

## The True Witness

AND CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED BYThe True Witness Printing & Publishing Co.  
(LIMITED)255 St. James Street, Montreal, Canada.  
P. O. Box 1138.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communication to the Managing Director, THE TRUE WITNESS &amp; P. O. Box 1138.

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WEDNESDAY, SEPTEMBER 30, 1896

## PLEAS FOR CHRISTIAN UNITY.

We have to thank the Reverend Silliman Blagden, a grand-nephew of a famous man of science, Prof. Benjamin Silliman, senior, founder and long editor of the well-known Journal, for copies of two books, devoted to a single theme, regarded from many points of view and in many moods. Mr. Blagden is, we believe, a clergyman of the Protestant Episcopal Church, though he prefers to consider himself an Evangelist, unattached to any denomination, and to accept as his special mission the advocacy of Christian unity by singing and preaching Jesus Christ, and the mysteries of His death, resurrection, ascension and second coming. In his poems (for these books consist largely of poetry) Mr. Blagden dwells on the redeeming love of Christ. One volume, which is richly and curiously illustrated, contains "Some Sweet Poems and Loving Canticles to the Praise and Glory of the King of Love, even Jesus, our Redeemer, Saviour and God." The other contains "Some Poems and Prose which would exalt the Word of God, the Divinity of Jesus and present a plea for Christian unity." Along with the books Mr. Blagden sends us a copy of the Catholic Mirror, of Baltimore, containing a letter from the Rev. A. M. Rossi, S.J., in acknowledgment of Mr. Blagden's poems, and an accompanying communication, and expressing satisfaction with the sentiments therein contained. "However much we may differ in matters of dogma," writes Father Rossi, "I hope and trust we shall ever be united in the love of Christ and in the tender consideration and affection to one another which should ever prevail between all who profess to follow Him who died upon the cross through His great love for our common humanity." Father Rossi is, it seems, the editor of the paper called the Revista Catolica, published at Las Vegas, New Mexico. The title, which is a Spanish version of the Italian Rivista Cattolica, is a sufficient index to Father Rossi's opinions. Mr. Blagden also pays a tribute to the noble devotion of Father Damien, "who laid down his life for the castaway lepers" of the Hawaiian Islands; Bishop Hannington, a brave young English missionary, who lost his life at the hands of hostile natives in Africa, the Rev. Dr. Leo Rosser, the Rev. Alfred Harding, of Washington, Rev. Dr. Wm. K. Boyle, the late Mr. Spurgeon, Archbishop Benson (Canterbury), Bishop Courtney (Nova Scotia), Rev. De Witt Talmage and others of different Protestant denominations. From this circle the friends of Mr. Blagden (who is not unknown in Montreal) it will be seen that the object of this gentle lover of men is not to promote any fanciful scheme of organic union (which would be out of the question save on one basis), nor yet any vain plan of comprehension, but simply to foster the sentiment of unity among Christians. How strongly Mr. Blagden is on the side of charity may be inferred from his unsparing rebuke of those Protestants who have "sided with that despicable, detestable, un-American and abhorrent 'A.P.A.' as it is called." He seems to take very seriously and even painfully to heart the un-Christian spirit that many of his Protestant brethren have shown towards Catholics, and he advises Protestants to cultivate the acquaintance of the good Catholics who are accessible to them, so as to discover how false and unfounded are the charges that the A.P.A. writers and speakers have brought against them. He speaks in terms of the utmost veneration of His Eminence Cardinal Gibbons, that "good and great man," and of Archbishop Williams, of Boston, one of "the oldest, most faithful, most distinguished ambassadors of Christ." Although such men as these are so placed and known as to require no praise from those to whom they shew their accus-

tomed virtues and graces, it is, nevertheless, pleasant to find a Protestant writer appealing to the better spirit, sound sense and good taste of his fellow-Protestants, and condemning the prejudice, ignorance and vulgarity of those who presume to pronounce judgment on matters and persons that are beyond and above them.

