IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited,

SUBSCRIFTION PRICE—City of Montreal (delivered), \$1.50; other parts of nada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland d France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in rance. All Communications should be addressed to the Managing Director, "Taus Wirsess" P. & P. Co, Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

"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 biles those who encourage this excellent work.

"PAUL, Archbishop of Montreal."

SATURDAY AUGUST 10, 1901.

NOTES OF THE WEEK. priest; in 1900, there are a million Catholics in these lands.

CARNEGIE'S LIBRARIES .- Mont real is at last on the list of appli-cants to Carnegle for public librarics Mr. Carnegie will give \$150,000 for a library, if the city will pro-vide a site, and \$15,000 a year for maintenance. This is a very gener-ous offer on the part of Mr. Carne-gie; but the conditions alter somemay be easy enough. But where is bishops, 12 archbishops, 9,00 Montreal going to get \$15,000 a priests and 10,000,000 Catholics. year to spend upon the maintenance not raise sufficient funds to keep its olics streets in a passable condition and what kind of public library would faithful are there. \$150,000 purchase? Certainly not a England, including Scotland, in very elaborate one for a city of 300,-000 inhabitants. Mr. Carnegie is will give ten times as much as the 000 priests. city gives for a public library. But tribute \$15,000 yearly. In ten years it would have given as much as Mr. Carnegic, and in twenty years twice as much. In a word, he gives \$150,-000 once—but the city must go on 1900, there are 1,488,000, governed 000 once-but the city must go on indefinitely giving \$15,000. It seems to us that the subject is well wor-thy of serious debate before the articles of agreement are signed. Of there are 1,233,000, with 6,000 course, all this is from a general standpoint of consideration. from a Catholic point of view there is a still more serious question to be calculated upon. What kind of library would be established? What books would be established? What books would be admitted into that library? What safeguards would there be as to the moral and Christian nature of such books? It is one thing to purchase books; it is another thing to select them. Doubtless these and other details would have to be made clear before the Catholic authorities would be satis-

fied with the gift. LADIES OF CHARITY.-'In London the Catholic "Ladies of Charity are doing a splendid service to reli-gion and morality by their house-tohouse visiting. In one parish in the last half year 4,000 visits were made between eighty and ninety Catho-lics discovered, and some thirty brought back to the Sacraments.'

Such items of news are always Most encouraging. They indicate a spread of the true Catholic spirit amongst the laity. Decidedly more good for religion and humanity can be done by steady work in the congested slums of London than amongst the savage inhabitants of the most distant land. The old saying that "Charity begins at home," should find application in the case of Charity" seem to know this.

*THE CATHOLIC APOSTOLATE during the Nineteenth Century," was the attractive title of a lecture del-ivered, in closing a series before the Catholic Institute of Lille, France,

Catholic Institute of Lille, France, by Mr. Lamy. Some of the conclusions are very interesting.

At the beginning of the last century ten thousand priests sufficed for the missions; and now 13,500 priests and 4,500 brothers are employed in missionary work. In Europe 50,000 nuns are busy looking after the poor, the afflicted in every way, while 10,000 are occupied at similar work in the infidel lands. The church no longer possesses the estates of former ages, so that all this vast work must be kept going by Peter's pence, by the Propaganda. With about 10 million francs the Catholic Church keeps her missions in opera-Church keeps her missions in opera-tion all over the world, while Eng-land's 150 million per year do not, suffice for her missions in a few

In the Oceanic Isles Catholic missions commenced in 1860, and now there are 100,000 Catholics there. In Japan there are 45,000 faithful under five bishops.

In South Africa, 40,000 faithful, and eight dioceses. In South America, in 1900, over

40 millions of Catholics. The United States, in 1800, had what the whole question. Montreal one bishop, 30 priests and 30,000 will have to provide the site; that Catholics. In 1900, there are 92

Canada, in 1800, had 63,000; of the library? When the city can- 1900, there are over 2 million Cath-

In Newfoundland, there was n its lanes in a sanitary state? Then Catholicity in 1800, to-day, 76,796

quite safe in making the offer. He 2 millions of Catholics and over 3,

the city must give the site, and con- in 1900, she has 18 millions of Cath-

SEARCHING FOR TRUTH.—That which to our mind, most distinguishes the Cutholic from every other Christian, is the searching for Truth. In every denomination we find that the main object of their preaching, the ultimate aim of all religious study is to "find the truth." This constant searching for truth goes on perpetually. With the Catholic it is otherwise. He does not seek for truth, because he has it: he possesses the Truth, he knows that he does he is convinced of it, he can entyrtain as doubt on that score—he is as sure of the Truth as he is of his own existence. Consequently His grand object is the eternal salvation of his soul. This occupies all his time and becomes the ultimate aim of all his religious actions in this connection we were somewhat annesed with a very time-ly paragraph that appeared in the "Atlantic Montilly" about the "Americans of the Catholic Montilly about the "Americans of the Catholic Montille Montill Montill

many of us as fools. Who does a know the amateur economist, whis 'sacred ratios,' of his animal willingness to 'de something for a ver.' the amateur sociologist, which is to define sociology; popular preachers who can refuted Darwin an elucidate Jefferson, 'while you wait — if you do wait; amateur crities art and literature; who have plent of 'zeal, but no knowledgt of stand ards, he anchorage in principles the lady amateur, who writes verse without knowing procody, and paints pletures without training to draw and performs what she calls "social service" without training her own children either in manners or religion? Nay, are there not amateur college professors who walk gracefully through the part, but add neither to the domain of human knowledge nor to the practical efficiency of any pupil?"

