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WEDNESDAY, OCTOBER 27, 1886

The discovery under the altar of the German Catholic Church at Chicago shows the kind of material the Anarchists are made of. The desecration of the Sanctuary is a fitting link in the chain of infamy, wickedness and violence they have forged.

The fickleness and uncertainty of the public vote is very noticeable. On the occasion of the last election, Chicoutimi and Saguenay, Mr. St. Hilaire faced the same gentleman, Mr. Dumais, and succeeded in defeating him by a majority of only seventy-two.

The Quebec Telegraph argues that whatever may be the outcome of the present political position the question of Irish Catholic representation in the Cabinet must be one of the first subjects considered. It contends that it ought now to be an acknowledged principle that the "Irish Catholic element shall be represented according to their numerical preponderance after the French Canadians over all other elements in the Province, and not according to the number of members which they can return to the support of this or that Ministry."

Wheat is down to 71 cents at Chicago, and the farmers are beginning to look very blue, as the reports of the rapidly decreasing crop in Europe for Western grain are confirmed by experience. The fact of this depression in price is not one likely to be lost sight of by the public, and we are in receipt of the customary enquiries by correspondents as to the reason for there being no substantial change in the price of bread.

Those who are given to indulging in jeremiads over the financial and commercial condition of Canada may find some consolation in making an odious comparison between this country and New South Wales. "The sweet sight of life, ourselves being free," sings the old heathen poet. In New South Wales the Prime Minister, Sir Patrick Jennings, has recently been obliged to make the very disagreeable announcement to the Legislative Assembly that the revenue of the colony has fallen off to so alarming an extent that unless something, at present wholly unknown and unforeseen, occurs, there will be a deficit of not less than two millions of pounds.

of two millions on this comparatively small revenue indicates a very serious commercial depression indeed.

It is a mistake for the press or any portion of it to attempt to put the reciprocity question within the circle of local politics. The matter has been definitely discussed, and the position of this country in relation to the subject is defined in a statute. The rock ahead, as every one knows, lies on the other side of the lines, and in view of the position of the party there, the probabilities of a satisfactory settlement must always be more or less unsatisfactory. This much must be conceded, namely, that no charge of indifference can be laid at our doors. That very interesting book by the Hon. Mr. Mackenzie, in which he has endeavored to collect in a brief space a record of the life and times of the late Hon. George Brown, contains, perhaps, the best description of the difficulties and hindrances which stand in the way of negotiations on the subject. Rumor even went so far as to say Mr. Brown was compelled to pay freely before he was able to accomplish the little he did. But Mr. Brown says that he could not place himself in the position of a mendicant or act in any way beneath the dignity of his country. The result of the negotiations is a matter of history, and they were but a fair sample of the treatment our envoys will always have to meet, more or less, at Washington. It is regrettable; but it is not our fault.

That Ireland should ever have had a church at Rome is certainly an anomaly. French, Germans, Spaniards and English have all their national churches, but St. Patrick has been unrepresented by special dedication. The Irish have worshipped in a building belonging to one of the Orders, and in a certain sense this has been the Irish church. But it is satisfactory to learn that the want is about to be supplied. A project is on foot to erect a noble church in Rome dedicated to St. Patrick, and Archbishop Walsh has just endorsed the proposition, in conjunction with other prelates, and subscribed £100 for the purpose. Archbishop Croke has done the same, and the Holy See has conveyed its approval of the scheme by Cardinal Simoni. It is primarily to the Very Rev. Dr. Glynn the proposition is due. After the expropriation by the Italian Government of the lands of the Augustinian monastery the college received as compensation £16,000 from the Italian Government, and it was decided to devote that sum to a new college. Dr. Glynn, however, decided to do more than this, to erect a handsome national Irish church. This will now be done, and ere long what has so long been lacking will be seen in Rome.

THE POLITICAL OUTLOOK.