For a mixed community like ours the principles that Mr. Blagden defends as a standard of feeling and demeanor are excellent. No man could long cultivate the virtues of charity, forbearance and consideration towards others, simply as neighbors, fellow-citizens, fellow-countrymen, or, it may be, persons of other nationalities—the interest, of course, varying in the ratio of distance from one's own chosen circle—without at last finding it easier to love than to hate. There is, moreover, quite a large sphere of thought and action in which men meet for discussion, deliberation, co-operation, or antagonism, not necessarily unfriendly (as in politics), into which a man's religion enters only as a force controlling or directing his conduct. Some men will have more of this intercourse than others. The occupations of some men brings them constantly into contact with their fellowmen of every origin, creed and position. They have an opportunity of learning how variously the qualities that tend to make men good, bad or indifferent are distributed, and to what extent education, including religious training and profession, may contribute towards a man's moral make-up, trustworthiness, popularity or the reverse. He will find that some men make poor use of great advantages, disappointing those who depend on them on account of their professions, while others turn out tolerably decent fellows, though brought up without the other's privileges. Human nature is wonderfully varied, and more than poets are born, even if heraldry had no existence. The more one observes and reflects the more one learns to find "good in everything," and black sheep in every pasture-ground. Thus one gets rid of a good deal of prejudice. But seeming contradictions to the rule, that what Catholics deem the highest standard of education must yield the best results, ought never to be made a pretext for indifference. For it is scarcely necessary to say that herein consists the danger of all-round congress-of-religions, sentimental Christianity. There used to be a little text-book called *Selecta Protestantia Historica*, which ought to be a god-send to the *Epiphanius* and church-makers. We do not mean Mr. Blagden, who is rather a symbolist. We mean those who, because they find a good sentiment in the Vesta, the Zenda-Vesta, or in the writings attributed to Confucius or Mencius, or in the Greek or Roman moralists, or the Koran, are tempted to say foolish things. But for the man of sound and settled convictions there is scope for the broadest charity and good-will, for virtually unrestricted reciprocity with all his separated brethren, while cherishing the hope of that promised oneness which will be the final conquest of the Church Militant here on earth.

## ARCHBISHOP WALSH'S NEW MOVEMENT.

A movement that is, we trust, destined to accomplish far-reaching benefit to Ireland, has been to some extent thrown into the shade by events of more comprehensive interest. As the Archbishop of Dublin, His Grace Most Rev. Dr. Walsh, has taken the lead in the matter in question and has also obtained assurances of help and co-operation from the Government, there is fair ground for the hope that it will not be dropped till it has taken practical shape. About ten days before the meeting of the Convention an influential deputation of Catholic prelates, peers and gentlemen, representing the commissioners of National education, waited upon the Lord Lieutenant to urge that steps should be taken for the introduction of manual training in the Irish elementary schools. His Grace the Archbishop explained very clearly what it was that enlightened educational opinion deemed essential to make the national schools more practical than they were at present. There was, His Grace pointed out, a distinction between the manual training which was wanted for all children and the technical instruction which pertained to a special class of institutions. In order to make the difference plain, His Grace gave some illustrations of the needs of the primary schools in the towns and in the country. In the agricultural districts it was of importance that the sons, and even the daughters, of the farmers should obtain some rudimentary instruction which would aid them in the work of life. There were excellent handbooks that furnished easy and yet, in the hands of a good teacher, valuable lessons on the scientific basis of farm work. The nature of different soils and their suitability to different growths; rotation of crops and why it was necessary; the elements of botany and chemistry; the care of animals; meteorology, or weather-lore; the kind of birds and insects that the farmer might regard as his friends and, on the other hand, those that were destructive; the foods raised on the farm, vegetable and animal, and

their relations to each other; faddlers and the silo system; the dairy; bee-keeping, and many other subjects, came under the head of agricultural instruction. In the cities and towns, the practical training would be different, comprising the elements of chemistry, mensuration, the use of the barometer and thermometer; some instruction in electricity, and other subjects coming under the general head of natural philosophy.

