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WEDNESDAY OCTOBER 6, 1897

OFFICIAL.

The following letter was read by Rev. Father Quinlan at High Mass, on Sunday last, at St. Patrick's Church.

MONTREAL, October 2nd, 1897.

REV. AND DEAR FATHER:—As I have noticed from reports in the newspapers that what I said in St. Patrick's on Sunday last, in reference to a Catholic paper, was somewhat misunderstood, I wish you would explain to your people that what I then said on that subject was meant entirely for the TRUE WITNESS. In fact I did not advise the founding of a new paper, but the joining of efforts to make more powerful the organ which exists. The true Catholic spirit which for some years past has animated that journal, and the self-sacrificing devotedness of the gentlemen who have conducted it, since it came under the present management, make it deserving of the united support of all who have Catholic interests at heart.

If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work, as well as that of the Catholic High School, of which I also spoke last Sunday, and which I deem so necessary for the spiritual welfare of our children.

Believe me to be Rev. and dear Father, Yours very truly,
PAUL, Archbishop of Montreal.
Rev. J. QUINLAN, S. S.,
St. Patrick's Church, City.

A "TRUE WITNESS" BUILDING.

A meeting of the representatives of the various Irish National, Benevolent and English-speaking Catholic organizations of Montreal will be held to-morrow evening at St. Patrick's Hall, Alexander street, for the purpose of considering the project of erecting a permanent home for THE TRUE WITNESS, and a public reading room for the English speaking Catholics of this city. There is a very enthusiastic spirit at present existing in the ranks of the members of our Catholic associations to carry out such an undertaking, and it is expected that some steps will be taken at this meeting with this end in view. Rev. Father Quinlan, pastor of St. Patrick's, will preside at the meeting. The hour is 7.30 o'clock.

IRISH CATHOLIC PRISON OFFICIALS

There have already been some changes in the Kingston Penitentiary and in the sister institution at St. Vincent de Paul. One of the latest in the latter is the removal of the Deputy-Warden, Mr. McCarthy. No special reason is given for his superannuation, except that he is too old for his duties, although, in point of fact, he is more efficient than some of those he has left behind. Be that as it may, Mr. McCarthy is an Irish Catholic, and it is but justice to expect that one of that nationality should fill the vacant position. It is said that one of High Constable Bissonnette's men is after it, but we are of the opinion that his office should not be made a graduating class for penitentiary officials. The present Acting-Warden, Constant, was one of Mr. Bissonnette's underlings, and forcing another in looks too much like a family compact. Those of our country who have influence with the Government should see that our rights are conserved.

There is already a great deal of talk about the methods adopted in Kingston, and the

way Catholic officials and guards have fallen there before the Orange and Sons of England axes. We look to Hon. Mr. Fitzpatrick to see that in Quebec in any case this kind of thing is not repeated.

CHANGES AT ST. ANN'S CHURCH.

The sorrow of the people of St. Ann's in losing the Rev. Father Schelfault, C.S.S.R., who for the past four years has proved himself their faithful pastor, is not unmixed with consolation in that they have had restored to them the Rev. Father Catulle, C.S.S.R., whose patient labor and loving kindness had done so much for the parish. In being deprived of Father Schelfault St. Ann's suffers a loss which it feels keenly. His amiable and cheerful disposition and his eloquent discourses made him popular with his large flock, and in and out of season it had ever his undivided attention and devotion.

St. Ann's is happy in the possession of pastor and priests whose sole aim is to discharge their sacred duties in behalf of the people over whom they hold spiritual sway.

THE YELLOW JOURNALIST AND THE YELLOW JOURNAL.

