

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

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WEDNESDAY, MAY 28 1890

CALENDAR FOR THE WEEK.

WEDNESDAY, May 28, St. Germain.
THURSDAY, May 29, St. Cyril.
FRIDAY, May 30, St. Felix.
SATURDAY, May 31, St. Angela Merici.
SUNDAY, June 1, St. Justin Martyr.
MONDAY, June 2, St. Pethina.
TUESDAY, June 3, St. Clotilde.

"NATIONALIST," as a party name, is one that Irishmen have learned to revere. All the more reason for avenging the prostitution of so good a name perpetrated by Mercier, Paquet, and the rest of the boodle brigade who hold the reins of power at Quebec.

Under the Ross-Tailon administration, two good Irish names figured in the list of the members of the Government of the Province, Lynch and Flynn. Under Mercier's "Nationalist" regime "no Irish need apply." And yet Tailon never could begin to promise like Mercier. Irishmen should remember this fact when marking their ballot-papers on the seventeenth June next.

In this issue we give a letter from the Pope to the Archbishop of Cologne in which His Holiness reveals the outlines of a new social programme to meet the wants and aspirations of the times. It is evidently the intention of His Holiness that societies of Catholic workers should be formed wherever possible, and that the Bishops and clergy should take a practical part in their promotion and direction. This method of organization is, His Holiness says, the surest remedy against Socialism, because true Christian principles will always form its basis. The Gospel of Christ is the ground-work of all the most humanitarian systems.

FURTHER New England is Puritan no more. Indeed it is an ethnological question whether the Puritan is not as extinct in his former habitat as the Dodo in the South Sea Islands. It would be a curious study to trace the causes which have led to the decay of the most austere form of Protestantism in New England. We read in an article in the New York Metropolitan:—"The Bible Society, through its canvassing agents, gathers this authentic information with regard to the religious condition of different States and communities. Their report makes Maine the most ungodly State in the Union. It states that there are more than seventy towns and plantations where religious services are seldom if ever held, and that in the vast towns the people are seldom reached by any Christian influence beyond the bible society agents, and it is even claimed that there are towns in which not a copy of the Bible can be found." Commenting on this condition of spiritual destitution, a contemporary asks:—"Would it not be well for some of those Protestant preachers who are journeying to Japan and other distant lands to stay at home and Christianize the natives of Maine? Charity should begin at home."

ROBERT LOUIS STEVENSON'S crushing exposure of the mean slanders of Rev. Dr. Hyde, of Honolulu, on the late sainted Father Damien will be found in this paper. Dr. Hyde appears to be a person who loves the ease and enjoyment of life far too well even to visit the home of the lepers, but who through envy seeks to blast the reputation of the humble, self-sacrificing leper-martyr. Mr. Stevenson belongs to the sect of which Hyde is a minister, but he is too uncompromising a lover of what is true and noble in humanity to allow any religious prejudices to interfere with his admiration for the devotion of a Catholic priest. No honorable man will desire to exchange positions with Hyde. But his attack on Father Damien's character need scarcely be a subject of wonder. As Mr. Edward Clifford, a Protestant who has also come forward manfully in defence of Father Damien, well remarks, a holier One than Father Damien was called by the religious men of his time a blasphemer and a co-worker with the devil. By the way, we may remark that it is rather curious that Hyde is the name of the worse person in the double character of "Dr. Jekyll and Mr. Hyde," by which Mr. Stevenson won his fame in literature.

The Pope's Episcopal Jubilee.

The Holy Father will celebrate the Golden Jubilee of his Episcopacy on the 19th February, 1893, and the Italian Catholics have begun to make preparations for paying to his Holiness, on the occasion, fitting tributes of reverence and affection. Deputations and pilgrimages will visit the Eternal City, special offerings of Peter's Pence will be tendered to the Supreme Pontiff, and commemorative works, in accordance with the desires and wishes of his Holiness, will be performed in the various dioceses of the Peninsula. The Liverpool Catholic Times suggests that Catholics throughout the world join heartily with the Catholics of Italy in this demonstration of filial love, in order that the splendour of the Pontiff's Episcopal Jubilee will be not less brilliant than that which crowned the celebration of his Sacrodotial Jubilee in January, 1888. It is the duty as it is the desire of all Catholics to do what lies in their power to lighten the trials and sorrows of the Grand Old Man of the Vatican.

A Bombshell!