It is stated, with the semblance of such authority that we can scarcely doubt, that Mr. Mercier has received the promise of the support of thirty-five members of the newly elected legislature, while he expects the support of others. If this be true, and it would hardly be stated in the manner it has been if it was not true, there can be no doubt that the Government is defeated and cannot carry on the business of the province, and it will doubtless govern itself according to the customary constitutional process. There can be no alternative course. We regret in common with a large portion of the community the defeat of the administration, which has proved a efficient one. It is clear that it has not been defeated for any fault of its own. Had the Ross-Talbot Government stood fairly on its own merit, the recent polling shows that it would have been sustained. But it has suffered owing to the impression which has prevailed that it was not acting sufficiently independently of the Federal authorities, and that its political crimes of its predecessors, which it had not the courage to repudiate. It is to be regretted that circumstances should have so influenced the position, but, in view of present events, the position seems to be such as will bear but one interpretation and one end.

THE REJECTION OF PARNELL'S BILL.

It is amusing to see how admirably revenged, in a certain way, Mr. Parnell has been for the rejection of his bill in the House of Commons. The very principles he embodied in it and which were so decidedly rejected are those which the Government now finds itself compelled to put, as far as practicable, in force to day. The administration has to implore the landlords to be forbearing to make abatement to judge the poor tenantry with leniency, and to take all points into consideration on their behalf. It is true that the great majority of the landlords find themselves compelled to have recourse to the principles of Parnell's bill, whether they like it or not. A legislative scale would have certainly been of more benefit to the landlords than the "compulsion of nothingness" with which they find themselves now face to face. The tenants cannot pay the full pound of flesh, and in seeking to obtain this the landlords have lost the advantages Mr. Parnell proposed to give them. Now, however, the landlords are eagerly rushing to obtain what they can get, and to take just what- ever abatement the tenant chooses to make. The great landlords have suddenly discovered that an abatement in rent is necessary. Lord Lansdowne has "come down" 20 per cent. on judicial rents and 25 per cent. on others, and his example is being followed. Altogether, the landlords are apparently beginning to see that the bill proposed by Mr. Parnell was a very equitable

and just one, and quite in their interests. The protection it proposed to give they have now to do without. The principle of equity embodied in it has to be dispensed with, and the grasping landlord left face to face with his tenants. Evictions and no rent may be satisfaction, but scarcely so great as the landlords would have obtained under the very moderate proposition embodied in the now historic and rejected bill.

BE READY.

There seems good reason for the suspicion that the Federal Government contemplates making a sudden appeal to the constituencies, doubtless in the hope that by finding them unprepared some advantage will follow for their discredited and now unpopular phalanx. It appears that letters have been addressed secretly to the members of the House of Commons supporting the Government, warning them to put their houses in order and be prepared for a sudden announcement of dissolution of Parliament. There can be very little doubt that the result of the elections in Quebec has prompted this course. Whatever hope the Government may have had of retaining its hold on the province was very decidedly shattered by the result of the local election. By means of a sudden rush it may hope to find the province unorganized and in consequence look to obtain an advantage. The idea is not a bad one, and as a strategical movement would very likely not be without some favorable results for the administration if the province be found at the crisis unprepared. But it is the duty of the electors to be forewarned and equally forearmed, and so foil the strategical movement which seems contemplated. Every constituency should be put in a state of electoral organization, and the candidate ready to take the field at a moment's notice. The urgency is pressing and the time short.

THE BENCH AND POLITICS.