We have had the yellow dog, the yellow cat, and now we have the yellow journalist and his child the yellow journal. The two former are the results of accidents of nature, the last is a work of the devil engineered to spread all the lowest vices broadcast through the land. No respectable Catholic, no sincere father of a family, no one who has any respect for the future of his children, should allow these pestiferous emanations of besotted human brains enter his home. They are not only of the world, worldly, but of Satan, satanically. Puerile stories, immoral pictures, and records of events which never ought to find their way into print, form the sum and subject of matter in their columns. It is not matter, it is filth, and as such ought not to be tolerated in any decent community. If the Government of Canada did its duty, it would refuse admission through the mails to these disgraceful examples of latter day journalism. There are any number of respectable newspapers both in Canada and the United States which, while chronicling the daily events of the world, make safe and proper reading for young and old.

Some of our exchangers seem to think that Catholics mainly support these sheets. Speaking for Canadian Catholics in general, and Montreal Catholics in particular, we give the statement an emphatic denial. One has only to keep his eyes open where these papers are for sale to find out what class of citizens buy them. It is not the Irish or French Catholic, but the business men, who look as eagerly for these journals as if they were the latest market reports.

THE "HERALD'S" CHARITY.

The Montreal Herald has of late been controlled by western ideas and methods, and under its new management never ceases to inculcate its theories on that portion of the public which are its readers. Its latest d liverance is on the subject of public charities and how they ought to be dispensed. In the first place the fact is forced upon the reader that the writer in discussing the question does so in a peculiarly matter of fact, if not cold blooded style. It is evident that the writer has either never heard, or, if he has, has never studied, the words, "the quality of mercy is not strained." Reading the article gives us the impression that the Herald writer would like to put charity in a strainer and let him do the straining. His sensitive nerves are shocked at seeing so many beggars on the streets, and mildly censures the people who listen to their prayers. Out door relief he considers a blunder, or to quote his own words:

"As to out-of-door relief to families, the merest novice will know that it is a blunder to give food, clothes and fuel to an applicant simply because he says he is destitute."

Then he tells us what to do. Investigate, call at the home of the unfortunate, etc., etc. It is ridiculous. Western people seem to think that we are behind the times, that our charitable people and our charitable organizations have been asleep and do not know how to attend to their business. Have all the cripples placed in a home, he says, and establish a city relief bureau in charge of the Sanitary police, and all these suggestions are humbly laid at the feet of the revisors of the City Charter.

Not one reference to the great work performed by the religious organizations in behalf of charity. We are not surprised. The Herald is an exponent of the secular idea, not alone in matters of charity, but also in regard to our schools.

TALKING about the City Charter and its proposed revision, there is one subject that should attract attention, and that is a closer supervision of the local theatre, and a stricter censorship on the plays presented. It is an open secret that at one place of entertainment scenes

were presented on the stage which brought the blush of shame even to the most hardened. And young girls and boys scarcely in their teens were allowed to witness them and in fact formed the larger part of the audience. Where such degrading spectacles are allowed to come and go, it is impossible to protect youth. Let the revisors see to this.

"To make hoodlum difficult" is the title of an editorial in the Herald, discussing the City Charter. The first proposition laid down by the writer is that our present system of municipal government is not satisfactory in that twenty-six aldermen have the control of expenditure larger than the total annual expenditure of the Province. The aldermen are not to be trusted, saith the Herald. It is the same old story. Toronto has a commission, and, therefore, so must Montreal. The western municipal commission may be doing good work, but if it is we have not heard of it. Before Montreal adopts the commission idea, it would be well to see whether it works well in its sister city.

If there is anything an editor contrarily inclined delights in is erecting a man of straw for the purpose of knocking him down, and this is what the writer in the Quebec Daily Telegraph, on the subject of "The Ship Fever Immigrants," has been doing. In a recent article he criticizes the TRUE WITNESS for suggesting that the Irish people of Quebec raise a few thousand dollars for the purpose of erecting a fitting monument. It was decidedly far from our thoughts when the above words were penned to expect for a moment that the full burden of such an enterprise should fall on the shoulder of our co-religionists of Quebec, although, despite the carping of the Daily Telegraph, we believe that there are any number of true-hearted sons of Erin in the citadel city who are ready to do more than their share in this pious work.