Within the past few days, new light has been thrown upon the inwardness of the Mercier Government as Quebec and their methods. Mr. Whelan was awarded, some years ago, the contract for building the new Court House in the ancient city. The original contract, and the numerous extras and alterations made upon the plans, as first shown, were completed some time ago. Mr. Whelan submitted his claim for the extras and alterations, and, in due course, the whole matter was entrusted to the Government arbitrators for adjudication. Mr. Whelan had to undergo enormous expense for counsel to represent him, but, finally, the sum of one hundred and fifty-five thousand dollars was awarded as the amount actually due him. It was natural that after all the delays the contractor had been obliged to submit to, that he should expect to be paid the greatly reduced amount awarded on his claim. The item was placed in the Government estimates, and just here a drama was reached that has set the whole province in commotion. Mr. Whelan was not to be allowed to draw his money if the estimate of Mr. Premier Mercier knew it, without paying the piper, with a vengeance. To use the words of a contemporary, usually favorable to the Quebec Government, the boodlers docked around Mr. Whelan and his hundred thousand like flies on a syrup pitcher. One of the advanced guard came in for a modest \$1,500, another applied for and got \$2,000, and Mr. Paquet, general manager for the Nationalist party, came along for \$10,000, which he got under the pretence of calming the opposition in the Legislature!!! He then came for another five thousand, which he also got,—and then, his appetite apparently growing sharper, instead of being satisfied, he modestly called for a further fifteen thousand dollars, but this was too much, and was refused.

Mr. Whelan laughed at the idea of money being necessary to quiet Hon. Mr. Tailon, who, to do Mr. Treasurer Paquet justice, the latter declared not to be the kind of man to approach with any corrupt proposition. But Mr. Whelan paid the money all the same in hopes of securing the balance from the hands of the voracious crew who were hungering after his hard earned dollars. He bled and bled freely, but there is a limit to human endurance, and although the contractor had his head in the lion's mouth, so to speak, when another call for some thousands was made upon him, he point blank refused to be victimized any further. He was then harassed with a law suit, and in the course of the trial, under oath, made revelations about the doings of the Mercier party that have literally made people's hair stand on end. The cock and bull story about the money being required to hush opposition members has been promptly met, and the following declaration, signed by every member of the Conservative party in the Legislature, published in answer to the calumny:—

In my own name, and in the name of the other members of the Opposition of the Quebec Legislature, I deny the assertions contained in the declaration of Mr. Ernest Paquet, published in to-day's Chronicle:—"We have never complained that Mr. Whelan had never paid the amount which he promised us for the elections of 1886," because no such promise was ever made.
We never threatened to prolong the session if the item in the budget in favor of Mr. Whelan was passed.
We never demanded \$10,000 nor any other sum to allow the adoption of the item in question.
We were never parties to any agreement of this kind; we never had any knowledge of it; we never received, directly or indirectly, a cent of this \$10,000, and we never authorized anyone to receive this sum for us in whole or in part; we never said to Mr. Whelan, by letter or otherwise, and we never gave him to understand that we intended opposing the item in question.
The declaration of Mr. Ernest Paquet is a statement of calumny so far as it concerns us, and we defy him to give the names of the persons who have received this money for the Opposition or any one of us.

L. O. TAILON,
J. J. FLYNN,
J. BLANCHET,
L. G. DESJARDINS,
TH. CHAS. CARBONNIER,
PAQUET, MR. ST. MAURICE,
A. G. THOUGHT,
G. A. NORTON,
L. N. DUBREUIL,
P. E. LEBLANC,
W. OWENS,
DR. H. J. MARTIN,
R. N. ENGLAND,
JOHN McLEOD,
B. BRADSHAW,
C. M. SPENCER,
JOHN S. HALL,
W. J. POUPON,
J. PICARD,
HON. J. G. ROBERTSON,
O. BALDWIN,
G. H. DROUIN,
A. LAPOINTE.

This declaration settles, once and for all, a wretched concoction, which no sane man in the Province ever gave the slightest credence to. We have the promise of still more startling revelations in the early future. On this matter

we shall keep our readers thoroughly posted. In the meantime, the general verdict is, that Mercier and Paquet *ad hoc genus omne* must disappear from the scene; their usefulness is gone.

Deceived.

When the Hon. Mr. Mercier and his friends attacked the Dominion Government for having allowed the law to take its course, in the case of Louis Riel, THE TRUE WITNESS, believing in the sincerity of the movement, gave its adherence to the party that was formed at that time, and took a firm and uncompromising stand against not only the Dominion Government, but the administration led in the Province by the Hon. Messrs. Ross and Tailon, because they had refused to make common cause with the Catholic majority on that occasion. We acted in the most perfect good faith. Many of our best friends deprecated our course; some, on whose judgment we had most frequently relied, we found ourselves arrayed against in a contest of no ordinary bitterness. We thought Hon. Mr. Mercier was sincere in his desire to vindicate what men hold most dear, but we have had a sad awakening, and now find that the "Riel cry" was a mere subterfuge. The scaffold of Regina was used as a step ladder to power, and those Irish Catholics who were induced to join the movement and make common cause with the Mercierites, have been duped, and their just claims and long established rights not only ignored, but, we may say, laughed at by the men they assisted into office. It is regrettable that mistakes should be made, but far worse still, that such mistakes having been discovered, they should be persisted in, and having committed the error of hoisting bogus patriots into place, it is now our duty, in so far as on us depends, to undo the mischief and put things in their true light, before our readers, in the Province of Quebec. The Hon. Mr. Mercier and his government should be unceremoniously ejected from office.