There is a considerable

There is a considerable amount of truth in these remarks. It reminds us of the people who affect reading in our day, who can tell you of the multitude of books they have read, but cannot recall one line from any of them, nor even give the names works or the authors. They think they have been reading -that is about all.

A TURKISH WAR CLOUD.-Ibrahim Pasha, a Kurdish chief, in that

T. D. McGEE.

If the words intended by the poet to characterize one person could ever find perfect application in the life of another, these lines of McGee untold, in brief but exact expression, the leading traits of the late lamented Patrick Boyle, of Toronto. It was only the other day that we had occasion to gratefully appreciate the comments of the staunch old "Irish Canadian" in regard to our fiftieth year of publication; we then gave axpression to the hope that Mr. Boyle would five long to carry on the mobile work in Irish Catholic journalism which he has, for almost half a century been performing. Little did

umphs, his cares and his hopes.

To relate the life of Mr. Boyle would necessitate a sketch of the Irish race in Ontario, to tell of his career would require a full account of the birth, the rise, the success and the viciesitudes of the "Irish Canadan." Time was when Patrick Boyle was the oracle of our people throughout the vast province in which he lived. In the settler's cabin and in the halls of legislation, the sk. and in the halls of legislation the ef-fusions of his pen were equally felt, understood, and appreciated. He did into a more compact body, and not a few of the privileges and advantages enjoyed, in Ontario, by our people to-day, can be traced to the exertions, the perseverance, and the sleepless activity of Patrick Boyle

There are men of the extreme type who think that he was often overzealous in the two-fold cause-faith and race—which he had at heart, but they do not reflect that conditions have greatly changed since Mr. Boyle commenced his journalistic struggles, and that the circumstances of time domanded a robust and sterling char-acter in the man who assumed the The state of the principle of the state of t responsibilities of Catholic journalism. It his love and veneration for the Old Land inspired his almost

The parishioners of L'Epiphanie, county of L'Assomption, were shocked on Friday morning, on being informed that vandals had entered the village church during the night and stole the sacred vessels from the tabernacle, after streading about the consecrated hosts which they contained As usual, the sexton went to the church in the early morning, on Friday, to open the doors, and upon entering at once noticed what mad taken place. He immediately notified the pastor, the Rev. Abbe Gaulet, who hastened to the church and in his turn realized that a sacrilegious robbery had been committed. He found a number of small consecrated hosts spread on a table in the sacrety, and a larger one on the alter cloth. The thies or thieves had forcistly, and a larger one on the alternacie, and after emptying the three case, ed vessels, there contained, had been also the contained, and apply through the whole parish and people soon flocked not the tabernacie, and after emptying the three case, ed vessels, there contained, had a regard them off. The news spread rapidly through the whole parish and people soon flocked not the tabernacie from the ground, in the sacrist the subsequence of the church by reaking the glass of a window signification the ground, in the sacrist was the subsequence of the church by reaking the glass of a window signification that the sacrist was the subsequence of the church by a plank and been used to reach the window and the glass had been becovered with mud, in order to avoid any holes which it might make in a stay, mer the window. The only directed the church is the sacrist of the church in the sacrist of the church is the church with the glass had been becovered with mud, in order to avoid any holes which it might make it

THE CORONATION OATH

s the last one for this session at east. A London despatch of August oth tells the story in these words :-

"Although no division was challenged at the third reading of the King's Declaration Bill this evening in the House of Lords, it is generally believed that no further attempt will be made to pass it, either this session or the next.
"Lord Salisbury referring to the statement of the Catholic peers, said the Government now realized that the Catholies did not wish the offensive wording of the original declaration to be withdrawn unless the Government at the same time withdrew the declaration regarding the security of the Protestant succession. The Government never had the slightest futention of withdrawing that. The Catholics regretted that they must be prepared to see the declaration stand in its present form."

This would almost indicate that it is the Government's intention, after appointing a committee of investigation, and receiving that committee's report, as well as submitting a bill thereon for the consideration of Parliament, to allow matters to stand as they have been heretofore, and to make no modification of the oath. Decidedly if the wording of that sworn declaration be not changed this session, it will remain for the present King on the occasion of his coronation. We have, already,

with the history of terrible events and misery and misfortune to thousand misfortune to thousand misfortune to thousaemds of Catholic Englishmen. It reminded him of the opinions of Lord Shaftesbury and the use he made of Titus Ontes to foist this Duclaration upon Parliament. It was sail to Shaftesbury that he, when said there was only one religion to which a wise man belonged, and a wise man never let his religion to which a wise man belonged, and a wise man never let his religion be known. It seemed the desire of the committee that the Sovereign should have that wisdom, for he was recipired to belong to no religion so long as he condemned Catholicism. Catholics acknowledged the supremacy of the Pope in matters of doctrine, but not as affecting their civil duty as subjects. He challenged any one to deny that the history of the last two centuries showed anything but the most loyal feelings and actions among English Catholics. They despised the taunts about divided allegiance. If the Declaration were to have a positive character in terms such as the noble Viscount read out, no objection would be raised on they part of Catholicis, It was by the wish of the majority that the King in this country was Protestant. It was said a week ago that nothing would satisfy Catholics. This Declaration would satisfy them, but they would never be entirely satisfied when certain articles of their faith were picked out for condemnation, while other religions were not interfered with."

It seems to us that we have extracted from the debate on the sec-ond reading, the most important and

a matter of in the mind Pope, cannot clical pronout the necessity are sufficient, desires in the hierarchy of twith the Holy phatic views of the Cathol world of toupon this pha none will gain advanced. The naturally from Catholic journa necessary factor and the defens that solid Cat needed in every tion of Catholi out the worldit could be mu than it is. Bu to say about (In the ranks men, there a

there are sled

there are versa pen. But these