The Liberals have gained a great victory in Wales. In the East Division of Denbighshire, Mr. Samuel Moss, the party's candidate, defeated Mr. George T. Kenyon, the Conservative, by a majority of 2,327. Mr. Moss, in his nomination speech, said he placed implicit faith in a "union of hearts cemented by proper concessions to the reasonable demands of either Welsh, or Irish, or Scotch Nationalists, as expressed by their lawfully constituted representatives."

PROFESSOR Coleman, at the recent big convention of scientists in the Capital of Ontario, read an address on "Glacial and Inter-glacial Deposits in Toronto." It is to be hoped, for the knowledge of posterity, that he secured some of his data from local bank managers. For glacial or inter-glacial feeling for expression the heads of these institutions can give pointers to the greatest living scientist when the latter's deposit is at a low ebb.

MR. JOHN MORLEY, M.P., for Montrose Burghs, and leader of the Liberal party of Great Britain, has opened the autumn political campaign. In one of his speeches referring to Ireland he said that the Government's proposed measure extending local popular government to the Irish counties would only make the demand for Home Rule more audible and strengthen the forces behind this demand. He cited the case of Canada as justifying Home Rule.

THE month of October has been consecrated by our Holy Father, Pope Leo XIII., to the Blessed Virgin Mary, under the title of the Rosary. There is no more acceptable prayer to be laid before the throne of God than that of the Holy Rosary, and those who use it become stronger in religion and more faithful in those good works that spring from faith alone.

HIS GRACE, ARCHBISHOP BRUCHESI, leaves for Rome on Friday evening next, but previous to his departure on the evening in question special services will be held in St. James Cathedral at which His Grace will attend. He will then bestow his blessing on the faithful, all of whom are invited to be present to bid farewell to our beloved Archbishop and pray that his voyage may be prosperous, his mission successful and that he will once more be returned to his flock safe and in good health.

WASHINGTON, the capital of the District of Columbia, is fast becoming a great Catholic educational centre. The Capuchin branch of the Franciscan Order is the latest addition. It has sent to Washington two representatives, who have purchased fifty-four acres of land near the Catholic University with a view of establishing an affiliated theological college.

THE New York Freeman's Journal says:—Mr. Lecky, the historian, estimates that in the Armenian massacres during the last two years 800,000 persons lost their lives, and as a further measure the Sultan deliberately planned

them. There was a time when Christianity would not have tolerated this, but that was before the money lender ran European politics to suit himself.

THERE is no truth in the story that Sir Oliver Mowat is about to re-marry. The Minister of Justice is wedded to politics, and, the shrewd old diplomatist that he is, feels that he cannot serve two masters, even although one of them might be a lady.

ALD. KINSELLA is an Irish Catholic and therefore is a fit subject for an attack by La Patrie. The stalwart representative of St. Ann's Ward will survive the spiteful attempt made to do him an injury among a certain section of the electors in the district he represents.

SENOR SAGASTA is now Premier of Spain, vice Premier Canovas assassinated. It is to be hoped that the successor will not meet the fate of his predecessor. Spain at present is passing through a critical period in her existence, as a nation.

HIS HOLINESS the Pope has been so pleased with the admirable music furnished at the canonisation, that he has bestowed the dignity and decoration of Commander of the Order of Pius IX. on the maestro of the Sistine Chapel, Commandatore Mustafa.

THE Star has a sensational cable from Limerick about an alleged fight in that city over the election of a Mayor. There has been actually no fight, but the Star's correspondent, with commendable enterprise, expects it.

THE American Archbishops are going to meet this year at Washington, and the date of their convocation has been fixed for October 21. There are fourteen archdioceses now in the United States.

