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WEDNESDAY, DECEMBER 2, 1896

TAXING CHURCH PROPERTY.

We have already expressed surprise that the Catholic members of the Council of this "Catholic city," as a distinguished visitor not long since called it, should have sanctioned the taxation of church property. That the civic finances have, through improvident expenditure, been forced to a stage at which even clear-headed men have to pause in perplexity, if not dismay, is doubtless a situation that justifies unusual methods. There is also a certain innocent air of plausibility in the proposal to "include in the taxable property every piece of land now exempt from taxation, the buildings constructed thereon being excepted."

Hitherto such a policy found favor in this province only with a few extremists, whose advocacy of it was due to religious prejudice quite as much as to any regard for the public interests. There is not one of the Catholic aldermen who have given their consent to the scheme who would have dreamed, a few years ago, of associating his name with it, and that it should now command their concurrence is due rather to their eagerness to tide over a difficulty that they contributed to create than to any deliberate conviction that it is right. He would be a bold Catholic who would defend a method of finance which makes the Church a scapegoat for the thoughtless extravagance of men who forgot the prudence that they owed to their constituents.

It is the merest feint to draw a distinction between the Church's land and the buildings thereon erected. The one is as much the Church's property as the other, and if the one were taxed, how long would it be before logic and prejudice completed the sacrifice? Besides, if aldermen, and Catholic aldermen, can be found to sanction the imposition of taxes on the land on which our churches, convents, hospitals, and other charitable institutions are built, is it very improbable that aldermen, and even Catholic aldermen, will be forthcoming a few years hence to agree to the taxation of every Catholic church, convent, hospital, and other charitable institution in the city.

There are some who would be glad of the pretext, and one pretext, we may be sure, would not be wanting—the city's necessities. For, as His Worship the Mayor has admitted, we know perfectly well that all that could be collected from every parcel of consecrated land in the city would go but a small way towards satisfying the needs of the depleted civic treasury. Our City Fathers have no intention of calling halt to the outlay inaugurated some years ago with insufficient funds to gratify the esthetic aspirations of a few. As to the need of some of the improvements carried out, there will perhaps be a general consensus among our citizens.

They liked to see some of our thoroughfares widened and our streets generally made more convenient and sightly. But it is not just to cast on the citizens at large the blame for the excessive outlays which have caused so much embarrassment. There were proprietors, moreover, who suffered by those improvements, sweeping as they were, because they were left out of the esthetic survey. There are others who may reasonably question the theory of taste which, in an old city like Montreal, dooms all that is old to destruction. With theories, however, for or against, we have nothing to do. What we insist on is that, if the authors of that costly renovation created a precedent which the present Council deem it essential to follow, Catholic opinion, though it may seem to be dormant in some quarters, will not, most

surely sanction the laying of violent hands on the property of the Church either to recoup or provide for a reign of extravagance. Nor could there be a more unreasonable time than the present for making such a proposal.

FRUITS OF GODLESS EDUCATION.

A passage from the Rev. Dr. Parkhurst's Thanksgiving Day sermon in New York might well be pondered over by those who are striving to banish religion from the schools of our province. "Educating a man," the reverend social reformer truly said, "does not change his impulses any more than whetting steel converts it into willow, or sharpening a wolf's teeth makes of him a kitten. Look at the condition of Europe at the present time. Almost every nation is studying its own distinctive interests with a concentration of intensity that is terrific, and every one almost of the great powers would like to get the other by the throat, and we are all imagining that one of these days there will come a grand convulsion that will tear Europe into geographical fluidities. There would be nothing strange in that. That is only the natural outcome of egotism educated to the extreme." Good citizenship and righteous living are the products of an education based upon religion; and they cannot reasonably be expected to spring from a Godless system of public instruction.

BIGOTRY IN NEW YORK.