But by manual training something more than such information as could be obtained from books would be understood. His Grace mentioned drawing as essential and in most schools this is now taught to some extent. But the training of the hand means a great deal more than the development of the capacity for drawing. The use of the ordinary tools that every one finds occasion to apply now and then to household tasks is taught in many schools at the present day without reference to the future occupation of the child. The kindergarten method comprises the employment of the hands simultaneously with the development of the mental powers. It is surprising to what extent the faculties of invention and adaptation can be trained and directed by a series of graduated lessons, with the aid of simple apparatus. In the same way important truths or facts in what are called the exact sciences are imparted even to young children. When these children grow older, they find comparatively little difficulty in understanding processes which to the wholly untrained youth seem puzzling and irksome. How far manual training at the primary school can be extended in special directions, as, for instance, to acquire the rudiments of certain trades, is a question as to which there is difference of opinion. It would be neither fair nor advantageous to put the common school in rivalry with the technical school. The hand may be made the ready instrument of the brain and acquire a dexterity or handiness that will fit it for any handicraft when the time comes for abandoning the general for the special. That is probably as much as can reasonably be expected.

In replying to the deputation, the Lord Lieutenant agreed with His Grace the Archbishop that the best way to reach a solution of the problem was to appoint a committee of inquiry. It was proposed that an expert on manual training should be chosen a member of the commission, but it was deemed wiser to take the evidence of experts on the subject in all its details. The Board of Commissioners have not, it seems, the power to make the changes desired, nor had they funds sufficient to institute the investigation. The Lord Lieutenant promised that the necessary funds would be provided. As to the committee, he thought nobody could more fruitfully undertake the task of inquiry than the Commissioners themselves. They have accordingly received the necessary authority, and thus what His Excellency pronounced a new movement in a most important branch of education has been auspiciously begun. The result of the inquiry will be awaited with very real interest by all who are directly or indirectly concerned in the intellectual and industrial development of the generation that is now growing up in Ireland. There, as everywhere, the young people of to-day have educational advantages which their forefathers were denied, and from the success that has followed their efforts (as we pointed out some time ago) hitherto, we have no doubt that, when the reform which the Archbishop so earnestly advocated has been effected, they will turn their additional privileges to the best account for themselves, their friends and the country at large. There are no more active brains or nimble fingers than the children of the Irish peasant and artisan. In the professions, Irishmen, since they have had fair play, are in every way the equals of their English and Scotch competitors in the same walks of life. As lawyers, doctors, engineers, in public life, in letters, in the press, as soldiers, as churchmen, we can say without boasting that Irishmen have no reason to hang their heads for shame. If there is a shady character who calls himself Irish, his name is sure to be bruited abroad. The English papers that have been surfeited their readers with Tynan have laid but slight emphasis on the gallant deeds of the Connaught Rangers. Irishmen fight the Queen's battles all over the world, and is it not a son of Erin who commands her armies? In the Empire and beyond, it wherever they have had fair play, they have made a good average, and in Ireland this new movement of which Archbishop Walsh has the direction will secure them the knowledge that is power and send young Ireland into the world to win fresh laurels in every field of honest endeavor.

Mr. JAMES O'KELLY, of Ogdensburg, N.Y., visited our offices last week, during his stay in the city. Mr. O'Kelly was formerly our agent at Norton Creek and St. Remi, P.Q., in which localities he did effective service in promoting the dissemination of Catholic literature, and for his earnest and successful work on behalf of THE TRUE WITNESS we beg to tender the gentleman our sincere thanks

