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WEDNESDAY, NOVEMBER 4, 1896

A NEEDED LESSON.

A time of year there is always a good deal in the aspect of nature around us to cause serious reflection. The summer has come and gone, the fall is nearly over and winter, with its gifts and negations, is at hand. For the young and healthy and vigorous and fairly well-to-do our Canadian winter is, on the whole, a time of enjoyment. For the delicate of all ages and conditions it is trying, but those who are provided with comfortable homes and have no serious illness, sorrow or trouble, even though they have begun to feel the approaching age, there is, with reasonable care, nothing in our winter more formidable than in the winters of more southern climes. For those who are in good condition the clear, cold sunshiny weather, when the season has fairly set in and the streets and roads are good for all kind of travel, is cheering, bracing and appetizing. Indeed, welcome as is the spring, when all the earth awakes to new life, the summer, when nature lays all her wealth of beauty and bounty at our feet, and autumn, when she satisfies us with fruition for the present and the future, there are few of us who would miss the experience of winter from the year's providential course. For, while the spoils of the harvest contribute to its comfort, it has choice delights of its own, invigorating outdoor sports and exercises, indoor pleasures without number, opportunities for cultivating the mind and the heart, and improving the taste and social privileges prized all the more when Boreas is rough. But, if winter suggests so much that is pleasant to look forward to, it also inspires thoughts of a different order.

In every large city there are many families and countless individuals to whom the approach of winter brings apprehension, anxiety, and, in some cases, despair. How or why this comes to pass it is vain to ask, if we look for an explanation entirely true and entirely satisfactory. *Semper pauperes habetis vobiscum.* These words, first uttered as a reproach to ill-timed parsimony in God's service, seem to have had the force of a prophecy. That they indicate the Divine purpose we cannot believe. God never created men, women and children to starve, and if we have the poor still with us, after so many centuries, it is because there is still room for improvement in the conditions of human society. How far it is the fault of the poor themselves, if, in the depth of a Canadian winter, they are destitute, we do not pause to ask when the urgent cry for help assails our ears. In many cases, doubtless, improvidence, recklessness, indolence, intemperance, may be assigned as among the causes that make paupers of families or individuals. In other cases, misfortune may be a sufficient explanation. A fire breaks out; a factory is burned to the ground; the machinery is rendered useless. Twenty, thirty, fifty, a hundred hands are forced to idleness just as the season begins to be rigorous. Such a case is not conjecture. Disasters of this kind are of frequent occurrence. What becomes of the families thus deprived of their daily bread? When a tragedy crowns the disaster, and a brave fireman, in the discharge of his duty, loses his life, our hearts are touched at the woe that has overtaken his desolate widow and innocent orphans. Their sorrow is great. The familiar footsteps so often waited for will never be heard again. The accustomed hour will come and pass but the

silence will never be broken by that cheery voice. That is suffering enough; the widow and the orphans must never be allowed to endure the pangs of hunger. But of the other tragedy no one hears, save a few neighbors. Days pass, then weeks, then months, in weary idleness. Everything pawnable has left the house and the children are hungrier every day till at last there is nothing to give them and the cold, it is merciless. If it were only summer! The occasional snow-storm becomes a God-send that brings a chance job, and thus the winter drags on, if despair does not cut it short.

Some years ago a long report was published giving object lessons in economy. We don't suppose it reached many of the class the members of which were supposed to benefit by it. And yet there is really no duty imposed on or assumed by the more enlightened members of the community more urgent in its obligation than that of diffusing the principles of thrift and foresight among their less favored fellow-men. At the reception to Hon. M. F. Hackett, the Rev. Father Larocque, of the church of St. Louis de France, gave a lesson on this very subject which, though addressed to not un-informed hearers, illustrates the need of hundreds of the better class of improvident workmen and laborers. There is no lack of institutions, though few that we know of offer such advantages as the C.M.B., which is exceptional even among the most worthy. Every word of commendation that it received from Hon. Mr. Hackett, Mr. Chancellor Finn, Father Larocque and Father Donnelly, the Association merited. The proof of the pudding is in the eating—a fact of which the reverend gentlemen, who have had such opportunities of studying the association and comparing its operations and results with those of other benefit agencies, did not fail to show their appreciation. As testimony to the excellent work that the institution has accomplished the gathering of Monday week was all that could be desired and must have been most gratifying to the clergy, the grand chancellor and the other officers and friends of the association.