The New York State Superintendent of Public Instruction has decided what is known as the West Troy school case against the Catholics. The Board of Education of that municipality had leased rooms in the St. Bridget's parochial school building for public school purposes and had permitted the Sisters of St. Joseph, who are duly qualified teachers under the laws of the State, to be employed therein. The leasing of the rooms in question at a nominal sum gave sufficient accommodation to the pupils and saved the district many thousands of dollars. A number of citizens, however, objected to the garb of the Sisters and to "the emblem surmounting the building"—the emblem of Christianity—as being "dangerous object-lessons to susceptible children." They did not define the danger, but hinted that "American ideas" were in some way or other imperilled by these object-lessons. The Superintendent has found that the citizens were right in the ground they took, and has gone so far as to state that "any costume other than that usually worn by men and women generally is inimical to the best educational interests of the locality." Any unusual "usage," he adds, has the same effect. But how the "usage" of having the emblem of Christianity on the top of a school building, and the sight of the garb of a religious sisterhood, which is symbolical of purity, sweetness and charity, could have this disastrous effect, he takes care not to point out. The whole business is a sorry exhibition of anti-Catholic bigotry.

MACHIAVELLI TO BLAME.

A recent critic of the policy of the Porte claims to have discovered the true cause of its characteristic features. By the Porte he understands the Sultan. As the reader is aware, the Gates in eastern cities have always been associated with the administration of justice. In the Holy Scriptures frequent references are made to the Gate as the place of judgment. The gate of the palace at Constantinople, after the capture of the city by Mohammed the Second and his victorious army, soon came to have special significance with the subjects of that conqueror and his successors. The "Babali" or lofty gate had a significance which to the "true believer" was unmistakable, and the French, who were among the first to establish diplomatic relations with the house of Ottoman, translated the Arab words into *Sublime Porte*, which for more than four centuries have been used as an equivalent for the Turkish power. Being a despotism, tempered by assassination, the autocracy thus indicated is inseparable from the person of the Sultan.

His Majesty is the key of the Gate or door, and without a knowledge of his individuality it is impossible to penetrate within the intricacies of a polity for which Christian Europe has no parallel. The dynasty had its beginning nearly two centuries and a half before Constantine fell in defending the city of his namesake and his own—Ottoman coming to the throne in the year 1307. Orhan, Amurath I., Bajazet I., Solyman, Musa, Mohammed I., and Amurath II. followed, the last of these dying in 1451, two years before the occupation of Constantinople by the Turks, under his successor, Mohammed II. From the latter until the accession of Abdul Hamid II, there has never been wanting a prince of the line of Ottoman to aspire to the vacant throne. The Sultans of the present century, after the deposition of Mustapha IV., in the year 1808, comprise no sovereign who did not come under the Victorian period.

For Mahmoud II., who succeeded Mustapha, held the throne until 1839, when, on his death, Abdul Medjid, the Sultan of the Crimean war, the successful rival of the Czar Nicholas I., began his reign. Abdul Aziz, who came to the throne in 1861, will be remembered as the monarch in whose last years the revolution that transformed the Balkan peninsula began, its completion taking place under the present Sultan, his brother Amurath V., or "Murad the Unlucky," having been set aside as feeble-minded. By all expectations the reign of Abdul Hamid II. was to have been a reign of energetic and lasting reforms. It has been rendered infamous by a succession of more or less deliberate massacres of the Armenian subjects of the Sultan by ferocious Kurds, fanatical Turks and soldiers of the Sultan acting on his behalf.

Different judgments have been pronounced on the Sultan by Europeans anxious to deal justly with the Porte while vindicating the cause of the wretched victims. There are still writers on the Continent of Europe who hold that the Sultan is nothing worse than the heir of a deplorable system, and that it is unfair and absurd to charge him with any personal share in the atrocities. Other, of whom Mr. Gladstone is the spokesman, are convinced that Abdul Hamid is not the victim or even the tool of a system, not even the forced accomplice of a conspiracy whose designs he vainly would negate, but the willing and guilty assassin of thousands of Christians whose wholesale removal he deems essential to the firm establishment of his own dynasty on the throne. He is, in fact, the chief fanatic, the chief murderer, the essential traitor of the Turkish Empire. He is the Fouché of an army of spies organized by himself from whose activity and vigilance he learns daily all that is done and said against his way, all that can in any way injuriously affect his plans.