Among the cloud of political rumors which hang overhead is one which associates the names of two judges with the premiership. This touches a principle which calls for a speedy and decided expression of opinion from the public. If there is one institution which must occupy a position distinctly outside of the field of politics it is the bench. Francis Bacon has styled justice one of those four great pillars of the State, which, once sagged, surely brings national ruin. And it is not difficult to see that the most fatal results must follow if a general impression prevails that the judiciary are merely politicians in a state of suspension, temporary or otherwise. The standing of the elective judiciary in the United States ought to be a warning to us in this respect. It was a very bad precedent, set for the first time in this country, when a vice-chancellor left the bench to assume the premiership of Ontario. The Dominion Government has acted in a similarly pernicious way in relation to its present Minister of Justice. It is a bad principle, and in practice must weaken the bench in public estimation, and as a body the judiciary would do well to publicly disown any sympathy with "descendants from the bench." In the case of Ontario Mr. Mowat stated that he was in part induced to accept the offer made because of the insufficient pay of the judges. This is a serious point, and no amount of money will be spent or ought to be grudged by the public to secure an upright and independent judiciary. There is also another point which the public would do well to remember. When the province has to go to the bench to find a minister, it is a certain indication of decadence in the ranks of public men. It shows that they have sunk to the level of mere politicians, and are not to be trusted with the reins of power. This a poor compliment to the electorate.

LONDONDERRY.

The victory of "Home Rule" in Londonderry is certainly one of the most notable incidents of the agitation and a remarkable sign of the times. That seat has always been deemed, and with reason, a very stronghold of Toryism, and when it was announced that Mr. McCarthy had been defeated only by a very small majority, it was seen that at least a moral victory of a very sweeping kind had been scored. But the judicial decision on the election trial has proved that it was more than a moral victory for Mr. McCarthy, and that it was further a very immoral defeat for his opponent. For Londonderry to have been saved for the Tories by a majority of three only was something, but when it is learnt that the majority was obtained by means so corrupt that the supposed member has to pay penalties, the moral may be seen at once. Mr. McCarthy will sit for Derry, and the election in North Londonderry will give another seat to the Home Rulers. The moral effect of this singular change, although it may not change to any extent the numerical standing of the House of Commons, ought not to be without influence on those who so persistently oppose the granting of justice to Ireland. Mr. McCarthy is to be congratulated on his remarkable victory.

THE NEW ANTI-CRUSADE.

The only Ontario journal which appears capable of taking an intelligent view of the ecclesiastical situation in this province is the Toronto Globe. It very reasonably calls the attention of its readers to the undoubted and familiar fact that the position of the Church here is one not so readily recalled as the fanatics of the Mail and other Protestant sheets seem to think. It points out that the position of the Church is guaranteed by the Treaty of Paris, the Quebec Act and by the E. N. A. Act of 1867, and that consequently

the standing of the Church can only be altered by the provincial vote, and that alone. When once these points down on the bigoted brains of those who are endeavoring to argue that, because Austria and Italy and France have passed laws pertaining to the ecclesiastical establishments in those countries, therefore the Dominion Parliament would be justified in interfering with the Roman Catholic Church in Quebec, the falsity of their assumption will perhaps be appreciated by them. No substantial grievance, it cannot be too often repeated, arises to any person from the present position of the Church of the province. We say the Church of the Province, because it is so in a double sense. It is so by special legal arrangements that cannot be assailed. It is so by virtue of its strength of 1,170,718 souls, or 86 per cent. of the 1,350,027 people of the province. The few remaining of the population suffer nothing in consequence. They pay as tithes; they have liberty of conscience, and freedom to an extent more than amply demonstrated by the vagaries of the moribund of the Salvation Army people. In fact, it might be argued with some reason that the position of the minority gives it an advantage over their Roman Catholic brethren. It is a hopeful sign that the Protestant religious organs of Ontario have declared against the line of argument, if it can be so called, of the Mail, World, etc. The evil results of the tactics advocated by the "new departers" with reference to the Church are fully appreciated by thoughtful Protestants. They see plainly that the strength of the Church lies in its spiritual power. The change of certain temporal laws could make no change in this, but would rather intensify the evil results which the execution of such theories as those of the Mail and its friends would produce.

THE CHURCHILL SCHEME.