## AWAY WITH IT!

All crusaders were not spotless. It is in the nature of sacred wars to be cruel. The God-sent demolishers of Canaanite idols and idol worshippers were no carpet knights. The zeal of the Christian warriors was also the zeal of men who believed in the Lord of Hosts and in the duty of battling for His cause. In the rough school of those dauntless cross-bearers was matured that chivalry which, when tempered by the Christian virtues, became the gentle teacher of much that makes life gracious and lovely. Chivalry had its day and did its work, but its best lessons remained and were handed down, a precious heirloom, from generation to generation. Even to our own day, the crusading spirit also has come down, though the evidence of its presence may have to be sought or watched or waited for till some fiery shaft out of a seemingly placid sky has pierced the heart of Christendom with resistless conviction. Chivalry, that high ideal of Christian Knighthood—chivalry, yearning for wrongs to redress, and lingering for no second summons to the rescue of the guiltless from the wrong-doer, and the crusading spirit, with its profound faith, its intense devotion, unswerving courage—where are they now it may be asked, when the shrill cry of anguished victims of Moslem hate and lust and ferocity is wounding the air of God's heaven and piercing the hearts of God's saints? Why, if those spiritual faces, once so mighty, are still living powers in the world, is that agonizing cry disregarded while those butchers of Christ's baptized children are suffered to repeat their fiendish crimes with impunity? Sometimes as we read of the warlike rage and terrible deeds of those who in days of yore were chosen from on high to execute justice on the foes of Christ and His Church, we may shudder as we contrast their wholesale methods with the less truculent and wellnigh passionless warfare of to-day. But when we read of the massacre of the Christian Armenians, deliberately planned and carried out, not in one place, but in scores of places, by Turks and Kurds and Circassians, by citizens and villagers and vagrants, by men in uniform and men in rags, by sofas and police, and learn that the atrocities of these miscreants are rather encouraged than checked by authority, if not, as some assert, ordered by the depraved madman who sits on the throne and claims obedience as Caliph, one feels that the Crusaders were, after all, too merciful, and that there are cases when not to slay was more cruel than slaughter. Had the later Crusaders been blessed with discipline, with strategy, with unity of persistent purpose and freedom from the taints of greed and lust that turned their arms against their fellow-Christians, the seed of the Hermit's preaching would have borne its proper harvest, and the nineteenth century would not have witnessed the analogy of a Moslem Empire in the birth-land of religion and civilization.

Twenty years ago Mr. Gladstone, expressing the horror of millions of people at the Bulgarian massacres, called for expulsion of the Turks, bag and baggage, from Europe. Now it is felt that to drive the Turks from Europe is not enough. They must be driven from power, not in Europe only, but in Asia and Africa everywhere. The Berlin Treaty, much as it has been reproached, accomplished at least one great service for mankind in making a repetition of the atrocities of 1876 forever unfavorable in Bulgaria. But the conscience of Christendom asks for something more than to palsify the hand of murderous fanaticism in Europe. As yet that task is not complete—it is, indeed, far from complete, so long as in New Rome, the chosen capital of the first Christian Emperor, whose name it perpetuates, Christians can be sacrificed in open day to murderous Moslem hate. How is such a disgraceful, such an iniquitous anomaly to be brought to an end? There is but one way—to bring Turkish ascendancy to an end and to make its renewal a thing forever impossible. That in the lands swayed by the dynasty of Osman there is no inherent unfriendliness for the life of civilization and for peaceful intercourse between persons of different races and creeds, has been proved by more than one object lesson. Montenegro was the first to cast off the yoke of the Sultans. Then Greece, Roumania and Serbia, after a long and changeful struggle, won virtual independence. The settlement of Bulgaria and Eastern Roumelia on a basis that made progressive autonomy a possibility was the triumph of the Berlin Congress. The two States, severed by the Balkans, were not permitted to unite according to Russia's original plan, but they effected their union by a quiet revolution that has no precedent in modern times. The Berlin limitation was abolished and greater Bulgaria became a *fait accompli*. Two other demonstrations of the possibility of reforming the *et-durant* Turkish provinces, largely peopled by Christians, have been afforded by Austrian rule in Bosnia and Herzegovina and British rule in the island of Cyprus. The two former

provinces, it may be recalled, were the primary centre of the trouble which ended in the Berlin Congress. Since their transfer to the control of a Christian power, there has been no trouble on the ground of race or religion.