But what are those plans? What is the real incentive of a course so seemingly like that of a madman? What is the true *raison d'être* of a policy so subversive of every principle of humanity, morality, religion, and the end of political stability. For however, by thus getting rid of so many of the foes of his creed and, as he thinks, of his throne, he make hope to establish a sanguinary theocracy, the Sultan must, it is urged, be blind if he supposes that Christendom can be long duped into sanctioning such an enormity once the facts have come to light. This is a natural hypothesis. But the Sultan has had some experience of Christendom and knows its power of pardon and to what extent it has been exercised even in our own days. He once had an ally who reached the throne through blood and Christendom did not question his right. The Sultan deliberately adopted a course, according to this latest interpreter of his acts, because he knows that though some may protest, Christendom at large will obey its rulers and shrink from interfering.

Not only so, but it is from a Christian writer, we are told, that Abdul Hamid has learned how to deal boldly with his subjects and the world, caring only for the success of his schemes, without regard to morality or humanity or public sentiment. In the early years of his reign he fell, we are told, under the influence of a schemer of his own faith, an incarnation of the doctrines of the Old Turk retrograde faction. This man, who died in 1893, and was latterly known as Yousouf Riza Pasha, used, for the purpose of gaining control of Abdul Hamid's mind, a document which he prepared most conscientiously in laborious hours and which was nothing else than a translation into Turkish of "The Prince" of Nicolo Machiavelli. Having seized his occasion for placing the manuscript in his Sovereign's hands, he patiently and confidently awaited the result when it should have had time to ripen in his mind. There, we are informed, the Sultan learned all the arts of intrigue; how to lie seasonably and to beat advantage; how to kill until his throne was cemented with blood; how to rob until he had enough and to spare for his pleasures as well as his business; how to prefer hatred with power to love that, through weakness, might turn to contempt, and other lines of thought and action considered to be Machiavellian.

Mr. Deran Kelekian, who thus gravely assigns the study of "The Prince" as the source of Abdul Hamid's reign of terror, is possibly not aware that the story of Sultans learning despotism from Machiavelli is an old one. It is all but seventy years since Macaulay, in his essay on Machiavelli, in the Edinburgh Review, mentioned the terrible consequences attributed to the translation of the Prince into Turkish among other serious results of the Italian's evil castomies.

EDMUND BURKE CENTENARY.

A movement has been started in Ireland for the purpose of celebrating, in July next year, the centenary of the death of a man whose genius has reflected glory on his native land. It was in July, 1797, that Edmund Burke passed away. Many people think that Burke was merely a great orator and an eloquent writer. But it is as a profound

political philosopher that his name and works will endure in the immortal literature of Ireland. His political works have long been the text-books of the foremost statesmen of the United Kingdom.

ARCHBISHOP FABRE.

It is with regret that we note that His Grace Archbishop Fabre was prevented by ill health from being present at the High Mass of Exposition which inaugurated the devotion of the Forty Hours, in the Cathedral, on Sunday last. We hope that he will speedily recover from his indisposition, and that the archdiocese may for many years to come enjoy the advantages of his wise and fruitful administration.

CRYING "PEACE" WHERE THERE IS NO PEACE.