La Patrie has already arranged a nice soft place for Hon. Mr. Tarte. It has nominated him for the Lieut.-Governorship of the Province of Quebec, vice-Lieut.-Governor Chapleau to resign.

BISHOP DART AND THE LAMBETH CONFERENCE.

In the matter of interview the Daily Witness can always be relied on to faithfully reproduce the sentiments and conversation of the people its reporters ask for their views. Therefore, it must be taken for granted that the words of Rev. Dr. Dart, the Anglican bishop of New Westminster, B.C., as published in its columns, are a correct reproduction of that gentleman's remarks. Bishop Dart has been to the Lambeth Conference of Anglican prelates and has brought away with him some very curious impressions. To tell the truth, if one is to believe that his lordship is sincere, he is just on the wrong side of the fence, and, with very little more encouragement, will join the true Church. He acknowledges that there is no unity of action outside of our holy faith, and that, as matters now stand, the idea of a union of the separated denominations is a very difficult one to bring to a successful issue.

In answer to the question whether the American bishops admitted in any degree the authority of what the reporter called the Mother Church (Church of England), Bishop Dart replies:—

"No, nor was there any attempt to impose such authority. There was the utmost jealousy—a jealousy which certainly did not share—least the very smallest beginnings of such an authority should appear. There was really no danger, for the last man in the world to attempt to impose any authority upon the prelates by whom he was surrounded. The fact is, there was not a shred of authority in the conference. It was an informal gathering, the binding force of which was purely moral."

He denies that this was a disadvantage by the following peculiar train of reasoning:—

"No doubt, the Church of Rome is a highly centralized organization, but she has not learned to combine liberty with authority. It is all authority with her, and no liberty. Such a gathering as the Lambeth Conference, where men of diverse views met in harmony, would be impossible in connection with the Church of Rome, when the curé stands behind the Pope."

"This is the grand feature about the Church of England, that it is a home for men who hold divergent—divergent to some extent—views. There is freedom of thought and opinion within her pale. She is not narrow, and illiberal. She exerts a certain authority at the same time; but she combines authority with liberty. This is her genius. This is her distinction. She is not, as some say, made up of disconnected units. She is an organism; but she is not a mechanical organism, bound to a hard and fast formula. There was thus no attempt to set up a papacy in the conference, which would have been opposed to the church."

Bishop Dart's arguments are pure sophistry. Where there is no authority there is no union. Where there is no head there can be no body; where there is no controlling spirit there can be no life. He calls the present Church of England the mother church. It was from her womb, it is true, sprang many of the seeds of heresy which now number

over 200,000,000. It is true, but it is not the father of the so-called Reformation; and that the new "mother" church is as old as the Apostles. Will Bishop Dart tell us whether the Presbyterian body is an offshoot of his "mother" church, or was it fathered by Calvin? Whether the Unitarians, the Trinitarians, aye, even the Methodists, found any of their tenets in any part of the doctrine of the Protestant Church of England?

Bishop Dart ought to study a little more the religious history of the world, and then he would not commit himself so very badly. He would have us believe that his "mother" church is the Protestant Church of the English-speaking world, that all its separated systems of worship sprang from Canterbury, and, to quote his own words, is prepared to accept all these religious malformations under her shield. The interview goes on to say:—

"It is because of this distinction that his lordship thinks the Church of England is best fitted to be the mediator for the bringing about of Christian unity. "That being the case, would it not be advisable for the church to formulate a plan which would be acceptable to the great dissenting bodies. Hitherto, as far as one may judge, there has only been the expression of a pious wish for unity. "True, but I think the church will, in time, utter a decisive word on the subject. It is in the air. The subject presses upon the attention. Meantime every thing that makes for peace tends in this direction. We desire a better mutual understanding. Each needs to learn something of the other. Perhaps we all need to forget some things. Unity, however is a subject with which the church is deeply concerned. This unity need not necessarily mean the interference with individual liberty, and it is for this reason that I think the church is best fitted to bring it about, because, by her constitution, she is elastic."