What we would respectfully suggest, however, is that the duty of impressing on all wage-earners what they owe to themselves and their families when and while they are employed, so as to be not wholly unprepared in case some casualty or failure or other cause threw them suddenly out of work, is one that ought never to be left out of school. Thrift ought to be taught to boys and girls at school—not in a general way, but with reference to the contingencies of life. And for those grown-up children who are the victims of their own ignorance of every principle of economy there ought to be special instruction suited to their needs. If such practical knowledge were more regularly disseminated among our people and were illustrated and brought home to them until they were taught to save something against the evil day of enforced idleness, sickness, loss or sudden death, our winters would be looked forward to with less anxiety by thousands, with less certainty of having to appeal for help in *forma pauperis* by hundreds. Happily, there are in the church itself organizations, such as the C.M.B.A., which, as Father Larocque made clear, have no equal for the advantages they offer among the regular insurance corporations.

MOVEMENTS OF RACE.

Of the movements of our time, those that are based on common origin, or common speech, or community of belief, or on the combination of two or all of these, have been largely conspicuous and to a considerable extent, successful. The German Empire is the result of aspirations, long, indefinite and vague, and confined to the literary revivalists of the smaller states. Political ambition, statecraft and the longing to humiliate a rival at last achieved what mere sentiment, though not ineffectual in clearing the way, could never have accomplished alone.

Even the Empire of 1870 left German aspirations unsatisfied. On the occasion of the present Kaiser's visit to Vienna in the first year after his accession to the throne, the Germans of Austria prepared to present an address to His Majesty in which they would have hailed him as the head of the German race. Count Taaffe, the Prime Minister at that time (who, as our readers will recall, is an Irish Viscount, with a contingent seat in the House of Lords), saw at once that such a recognition of a foreign sovereign by Francis Joseph's German subjects, would create an awkward sensation and so he refused to sanction an address. His master, doubtless, felt grateful for his courage and tact, but it was said that the younger potentate, who coveted that very distinction, resented Taaffe's interference, and openly showed his disappointment.

It is well known that the Emperor Napoleon III. cherished, until not long before his downfall, the ambition, which he associated with the name and achievements of his illustrious uncle, of being the head of the French race. It is also an historic fact that in 1867 he intrigued to effect by arrangement with Prussia

first, and afterwards with Holland, the establishment of a greater France, by the restoration of the Gothic boundaries of the time of Julius Caesar. The attempt proved unfortunate. Indeed, the Luxembourg affair gave rise to misunderstanding, boasts and threats which augured ill for one or other of the rival states and was the harbinger of the war and of the great changes that ensued.

Some years later broke out the *Italia Irredenta* (unredeemed Italy) movement, the object of which was to complete the unification of the kingdom by insisting on the restoration of Nice, Ticino, Malta, Trieste, Trentino and other districts in which Italian is spoken. The movement, which was at least as justifiable as the occupation of Rome, not to speak of the seizure of Naples, etc., had, of course, to be suppressed out of deference to Austria, in order to make possible the Triple Alliance. France, England and Switzerland also protested against the agitation as a virtual menace.

In Spain and Portugal there has for years been a movement of varying strength for the formation of an Iberian union, in the shape of a monarchy (as once before) or of a republic. This movement, though represented, from time to time, by members of the Cortes in both countries, never became a question of practical politics, and dynastic reasons stand in the way of its success.

In the Scandinavian kingdoms there has always been a strong feeling for their common race, apart from political unions. This feeling has been the means of preserving the language and literature and national traditions of the Scandinavians of Finland—a freedom-loving people who still, notwithstanding some recent modifications, enjoy a large measure of constitutional liberty and independence under the Czar of Russia.

Notwithstanding the estrangement between France and Italy, a number of literary and scientific men of both countries combined some years ago to found a league, of which the organ was named the *Monde Latin*, a well-edited periodical which had Canadian contributors. *Le Monde Latin* was intended to represent, without regard to political divisions, all the Neo-Latin communities of both hemispheres, Spanish, Portuguese and French America, the Iberian Peninsula, France, and Belgium, in so far as it spoke French, and Roumania, were all brought within the sympathies of *Le Monde Latin*. Indeed, its comprehensive spirit did not end at the shores of the Pacific and the Black Sea. The citizens of the Hellenic kingdom and the scattered children of the Hellenic race were also offered and accepted hospitality for their opinions in the pages of *Le Monde Latin*. Such a movement is not without significance. It shows that, in spite of so much that tends to keep apart the descendants of common ancestors and of those who learned their mother tongues from the same strong teachers, there is still in the kinship of language a bond that survives wars and conquests and dynasties.