No thoughtful Catholic can conscientiously say, with any show of reason, that the arrangement recently concluded between the Dominion and the Manitoba Governments does not violate the rights of the Catholics of the Western Provinces. The Manitoba Catholics claimed—and their claims are based upon simple justice—Catholic schools, supported out of the taxes paid by Catholics, controlled by Catholics; Catholic teachers, trained in Catholic training schools as in England; Catholic school-books; Catholic inspectors; and exemption from the payment of taxes for the support of Protestant schools. Until these just demands are satisfied there will continue to be discontent and agitation in that newly-settled Province upon whose peaceful development so much of the future greatness of the Canadian nation depends. Peace and civic virtue and moral progress there cannot be where a considerable portion of the population are suffering from an injustice perpetrated by legal enactment. The deprivation of the Catholics of Manitoba of their schools is unquestionably an abridgement of their liberty, in which they are justified in refusing to acquiesce.

Some Catholic laymen are urging that the "settlement" should be accepted by their co-religionists in the Prairie Province for the sake of "peace." We regard such men as recreants to a cause whose sacredness ought to win from them their most cordial support. But even if peace could be so obtained—and we do not believe that it could—it would be a peace obtained through the sacrifice of right principle, and would, therefore, be purchased at too great a cost.

AN IMPORTANT REPORT.

Some of our readers will be interested to learn that, during the Congress of Factory Inspectors of Canada and the United States, which met in August last in Toronto, laudatory mention was frequently made of the laws and regulations respecting industrial establishments prevalent in this province. The members of the Conference from other provinces and from across the frontier decided, moreover, to recommend the adoption of similar laws and regulations to their respective Governments.

This gratifying statement, which we find in the Report of the late Commissioner of Public Works, who is now Premier of Quebec, is calculated to suggest enquiry as to the provisions of legal enactments so highly commended. In the third appendix to the Report (dated November 2, 1896) we find a mass of valuable information both touching those laws and their enforcements. One of the first facts to which our attention is drawn is that of the appointment of two ladies as inspectresses of industrial establishments and public buildings. This addition to the staff was made for the protection of workwomen and girls employed in such establishments, and the ladies chosen—Mesdames Provencher and King—have received a welcome that testifies to their fitness by character and other qualifications for the functions of the office. The president of the board of inspectors is Mr. Joseph Lessard, and the other officials (besides Mrs. King and Mrs. Provencher) are Messrs. James Mitchell and Louis Guyon, Montreal; Charles T. Coté, Lemoilouneau, Quebec, and Dr. C. R. Jones, of Hatley, County of Stanstead. Dr. W. A. Verge is sanitary inspector, and Mr. François Gendron, of Sorel, is examiner of boiler inspectors. There are fourteen boiler inspectors in Montreal; one at St. Henri, near Montreal; three at Ste. Ceneconde; two at Sorel; one at Lévis; one at Coaticook; two at Quebec; one at Lauzon; one at Rivière-du-Loup, and two, whose duties are divided, between Montreal and Toronto.

The Act respecting Industrial Establishments was assented to January 8, 1894. By industrial establishments are to be understood manufactories, works, workshops, workyards, mills of all kinds and their dependencies. Domestic workshop means an establishment where only the members of the family are employed, under the direction of father, mother, tutor or guardian, provided that it be not dangerous, unhealthy or inconvenient or that the work be not done by steam-boiler or other motor. By work,

understood, the portion of time between midnight on Sunday night and midnight on the following Saturday night. The word child means a boy under fourteen years; young girl, a girl over fourteen and under eighteen; woman, a female, a person of eighteen years and upwards. The most important provisions of the Act have relation to the safety and comfort of those employed in them.

