little volume entitled "Guide for Confession and Communion," from Messrs. Benziger Bros., publishers, of New York. It bears the certificate of the censor *biborum*, and the imprimatur of His Grace the Archbishop of New York. The price of the book is 60 cents, and we may say it is a most valuable little guide.