The Irish press has spoken very plainly on the subject of the proposed bill of the Government dealing with local government in Ireland. We say proposed bill because it seems probable, though not authoritatively confirmed, that the report concerning a scheme embracing provincial legislation was founded on fact. As we pointed out at the time the rumor gained currency that the proposition was one which originated with the Marquis of Lorne, and had been favorably considered by those in authority. Mr. Chamberlain and Lord Randolph Churchill appear to have been struck with it, and the statement of the latter recently made at Dartford that "in the next session of Parliament they would have to endeavor to at any rate lay the foundation of the development of a system of popular local government in Ireland," coming almost together with the foreshadowing of the scheme indicated that the newspaper story was near the truth. At the time we said it would not do. Firstly, because the scheme embodied principles unsuited to the necessities of Ireland, being built on the experience of Canada, where the conditions are wholly different. Secondly, because whatever scheme of Home Rule is devised for Ireland none will be acceptable that is merely framed and designed as a species of accommodation or sacrifice to necessity. The Home Rule that Ireland will have must be of a different character to this. The press of Ireland now received shows that our opinions of the case coincide with those held by the leaders of opinion in that country. None of the vehicles of public opinion have anything to say in favor of the suggestion. On the contrary the country will have none of any such disjoined and make-shift proposition. It is, indeed, not very long ago that Mr. T. Healy proposed a measure something akin to the Lorne plan in principle, and it was received with derision by the very people who are now supposed, at least to be advocating a similar one. The Freeman, alluding to the proposition, says: "This Bill, if it ever really takes a tangible shape, will not do. This is our verdict, and we believe we can speak for the country on the point. It will be rejected because it is intended not as an honest and statesmanlike attempt to reform the acknowledged abuses of the existing system of Local Government in Ireland, but as a deliberate plan to split the National organization in the country and minimize the National demand." The friends of Home Rule in Ireland see in the proposition a design rather to retard than to advance the great principle they have at stake, and feel that the concessions tendered are merely the unwilling fruits of compulsion. The concession is at least a surrender on the part of the Tory part of the position of the "no surrender" type they have assumed, and having done so at one point they will have to do so at all. But Ireland will have no compromising measures, and of this Lord R. Churchill & Co. have now been duly notified before their bill has been introduced to Parliament.

THE U. S. LABOR PROBLEM.

The election of Mr. Henry George to the office of Mayor of New York seemed, up to a recent date, by no means an impossible contingency in consequence of the division in the ranks of the democratic party. That division is now at an end, and the prospects seem to be that Mr. Hewitt will be elected. Mr. George, on general grounds, seemed to have made a not unfavorable impression on the citizens of New York, and in the presence of such scandals as those which are reflected in the committal of alderman after alderman to prison there seemed an inclination on the part of the public to take anything new and good, probably on the principle that he could not be worse than what they had. But Mr. George's speeches seem to have changed this and frightened the public. The other day he informed his hearers that he was aiming at the Presidency

and was desirous of using the Mayoralty as a stepping stone. People now begin to remember that Mr. George, in addition to being a municipal candidate, is a noted free trader, and would, if he could, destroy the present tariff in force in the United States. He is also a Socialist who reproduces the visionary schemes of Proudhon and Considerant for the edification of the Americans. Neither of these schemes, on sober thought, seem to commend themselves to the American people, and the citizens of New York being, like Americans in general, an eminently practical people, are beginning to see that the election of Mr. George would be the endorsement of a double principle calculated to prove disastrous to the State. The most curious feature in the case is the endorsement of Mr. George by the Labor of the Union. The desire on the part of the labor interests to remove the inequalities now existing between labor and capital may commend the delusive, but fascinating, theories reproduced by Mr. George to it and blind it to the dangerous consequences which would follow with terrible force his free trade theories in practice. It is true that free trade in the United States, by opening the market to the outer world, would do much to abolish capitalists, inasmuch as it would strike down the cause of overwealth and close or cripple the factories, but this would prove rather a destructive and suicidal way of remedying an evil. So far, however, as the difference existing between the rich and the poor is concerned, Mr. Hewitt seems to hold views better calculated to remedy the inequality than Mr. George, and certainly less of the imaginative order. Ten years ago, after classifying the public in the States into four orders, the very rich, the great middle class, the industrious working class, and the paupers, he said:—