The regulations on this head comprise directions for the location of machinery, apparatus, gearing tools and engines, so as to afford all possible security; for the workshops or rooms being kept clean and amply lighted; for the supply of sufficient means for the expulsion of vapors, gases, reeks and smokes, fuel dust and other materials that contaminate the air and make it unhealthy to breathe. In dangerous establishments male employes must not be under sixteen years, nor female employes under eighteen, and the inspector can insist on proof of age or the written opinion of a physician as to the person's fitness for the work being produced by the employer. Save under circumstances specified (accident to machinery and stoppage of work, etc.), the day is not to exceed ten hours or the week sixty hours, nor to begin before six or end after nine o'clock. Employers must keep up communication with the inspectors, giving them reports at stated times and on exceptional occasions (such as accidents, fatal or otherwise), and must withhold no necessary information provided by the act to be given to these officers. A register must be kept of all women, children and young girls employed, and inspectors must have every means possible to enable them to examine the factories, etc., thoroughly. Inspectors must be furnished yearly by every employer or head of a manufacturing establishment a certificate of health from a duly appointed health officer, in proof that his establishment fulfils all the conditions as to salubrity and hygiene that the law requires. He must also furnish a certificate from the inspector of boilers and other motors as well as of steam pipes. The inspectors of boilers must be qualified by having a certificate from the examiners already mentioned. Boilers must in their construction satisfy the requirements of security.

An important section of the Act sets forth the duties of owners of property on which industrial establishments are built. They, with the tenant and occupant of the property, are jointly and severally responsible for the construction and repair of fire-escapes, as well as for the changes made in such establishments. The fire-escapes, as well as the changes made to them, must be of such dimensions and form as will secure the inspector's sanction.

As to the sanitary condition of such establishments, they are under the control of the Provincial Board of Health. Under the direction of the same Board, duly appointed sanitary physicians will have authority to supervise the sanitary regulations concerning industrial establishments. The powers of all these officers and the assistance that they may claim, if necessary, in the discharge of their duty, the penalties for resisting them or withholding documents legally demanded, or for neglect of the regulations, the jurisdiction of courts, and the course of procedure, constitute the remaining sections of the Act. Additional special regulations, in conformity with the Act, approved on the 31st of October last, give important details as to installation and maintenance, working-places outside of buildings—excavations, privies, hoists, &c.—the interior of buildings, including staircases, light, hoists, lifts, elevators, and especially dangerous spots or objects—openings, traps, vats, tanks of corrosive or heated liquids, etc.—stationary boilers, safety valves, steam and water gauges, for malities of boiler inspection, age and qualifications of inspectors; form of certificate of boiler inspection; stokers, engineers; machine tools, wood-working machinery, oiling, cleaning and repairs; precautions against fire, sanitary measures and care of injured until the arrival of a physician.

The precautions against fire or panic are of universal pertinence and ought to be studied thoroughly by all who are concerned in increasing the security of human life. That they give inspectors powers to which some proprietors may object must not be considered sound reason for condemning them. The conclusion of not a few, in view of fires and panics that have resulted in grievous loss of life, is that sometimes the inspector has not had or has not exercised sufficient authority.

Certainly if these precautions are faithfully observed by the vigilant inspectors and humane and public spirited employers, the loss of life must be diminished both by lessening the risk of fire and making it, when inevitable, less fatal. Scarcely less important are the sanitary measures and the directions for the treatment of injured persons—whether the injuries be cuts, fractures, burns, sprains or fainting. The new Board of Health by-laws relating to the sanitary condition of industrial establishments and the new

regulations respecting public buildings are alike thorough. The reports of inspectors—Mr. Lessard, chairman of the Board, Mr. L. Guyon, Mr. James Mitchell, Mr. C. F. Cote and Dr. Jones show that inspection was regularly made, but that in some cases resistance was made to the improvements suggested. Mr. Lessard complains that difficulties were mainly raised by institutions in charge of the school commissioners. He finds that as a rule day schools are badly built, planned and divided and without means of escape. He recommends, first, iron ladders and stairs and next automatic extinguishers. Warehouses, wholesale stores, railway offices and general retail stores are all largely defective in case of danger by fire and should, he thinks, be brought under the law. Churches also—galleries especially—are sources of danger. Butter and cheese factories ought also to be brought under the law's operation. He sets forth a classified list of desiderata. In the western division—of which the western half of Montreal is the most important portion—1084 visits were paid by Mr. Guon—911 in city and suburbs, 173 in the country.