Of the Latin world thus understood—a world, as has been seen, of no small extent and of no inconsiderable influence—there is one community that has a peculiar interest both from its origin and history and from its isolation from all the other members of the same stock. Strange to say, though situated so far aloof, it still bears a name that is distinctive of the character of the entire group—Roumania. The three larger divisions of the Latin world in Europe are continuous, France forming a centre, with Spain and Portugal across the Pyrenees and Italy beyond the Alps. But Roumania is strangely separated from its racial, or at least linguistic, kindred. It consisted until comparatively recently of two principalities, Wallachia, which lies along the Danube, and Moldavia, situated between the Pruth and Carpathian Mountains. There is also a considerable Roumanian population in Transylvania beyond the Carpathians, in the kingdom of Hungary. The conquest which, after an obstinate struggle, made Dacia a Roman province, colonized by Roman settlers, is vividly recorded on Trajan's Column, in the city of Rome. Many of the newcomers were Italians and most of them spoke the speech of Italy. Towards the close of the third century the Roman garrisons were withdrawn from the region north of the Danube, but the descendants of the veterans and other colonists of Trajan's time had long become naturalized, having taken their wives of the Dacian damsels, and many of them chose to remain. They had retained the use of the Latin tongue, and were destined to hand it down in a modified form to the present day. Other races—Goths, Slavs, etc.—doubtless contributed to the making of Roumania, but the Latin language survived every change, even the adoption of the creed and worship of Eastern Christendom.

We have already indicated some features of the Pan-Slavonic movement. As Russia is the stronghold of Slavonic power, the Pan Slavonic movement was for some years considered a menace to Teutonic and Latin Europe. The alarm proved groundless, and the elevation of a Slav to the head of the Austrian administration shows that, in practice, national allegiance is, where justice

reigns, more powerful than the sentiment of race. It is, indeed, quite possible for the latter to survive, and even to flourish, without impairing the former, as we know from ample experience. In Canada, for instance, we have no lack of examples of loyalty to the British crown, in the service of the Dominion, while the traditions of race are cherished as a precious heirloom.

The Pan-Hibernian Convention is the latest instance of this racial movement to which we would call attention. For literary and scientific ends there have been ever so many efforts to keep alive the sentiment of race in the hearts of Celts all over the world. France, Scotland, Wales, Ireland, have all their publications devoted to their respective branches of the Celtic family of languages and their origins and literatures. There are societies also composed of members of the different divisions of the race. But the Dublin Convention is the first experiment in the formation of an assembly composed of representatives of the most important branch of the race throughout the world for a definite political end. The evidence of the returned Canadian delegates, and especially the Montreal delegates, to its representative value, is most complete and gratifying, and shows that whatever it suffered from those that stood aloof has been compensated for by the heartiness and unity of those who were so happily brought together.

THE SITUATION IN THE STATES.

The event that for several months has been engrossing the thoughts of our neighbors across the frontier has for us a more than ordinary interest. The issues, until some time after the St. Louis Convention, were various. Indeed, in his speech of acceptance, Major McKinley said that they touched every interest in the country. The people looked to the Republican candidate to win back the domestic trade, hitherto so depressed, so that the too long idle working people might be once more employed in gainful occupations. Americans were entitled to American, not European wages. While Major McKinley looked for a restoration of the home market to its former proud rank, he would make it his special aim to re-open the foreign trade on equitable terms for America's surplus agricultural and manufacturing products. What the Republican candidate meant by these words it was not difficult to discover. The "adverse legislation" of the Democratic administration of President Cleveland was to be removed, and protection, supplemented by reciprocity, was to take its place. The economic reforms of the same government had, according to Major McKinley, simply resulted in enforced borrowing to sustain its credit and defray its expenses. No government could honorably or usefully exist without having at command a sufficient income to carry on its functions. Sufficient revenues must, therefore, be provided to enable the government to do its work without increasing the public debt. As a matter of fact, it is insufficient save when replenished by loans is certainly not the normal condition of a prosperous and well-administered commonwealth. It was claimed by the Republican candidate that during the long years of Republican predominance "the gold reserve had been seasonably maintained and the country's currency and credit preserved without depreciation, taint or suspicion." Major McKinley then indulged in a eulogy of his party—the party that had saved the country from disintegration, that had scorned repudiation, that had conducted the war and after the war had resumed specie payments and put the currency on a sound and enduring basis, that had held the country's financial honor as sacred as its flag and locked upon the preservation of that honor as above every party fealty; the party that was needed now, and was, he trusted, to have a sweeping victory in the fall elections.