Bishop Dart says the Church of England is elastic. She would need to be to cover all the ground he proposes she should. And what a happy family! If ever his idea—we cannot believe it is the sentiment of the Lambeth Conference—comes into being, the Protestant Archbishop of Canterbury will have no sinecure. The poor prelate will be dead within a year and the ecclesiastical lords will all be in the insane asylum.

Touching the progress of the Catholic Church in England, Bishop Dart does not think it is a prosperous one. He says:—

"Do not think, because you hear here and there that an Anglican has gone over to Rome that the English nation is being converted to the Roman obedience. Every such convert is announced with a prodigious blowing of trumpets, which are heard at the four corners of the earth. You do not hear a word said about the Roman Catholics who come over to us. No; yet they come, priests and others. Nothing is said, first, because the Church does not desire to make a noise about the business; second, because not a few of the converts, particularly those who have been priests, desire silence lest they would be subjected to certain forms of persecution. But all the same there are not a few Anglican clergymen to-day in the Church who were Roman Catholic priests. Not that I myself believe in proselytism; but when people of their own volition change their faith, the case is different."

We wonder whether his lordship came across with Chiniquy, and in the throes of sea-sickness saw several Chiniquys instead of one. It is the only possible hypothesis, because we have failed to hear or read of any conversions to the Anglican or another separated church in England or elsewhere. If Bishop Dart can give us a little information on the subject we would be only too happy to apologize for the scepticism we now feel in regard to his assertion. There is to our mind not the slightest doubt that the Right Rev. Dr. Dart, Lord Bishop of New Westminster, British Columbia, when he finds time to study his interview as published in the Daily Witness, will come to the conclusion that he has made some very foolish statements.

IRELAND'S POPULATION.

Some Interesting Statistics From the Report For 1896.

The report of the Registrar General of Ireland for the year 1896 has been issued as a blue book. It states that the marriage rate in 1896 was considerably in excess of the decennial average and was the highest for any year since 1871.

The birth rate was above the average and was the highest for any year since 1884, while the death rate was below the average, being only 16.6 per thousand, the lowest for any year since 1871. The excess of births over death was 31,941.

As the loss by emigration amounted to 38,965 there was an apparent decrease of 7,024 in the population during the year. But against this decrease there is a set-off in immigration.

The estimated population in the middle of the year was 4,560,878. The rate of immigration last year per 1,000 of the estimated population was 8.6, the average rate for the previous ten years being 12.7. The population in Ireland, including the military, naval and merchant services, amounted in 1822 to 6,892,708. From that period the number continued to increase until 1845, when it amounted to 8,245,061. It then began to go through a continuous process of decline, falling below

4,000,000 in 1850, below 3,000,000 in 1856 and below 2,000,000 in 1874, the lowest point being reached last year. The immigration which took place in 1896 comprised 8,843 from the province of Leitrim, 15,455 from Munster, 7,431 from Ulster and 12,234 from Connaught. Of the total emigrants from Ireland last year 6.9 per cent. were under fifteen years of age, 83.7 per cent. between fifteen and thirty-five years old and 9.4 per cent. were thirty-five or upward. The great bulk, therefore, were in the prime of life.

OBITUARY.

The Late Canon Leblanc.

The death of Canon Leblanc last week caused a feeling of sadness and regret over all Montreal. Closely connected with our people for almost a half century, his loss will be felt keenly by all nationalities. His life, devoted to God and the Church, was one great example of self-abnegation and those who were intimately acquainted with him knew his loving and charitable heart. Many of his penitents were Irish Catholics, and his words of consolation and advice will be long remembered by those who had the happiness to kneel at his feet. A faithful servant of the Archdiocese of Montreal, in which, in turn, he was the assistant to three distinguished prelates who graced the episcopal throne, his death was the cause of the greatest sorrow to Archbishop Bruchesi, between whom and the dead there existed the affection of a father and child. On August the second, His Grace administered the holy sacrament of Extreme Unction to the dying priest.