If the first and fourth classes should cease to exist, humanity would not have cause to shed many tears. The problem, that which society finds itself forced to solve in the mode of getting rid of these two extreme classes without revolution and without injustice. The possession of superfluous riches will not stand the test of human justice; and in affirming this I only repeat the conclusions to which the greatest thinkers and the best men who have ever lived have invariably been driven. * * * Already the employers and the employed meet upon the equal ground of open discussion. Already they endeavor to persuade each other to conciliate opposing interests. Failing in this, they arbitrate, and in order that the arbitration may be just the employers produce their books of account and submit their ability to the decision of a fair tribunal, * * * and it is to the everlasting honor of the workingmen that in no single instance have they ever refused to abide by the award. * * * The present owners begin to see that profits are impossible on the existing system, and labor is sufficiently intelligent to understand that it must rely for compensation upon what the business can afford to pay. * * * When those who labor also become interested as owners, it will be easy to adapt the business to the conditions required for steady work. * * * In order that this joint ownership may be brought about it is necessary, first, that the employers shall see that it is to their advantage to encourage the workingmen to become interested directly in the business, and second, that the workingmen shall take the necessary steps to become owners.

THE FISHERIES.

How frequently it happens that serious complications and misconceptions, national as well as social, are caused by want of proper knowledge of subjects in dispute. What heartburnings, what ill-feeling, what diplomatic hitches would have been avoided had Senator Frye's Senate Committee on the fishery question only been appointed a few years earlier. According to a statement recently made by Senator Frye himself, the investigation has established the fact, firstly, that the privilege of buying bait in our ports is of no value whatever. This is certainly an hitherto undiscovered circumstance. According to the controversialists who have of late taken so strong a part in the fishery discussion from the American standpoint, the privilege has been one of the first order. Now, however, the Frye Committee find that the time consumed in running in and out of port is worth more than the bait. The real and only grievance at stake appears as a sentimental one and lies in the "refusal of Canada to recognize the ordinary commercial rights conferred on all American vessels." Then there is another remarkable discovery made by the committee. The American fishermen do not need, it seems, to go to Canadian ports for any purpose save shelter, wood, water and repairs—some rather important points by the way—though they would like to be able to buy supplies occasionally. But the third discovery is the most marvelous of all and shows how lamentably delusive the whole dispute has been from first to last. The inshore fishery, it turns out, is of little value and has been insignificant for years. This is indeed news. The country has supposed all along that the American fisherman have been endeavoring to obtain, by hook or by crook, the right of inshore fishing by fraud or otherwise, a privilege which it seems must have been of no value whatever. No one in any degree acquainted with the fishing ground is not aware that this statement of the Frye committee is in the highest degree absurd. We are further told that "if these points should be all reported to the Senate, as Mr. Frye unofficially puts them, there is little doubt that this body would strongly condemn any proposed diplomacy looking to the reestablishment of reciprocity. The New England fishermen, after the greater part of the season's experience, are satisfied with the present arrangements, except that they want their full rights under the treaty of 1818 without being needlessly annoyed in their exercise. And in addition they want their commercial rights, under touch and touch permits, such as the Senate has already practically held to be due them. In other words, the United States

fishermen want entire free rein in our waters, without giving anything like the same privileges in return. This has always been the case and feeble diplomacy has helped them in their demands. The past season is rather an unfortunate reference. There can be little doubt that the Government has flagrantly failed in its duty in the direction of protecting the fisheries, notwithstanding the great and ostentatious display of fast schooners and cruisers and the seizure of a few little vessels. But this cannot be permitted another season, and if nothing is made public soon concerning the reported negotiations for an equitable settlement of the case, more stringent measures will have to be initiated in view of next year's fishing. The moral of the statements of Mr. Frye is found in the fable of the fox and the grapes. The value to the Eastern States fisheries of our waters is almost incalculable. It may suit fanatics of the Frye type to cry "sour grapes," but the fact remains evident. The barriers have not been kept this year, but they must in future, and the thought of this future is no doubt unpleasant to the Maine fishermen. Some good, it will be seen, has arisen from the nominal enforcement of Canadian rights, but more has yet to be done. The fishery department has been deplorably mismanaged ever since the accession to power of the present ministry.