Major McKinley then referred in strong but general terms to the question that was ere long destined, like Aaron's rod, to swallow up all other issues, till in the eyes of the mass of the population there seemed to be no other problem worthy of their attention. "The money of the United States, and every kind or form of it, whether of paper, silver or gold, must," said Major McKinley, "be as good as the best in the world. It must not only be current at its full face value at home, but it must be counted as par in any and every commercial centre of the globe. . . . The dollar paid to the farmer, the wage-earner and the pensioner must continue equal in purchasing and debt-paying power to the dollar paid to any government creditor."

Now this statement was made calmly, and as the result of deliberate conviction, and after a careful study of the question, by Major McKinley, on an occasion which gave to all his words a peculiar significance, and before there had been any sign of the wild commotion aroused by Mr. W. J. Bryan's speech at the Democratic Convention. Major McKinley could not have chosen his words more happily, if he had foreseen all that has taken place since they were spoken. They have, it seems to us, the ring of honesty, of good sense, of knowledge

based on experience, and are free from an element that should be absent from such a solemn event as the choosing of a ruler over seventy millions of people. It is just for this reason that for us in Canada they should, other things being equal, be accepted as guiding words that merit our confidence. We say this conscientiously and solely with a view to Canada's interests. We are bound to no party in the Dominion, much less in the United States. Still we have our sympathies, and, on the whole, the True Witness's record shows its leanings to have been on the Democratic rather than on the Republican side. So far as the sentiment in Mr. Bryan's speeches is concerned, so far as he espouses the cause of the people, of the toiler and his family, we are with him; but, in so far as his policy is in favor of the American toiler, to the detriment of the Canadian, we are against him. For, as we tried to explain before, it is not international bi-metalism—a coinage of both the precious metals arranged by convention of the commercial nations of the world—that Mr. Bryan advocates. With him it is the West against the East, the United States against the world. According to Mr. Bryan "this nation is able to legislate for its own people on every question, without waiting for the aid or consent of any other nation on earth." Of course, this boast took amazingly. But unfortunately, even the great Republic can not deal with international questions without giving some consideration to the interests and rights and views of the other nations concerned. Advantage has been taken of the statements of European bi-metalists as though they justified Mr. Bryan; but those theorists never dreamed of such a thing as the United States adopting a policy of free silver coinage at an unequal ratio, without regard to them or their fellow-countrymen. Now the whole of Mr. Bryan's much lauded convention speech is made up of just such Chauvinistic defiance of Eastern, Canadian and European sentiments and interests as is implied in the above quotation. From its start to its rather profuse close, where he talks of the gold standard as a crown of thorns (!), there is not a trace of argument or justifying fact. It is, throughout, an appeal to the prejudice of class against class, section against section, the United States against Europe. That Mr. Bryan is convinced that the cause which he champions is a righteous one we do not deny. We have talked with those who have listened entranced to his eloquence and they describe it as virtually irresistible. Even false metaphors and weak logic rolled forth by a sonorous voice, with an air of profound conviction, and combined with touching references to the trials of the honest toiler, cannot fail to captivate an audience that hails him as a deliverer. Besides, he knows that there is enough truth in any account of existing economic conditions, with its glaring inequalities and "multi-millionaires"—however exaggerated—to excite a pretty vigorous protest. But these inequalities will not be removed by introducing anarchy into the currency, from which the so-called working-classes, if they do not lose most, are likely to feel the loss most keenly. Honest and thinking Americans must know that the "multi-millionaire" class of the West is more likely to profit by free silver coinage than the thousands and hundreds of thousands whose pittance risks impairment by being paid in depreciated coin.

At the same time, it is well that those who, forewarned by the utterances of Mr. Bryan and his lieutenants, have given their good wishes to his rival, should not lose their heads altogether. We know by our own experience that party prophecies of the results of rival successes may be received with a liberal allowance of salt. Even if Mr. Bryan should be victorious, there is little fear of an immediate and sweeping catastrophe. Sometimes providence seems to approve of heroic measures for the renewal of great evils. Sometimes from seeming evil, good flows in an amplitude all the more welcome that it is unexpected. The success of the silver men, though judged by their own words, it is, we hold, to be deprecated, may be the first advance to a goal much to be desired—that of a common coinage for all the nations of the world. It is a consummation which, though devoutly to be wished, could not be reached without taking much thought. It is not impossible, however, nor without precedent. The central fact in the world's history is associated with a tax census that implies such an ecumenical coinage. What has been may be again, and such a numismatic uniformity would be well worth striving for. There is another point in Mr. Bryan's favor with us Canadians. From him, rather than from Major McKinley, is the Laurier government likely to obtain concessions in the arrangement of the tariff. If the one offers sound money, which we all want, the other offers free trade, which some of us want (in measure). Such is the situation.