By the death of Canon Leblanc the Chapter of the Archdiocese loses its oldest member. Born in the parish of St. Denis on July 18th, 1827, he was ordained sub-deacon on September 29th, 1850, and on October 8th of the same year was made deacon. Eight days later the dignity of the priesthood was conferred. Transferred to Montreal from St. Hyacinthe in 1842 he was appointed editor of the Melange Religieux, then Assistant Secretary in 1857, and in 1859 Procureur of the Archdiocese, as well as being created a Canon in 1860. He was successively chaplain of the Bishop's College, of the Convent of the Sacred Heart, of Convent of Villa Maria, and Mount St. Mary's College. In all these offices he impressed all who knew him with his mildness, charity and love of souls. Canon Leblanc in all the years of his priesthood devoted himself more particularly to the propagation of the faith and the building of churches.

The funeral service, which was held on Saturday at St. James Cathedral, was attended by a large number of the clergy from the city and surrounding districts and by the parishioners of the different parishes in Montreal.

Mr. Jeremiah Fogarty.

It is our painful task to chronicle the death of Mr. Jeremiah Fogarty, one of the best known parishioners of St. Patrick's Church. The sad event occurred on Sunday with a suddenness which shocked his large circle of friends and acquaintances.

Mr. Fogarty was one of the leading spirits in the boot and shoe trade of Montreal. He was born in Thurles, Ireland, in 1837. His parents came to Canada when he was six years old, settling in Montreal. He was educated at the Christian Brothers' School, and after serving for a time in a large mercantile house, he in 1861 commenced business on his own account. A brother, Mr. T. F. Fogarty, was shortly after admitted into partnership, but died in 1889, leaving Mr. Jeremiah Fogarty sole proprietor. The deceased was very unassuming in his ways, and was respected among all classes for his high integrity. The funeral, which was held this morning to St. Patrick's Church, and thence to Cote des Neiges Cemetery, was largely attended by hundreds of leading citizens. Mr. Fogarty leaves a widow and six children to mourn his loss.

Captain John Nolan.

A brave fireman passed away on Saturday last in the person of Captain John Nolan, Chief Engineer of the Fire Department. On the previous Saturday, while in a heated condition, at the Hayes House fire, Mr. Nolan was drenched with water, which resulted in a very severe cold, followed by an attack of pneumonia. On Friday his removal from his residence, over No. 1 Fire Station, to the General Hospital was ordered, but he did not rally, and breathed his last at one o'clock the following afternoon.

The deceased was only forty-eight years of age. He was a native of Montreal, and joined the Fire Brigade in or about 1867. He was promoted to the captaincy of No. 1 station in 1876, and a year later came near losing his life in the St. Urbain street fire, being rescued with some trouble from the death that befell seven men of the brigade. At the St. James Hotel fire a few years later he was among those who distinguished themselves in life-saving. Capt. Nolan is survived by a widow and eleven children, with whom much sympathy is felt.

The funeral, which took place on Tuesday, was one of the largest that has been held in this city for some time in connection with the burial of a fireman. About 8.30 the funeral cortege left the residence of the deceased, No. 1 Fire Station, headed by six policemen and the Police Band. These were followed by some fifty representatives of No. 1 Branch of the American O.M.E.A., with Mr. John Lapping, President of the Branch, and Mr. F. Lawlor, Secretary, of which deceased was a member. They came the same number of policemen under command of Captain Love of No. 5 Station, followed by a large contingent of firemen, commanded by Assistant Chief Beekingham and Dabois. Behind the hearse were the chief mourners, and a large line of friends. The cortege proceeded along Grand Street, up Beaver Hall Hill to St. Patrick's Church, where the impressive service was held. The remains were then transferred to Our Lady's Cemetery.