In the Eastern Division; Mr. Mitchell reports 46 accidents—four of which ended fatally. Of the 46, 25 were to men, 16 to boys and 5 to girls. At his request, 8 outside iron fire-escapes were put and two brick towers with iron stairways were built. In many buildings in Montreal used as factories work is not carried on above the second story, so that, in Mr. Mitchell's opinion, the danger through lack of means of escape from third and higher flats is less than many suppose. It would be a pity, however, if such a consideration led to any relaxation of precautions. Mr. Cote, inspector for the Quebec division, also calls attention to the risks from various causes—defects of plan of construction or lack of proper staircases—in several Churches. He had to take legal proceedings against the proprietor of a theatre for neglect to provide fire extinguishing appliances. He regrets that, in spite of all his efforts, the number of accidents is unfortunately considerable. The tabulated statement exhibits four deaths—three from circular saws, in one case the fatality being charged to neglect. Among the other injuries we find both legs broken; right hand cut off; foot crushed; four fingers cut off; thumb cut off; leg crushed; leg and arm broken. These were the worst cases. The casualties numbered in all 24. The fourth death was caused by a jet of acetylene gas, highly compressed, which drove the orbit into the substance of the brain. Dr. Jones' report of the Eastern Townships division is very satisfactory. His suggestions were cheerfully complied with."

The latest report of the City Treasurer shows that, while the Catholic churches in the city are valued at \$3,080,900, the Protestant churches are valued at \$2,190,500, or 41 per cent of the total value of the churches, while Protestants form only about 25 per cent of the population. In the matter of clergymen's residences the Protestant parsonages are valued at 60 per cent of the total.

ST. MARY'S PARISH.

Rev. Father Kelly's Eloquent Discourse—Forty Hours' Devotion to Begin on Saturday—The Anniversary of the Children of Mary.

On Sunday last, at Grand Mass, Rev. Father Kelly, of Cote des Neiges College, occupied the pulpit of St. Mary's. He took for his theme the Gospel of the day: St. Luke, 21st chapter, 27th verse, on General Judgment. The rev. gentleman treated the subject in a very clear and impressive manner, drawing salutory and pious inspiration from every point. He pictured Time and Eternity in an effective way and appealed to the sinner in forcible terms to take advantage of the former ere it was too late.

The Forty Hours' Devotion will begin in St. Mary's Church on Saturday, December 5th.

The Children of Mary will celebrate the anniversary of their foundation on the 8th, the feast of the Immaculate Conception. Many new members are expected to be added to the Society on that occasion.

St. Ann's School Roll of Honor for November.

- FIRST CLASS.—J. Phelan, Jos. O'Dowd, A. O'Leary, B. Healy, J. Nolan, E. Kennedy, H. Connolly, J. Kiely. SECOND CLASS.—J. Stafford, J. Miles, J. King, T. Higgins, A. Norval, J. Walsh. THIRD CLASS.—W. Hammill, M. McMahon, T. Mahoney, J. Trainor, H. Manning, J. Driscoll, M. Foley, J. Mullins, P. Morgan, E. Cassidy. FOURTH CLASS.—R. Lennon, L. Kavanagh, J. Callaghan, A. Brabant, W. Kennedy, F. Frappier, A. Denis, J. Gilligan, J. Corcoran. FIFTH CLASS.—J. Bonoit, E. Carfan, F. Carroll, J. Scullion, H. Thompson, C. Thibeault, M. Raftus, W. Madigan, J. McGuire, J. Shields, J. O'Brien, F. Hammill, J. O'Toole, J. Meehan. SIXTH CLASS.—H. Weyer, J. Gallery, F. Coghrove, E. Murphy, J. Manning, J. Sullivan, J. O'Donnell, E. Lallemand, E. Tobin. SEVENTH CLASS.—W. Moss, P. Collins, J. Lyons, M. Fallon, D. McKeown, J. McCarthy, M. Kennedy, J. Cherry.

Over 10,000 Irish people settle in England every year.