The case of Cyprus is of peculiar interest from its relation to the Anglo-Turkish Convention. In spite of Russia's pretensions to be the protector of the Christians of Turkey, the other powers—and England especially—had little faith in her professions. Nor was their distrust without foundation. The persistent policy of the Czars from the years of Peter the Great was that of encroachment, with Constantinople for ultimate goal. Never, perhaps, was that goal nearer than when the Powers assembled at Berlin countermanded the treaty of San Stefano. Lord Beaconsfield knew that the Porte was still nervous on account of its victorious foe, and that British protection against Russian aggression would be eagerly accepted by the Sultan. He therefore concluded the arrangement by which, in return for assured integrity and promised help, Turkey ceded to Great Britain the island of Cyprus. The second clause of the first article of the convention reads as follows: "In return His Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two powers, in the Government and for the protection of the Christians and other subjects of the Porte in these territories; and in order to enable England to make necessary provisions for executing her engagements, His Imperial Majesty the Sultan further consents to assign the island of Cyprus to be occupied and administered by England." It is only fair to Lord Beaconsfield to recall that he did try to perform his part of the convention. He not only established good government in Cyprus, but he also inaugurated a system of military consularships in Asia Minor for the superintendence of the reforms there instituted in every branch of the Turkish administration. These reforms were suggested by Sir Austen Layard, the British ambassador. The elections of 1880 resulted in the defeat of Lord Beaconsfield's Government, and that of Mr. Gladstone, which succeeded, did not prosecute the reforms, whether through apathy, lack of time or want of faith in Turkey's promises. It soon became clear, indeed, that once any immediate danger from Russian aggression was removed, the Sultan gave no more heed to reform. It was both characteristic and ominous that the only Turkish official who co-operated sincerely and successfully with Sir Austen Layard and the consuls was made the victim of a trumped up charge of having murdered the Sultan Abdul Aziz. Thus was he rewarded for his honest efforts to cleanse some part of the Augean stable.

But did Great Britain's responsibility end there? To answer this question from the moral point of view is easy enough. We reply in the negative. But the conditions of the convention give England a controlling power only so long as Turkey thinks fit to consider herself threatened by Russia. Of this fact both those powers are aware. England, through the failure of rival governments to carry out a consistent policy, has lost her old influence at Constantinople. The Sultan, though fearing, coquets with Russia, trusting that England, for her own sake, will defend Turkey's integrity, if threatened. But the question has transcended the limits of statecraft and diplomacy and rival ambitions and entered the province of humanity and justice. What has to be decided is not who is to reign in Constantinople after the Sultan is deposed, but how long this barbarous anachronism of an Ottoman dynasty is to be endured. Christendom, reason, humanity, justice, demand its prompt extinction. There is not a single plea to be raised in its behalf.

## TYNAN A FRAUD.

[The Nation.]

So far as evidences yet published go, it is plain that the plot in which Tynan and his confederates were engaged was known to the police authorities throughout, even down to its minutest details. They permitted the conspirators to go on with their proceedings up to a certain point and then closed their hands upon them. It is asserted that Tynan has been the central figure in this paltry and murderous conspiracy.

The book which Tynan published some time ago, and in which he professed to tell the story of his connection with Irish politics, was one which, in our opinion, casts much light on the true character of the man. In the precious volume in question he deliberately pandered to the worst prejudices of English Toryism and made the most infamous charges against the leaders of the constitutional movement in this country. Naturally enough, the book fell flat and failed of its intended object, but those who have read it will have gained an insight into the character of "Number One" which will induce them to watch with some curiosity the further developments of an extraordinary story. Elsewhere we republish from the New York World, of June 11th, 1894, a full description of Tynan's intercourse with English and Tory agents at the time of the publication of his book. The statements made in the article quoted are of special interest in view of recent developments. It is abundantly evident

that from start to finish every detail of the so-called plot was intimately and completely known to the London police, and that Mr. Anderson, of Scotland Yard, and once of Dublin Castle, knew just as much about it as Tynan did. The whole story is sickening and saddening, but that it has been contrived and brought about through the agency of black and bitter enemies of Ireland we confidently believe.

As matters stand, it is apparent that the people who have the most reason to complain of the performances of Messrs. Tynan, Wallace, Gratz, Bell, Henry and Harris are the unfortunate political prisoners still in jail. If the dynamite plotters had sought to double-lock the doors of their dungeons they could not have gone about their work more efficaciously than they have done. We believe our people everywhere will reprobate the conduct of those whose mad and criminal folly has crushed, perhaps finally, the rising hopes of freedom for the captives.