A REMARKABLE DEPARTURE.

It is to some extent rather amusing to read that Buddhism is just now being extensively cultivated in New York. Next to the statements made in the columns of the Sun, and in other quarters, it seems that coquetry with the tenets of this religion is fashionable in certain circles of the New York. To those who have been trained in the negative types of Christianity, manifested in the chameleon-like imposture of Protestantism, it may be that there appears something attractive in the teaching of Buddhism in a religious sense. The superficial will see in it something akin to ethical teaching to the doctrines of Christianity without the confusion of Protestantism, and therefore rush to the conclusion that the latter has borrowed from the Oriental teachings of four centuries earlier. But the evolutionary process of Buddhism will not be studied; neither will the mass of almost inaccessible literature of the creed, and if it could be would certainly not be understood. The Buddhists themselves do not, and it is a notorious fact that their own literature has been put into their hands by the British conquerors of India. Otherwise it was a dead letter. In recent days no one has been more prominent as an ardent Orientalist than Max Muller. That eminent scholar, however, confessed, no longer ago than in the year 1882, in connection with a conference to compare the supposed coincidences between Christianity and Buddha, that such a discussion was, on general grounds, impossible. "The name of Buddhism," he said, "is applied to religious opinions, not only of the most varying, but of a decidedly opposite character held by people in the highest and lowest stages of civilization, divided into endless sects and founded on two distinct codes of canonical writings. Two Buddhist priests reading Sanskrit with me would hardly recognize the Buddhism now practised in Ceylon as their own religion." This acknowledgement from a great admirer of the Eastern teachings indicates the kind of base on which the modern society Buddhist of New York would have to erect his new spiritual temple. But, in all probability, the new disciples are more familiar with Aristotle's "Light of Asia" than with Vedic literature, and are accordingly misled. We are told that the new temple in New York is one now well attended and that the teaching is, in all respect, austeric, and that few, save the flock, know who attends the teachings. Those who do, are, however, said to be of high position. The following is a specimen of the "teaching" which these persons of high social position have to swallow, taken from the Catechism compiled and published in Boston for their use. Buddhism is the name of a condition or state of mind which is "enlightened as one is who has perfect wisdom." "When this condition is obtained what do we reach?" "Nirvana." "What is Nirvana?" "A condition of total cessation of changes; of perfect rest; of the absence of desire and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana man is being constantly reborn; when he reaches Nirvana he is reborn no more." This is the sum and end of the creed of those who cannot accept the truths of Christianity! Fancy the belief of New York believing that before they reach Nirvana they have to pass, or be reborn, through various transitory processes—cats, snakes, birds, dogs, pigs, or anything of the case may be. See the young lady of fashion at a ball on Fifth Avenue declining the wing of a fowl offered to her lest she should be eating the suffering remnant of some of her ancestors! Yet this is Buddhism as the newest of the many creeds of New York. The lamentable circumstance that Buddhism has obtained a footing among New Yorkers is not without its moral. It shows the innate yearning for some kind of religion, and the shipwreck of faith and hope which result from a rebellion against the faith as guarded and delivered by its sole depository, the Church. The end of the extraordinary variations of Protestantism exhibited in New York and Brooklyn under the form of Becherism, Unitarianism, Universalism, and the half-hundred other types, has been to educate people in such a spiritual condition that they think to find solace in the unbelief, wreathed with gross and heathen superstition known as Buddhism. The result is a sad one, but it conveys its own warning and its own conviction.