The question of religion in schools is a burning one, not alone in England, but also in Canada and other countries. In Canada the Catholic people are awaiting

with much anxiety the announcement of the basis of settlement said to have been agreed to by Premier Laurier and the representatives of the Greenway Government.

A POLITICAL IMPOSSIBILITY.

One of the most remarkable utterances since the adjournment of the great Irish Race Convention in Dublin was the speech delivered at Toronto by the Rev. Father Ryan, of St. Michael's. The whole speech, like all Father Ryan's utterances, is well worthy of perusal, but the most striking statement made by him was with reference to Mr. Timothy Healy, M.P. To the overwhelming mass of Irishmen the world over it seems Mr. Healy has an opportunity of doing great service to his country by retiring from the political arena. It is hardly likely he will do so, and by persisting in his present course he must cut a very sorry figure in history. The following is the quotation from Father Ryan's speech:—

He had been met by a friend in Dublin who told him to return to Canada without attending the Convention and so save his dignity. He had asked his friend what was the difficulty. He found Mr. Healy was the difficulty so he decided to go and see the difficulty. (Laughter.) He went to see the difficulty in the company of his friend. He met Mr. Healy in his suburban home, met him politically. In speaking of Mr. Healy now he only intended to refer to him as a politician. Intellectually Mr. Healy is a very difficult man to manage. Let them remember that Mr. Healy as a member of Parliament is pledged to sit, vote and act with the Irish party. But he has chosen to constitute himself the critic of that party. In the interview that had taken place Mr. Healy stated three difficulties in the way of Mr. Dillon's leadership. He alleged incapacity, mismanagement of the Parliamentary funds and tyrannical action of the leader in coercing the constituencies. He (Father Ryan) was able to answer Mr. Healy upon the most reliable authority with regard to the alleged difficulties of intellectual incapacity and dishonesty in the management of the Parliamentary funds. (Cheers.) With regard to the last charge, that Mr. Dillon had interfered with the freedom of the voters, he asked for particulars. He thought if that statement were true, seeing there was nothing in the others, that it might be serious. Mr. Healy told him that the tyranny was practised at Castlebar.

"Why," said Father Ryan, "I went down to Castlebar in order to find out what was in that charge. I met the electors of Castlebar, I came face to face, not only with the people, but with the priests as well. And do you know what they told me to a man? They told me that they were prepared to make oath that Mr. Dillon's action was not coercive, but on the contrary that it was in accordance with the decisive wish of the priests and people and that it saved the constituency from having a representative of Irish landlordism as their parliamentary representative (loud cheers). Well, ladies and gentlemen, that completely refuted what Mr. Healy had stated, and that was Mr. Healy's greatest difficulty in the way of Mr. Dillon's leadership (laughter). Therefore, I tell you that Mr. Healy's charge was the very opposite of what he suggested. And now I will tell you what suggests itself. These inequalities will not be removed by introducing anarchy into the currency, from which the so-called working-classes, if they do not lose most, are likely to feel the loss most keenly. Honest and thinking Americans must know that the 'multi-millionaire' class of the West is more likely to profit by free silver coinage than the thousands and hundreds of thousands whose pittance risks impairment by being paid in depreciated coin.

The educational question is one which will consume a good deal of the time of the British Parliament in future, as it is now occupying considerable space in leading Reviews.

Rev. M. L. SHEA, of St. Mary's Church, leaves on Friday night for Tennessee. The increased parochial duties devolving on Father Shea, during Father O'Donnell's visit to Ireland, have necessitated his taking a few weeks' rest. We hope the reverend gentleman will derive much benefit from his visit to the sunny South.

Mr. Gladstone's humanitarian deliverance in Liverpool, regarding the duty of England towards the Armenians in their dire distress, reflects in a striking manner the noble characteristic, of possessing the courage of his convictions, which he manifested early in public life. The lack of this characteristic, in many clever men, even in our own times, and in this country, has prevented them from rising above the level of mediocrity.

In the course of an article on "The Social Mission of the Public Schools," the President of the American College says:—

"The public school is the institution which says that the poor boy, though he may eat coarser food, and wear a shabbier coat, and dwell in a smaller house and work earlier and later and harder than his rich companion, still shall have his eyes trained to behold the same glory in the heavens and the same beauty in the earth; shall have his mind developed to appreciate the same sweetness in music and the same loveliness in art; shall have his heart opened to enjoy the same literary treasures and the same philosophic truths; shall have his soul stirred by the same influences and the same spiritual ideals as the children of his wealthier neighbors."

This is ideal, O, timism and delightful theory.