## MR. SIFTON FOR BRANDON.

THE TREND OF EVENTS IN THE CITY OF LEGISLATIVE HALLS.

MR. CHARLES DEVLIN AND MR. M. J. F. QUINN  
ACHIEVE GREAT SUCCESS DURING THE  
SESSION—THE SCHOOL QUESTION AGAIN—  
OTHER MATTERS OF IMPORTANCE.

(FROM OUR SPECIAL CORRESPONDENT.)

OTTAWA, Sept. 29.—The excitement of the session is dying out and prorogation is within sight.

The Government have demonstrated the fact that there is a good working majority on the Administration benches and we may look for the introduction of several measures of importance at the next session of Parliament.

It is now generally admitted, as exclusively announced in the TRUE WITNESS of September 9th, that Mr. Sifton will run in Brandon and be given the portfolio of Minister of the Interior.

The school question settlement is on lines laid down by Dalton McCarthy, and Mr. Laurier is in no immediate hurry to give its terms to the people.

Although taking its members individually, Mr. Laurier's Cabinet should be a strong one, methinks, at times, there is a lack of unity therein, and that the Premier finds the combination difficult to control.

There are too many Ministers who think that their antecedents justify them in considering themselves as important as the Premier. To use a theatrical phrase, it is an aggregation of stars, and every star aspires to be the sun. Somebody's brilliancy will have to be smothered.

The Minister of Public Works is rushing things in a manner dangerous to the established policy of caution. The Controller of Inland Revenue has been too deeply impressed by Li Hung Chang to suit the members of the Coast, and the Minister of Railways and Canals has in no unmarked terms put himself on record in favor of the spoils system in the Civil Service.

In view of these facts, and despite the astonishing mental and oral acrobatic feats of the Prime Minister, the bottom may soon be knocked out of the aforesaid "policy of caution."

Mr. Chas. R. Devlin is one of the most popular and most sought after members of the House. Without the rank of a Cabinet Minister, few have greater influence at headquarters. At the time of the formation of the present Ministry Mr. Devlin waived his claims, giving way to the Hon. Mr. Scott on account of the latter's long services to the party.

The sacrifice of the member for Wright seems to be appreciated, and should the Liberal party retain the reins of power for any prolonged period his advancement is certain.

In Mr. M. J. F. Quinn, Q.C., St. Ann's division has a representative of which it may well feel proud. Mr. Quinn has won the admiration of both sides of the House and stands high in the esteem of Liberals and Conservatives. This must be quite satisfactory to the eloquent member and to his constituents.

The Conservative party in the House is divided; in fact there are several dissensions amongst its members, and it is understood that a general reorganization will be undertaken during the coming recess.

Unity and unanimity are essential to the success of a party, and to acquire this desired oneness of action and aim, it will become necessary in the reformation of the Opposition that certain disturbing elements be buried out of sight and bearing in the family councils. These elements can be dispensed with without any detriment to the party and to its ultimate benefit.

## RESOLUTIONS OF CONDOLENCE

At a regular meeting of St. Anthony's Branch, No. 50, C.M.B.A., the following resolutions of condolence were passed:—That, having learned with sorrow of the loss of our worthy Brother, Mr. H. J. Kavanagh, has sustained by the death of his brother, Arthur O'Connell, Kavanagh, be it

Resolved: That we take this opportunity of offering to Brother Kavanagh and the members of his family, our sympathy in this their hour of trial, and we pray to Him who does all things for the best, to give them strength and consolation in this their hour of sorrow.

Resolved: That this resolution be enclosed in the minutes of this Branch, and that copies be sent to Brother H. J. Kavanagh and to THE TRUE WITNESS for publication.

How nice it would be if we could think as well of ourselves as we can make of others think of us. It is so easy, by a little favor done here, a little disimulation practiced there, to make nearly everybody pleased with us, and all the time we know in our hearts just how wrong is the estimate in which we are held. I have always thought it must be a relief to the mind of a criminal to be pronounced guilty.—J.M.B.