We hope that our Irish Catholic friends will see that a government by which they have been deceived, and in which they are allowed neither place nor voice, is summarily disposed of. No one can accuse us of acting hastily in this matter—we have again and again warned Mr. Mercier that whilst we were willing and anxious to give him fair play; not to embarrass him, nor unduly has ten his recognition of the claims of our people, that representation in the Cabinet we must have. Promises were made honeyed words were spoken soft sander was plentifully administered, every conceivable excuse was put forth—but one thing we were given to understand, and for that reason our remonstrances were not as they otherwise should have been, and it was, that the Government would not go to the country for the present elections without a representative of the Irish Catholic element in its ranks. We said we had been deceived; that is apparent, but we added, we have been laughed at, and that is equally clear. Until the last moment the flattering unctious was laid to our souls, that we had only to wait and that all would be right. Now we have seen and read the programme speech of Mr. Premier Mercier, and the mask is thrown aside—the hon. gentleman finds space for every subject, but not room for one word about Irish Catholic representation in the Cabinet. Probably the Premier thinks the time has arrived when he can dispense with the support of the warm-hearted Celts who were grafted into his ranks by the Riel cry. Well, we shall see—the Irish Catholics are a power in the province, let that not be forgotten. On the island of Montreal, alone, they hold the balance of power in six constituencies, not to speak of Montreal Centre, which is conceded to them. In probably not less than fifteen other constituencies, throughout the province, they have sufficient votes to turn the scale, and in every one of these Mr. Mercier and his government ought to be made to feel that a generous-hearted people will not allow him to deceive them with impunity.

The Vatican and England.

A city contemporary has pretty correctly stated the reasons for the appointment by the British Government of Sir John Lubbock, on a mission to the Vatican. The assumption by France of the right of prerogative over Catholic missions in Oriental countries has led to trouble in Egypt and elsewhere. The negotiations between General Simons and the Vatican have been satisfactorily concluded. The Bishop of Malta has been made an Archbishop with jurisdiction extended in the way recommended by the British Government. We now learn that other negotiations have been begun between England and the Vatican. These have reference to erection in the East Indies of not less than from twenty to twenty-three dioceses, some of which will be entirely new, whilst the others will be formed from existing Vicariates Apostolic. All this hierarchy—a signal proof of the progress of Catholicism—will belong to the jurisdiction of the Ordinary of Calcutta. Mgr. Paul Goethals, S.J., on whom Leo XIII. has conferred the dignity of Metropolitan. It is with the view of conducting these negotiations successfully that the British Government has chosen as representative to the Holy See Sir Adrian Dingli, first judge of the Civil Tribunal of Malta. Sir Adrian is a Chevalier of the Order of the Bath, and is decorated with the Grand Cross of the Order of St. Michael and George. Being a Catholic he understands fully the interests of his co-religion-

ists, whilst his experience qualifies him for discharging creditably the duties of a diplomatist.
Meantime a perfect howl has been set up by the Protestant watch-dogs, as they call themselves, in England. They have denounced the government in unmeasured terms for "travelling to Popery" and accuse Lord Salisbury of treason for carrying on diplomatic relations with the Vatican contrary to law. But these negotiations are absolutely necessary for the good of Catholics as well as a clear understanding between the Universal Church and the Government which for the time being exercises temporal control in civil affairs in different countries.

THE DEATH ROLL.

Names of the Dead Supplied by the Superior of League Point Asylum—The Inquest Adjourned to Secure a Complete List of the Missing.

The coroner's inquest on the League Point calamity was continued on May 21st, and something definite was at last arrived at. High Constable Bissonnette testified to finding the remains in rear of the second wing of the asylum in the women's department. He wrapped them up in a napkin, placed them in a box and left them in care of Dr. Prieur. He and some others worked for half a day but found no more bodies.

James O'Rourke was recalled and sworn to tell the truth concerning the death of the remains of some person unknown, found after the League Point fire. He did not believe the fire originated in the basement or it would have shown some signs. The nearest furnace was distant nine feet on the level from the place where the fire took. There was a slow fire in the furnace, but it could not possibly have ignited any woodwork, as the furnace was in a separate building, separated by a stone wall, three feet thick, and there was nothing around but time and iron. He knew a man named Horman who had been employed as a guard for some time past.

Witness examined by Mr. David—The heating apparatus was under his control. The hot water system was in use, the water being conveyed in pipes from the furnace room. Hot water pipes could not set fire to the woodwork or the ventilators. Even steam, which is much hotter, could not have done that. The kitchen was 21 feet above the furnace room, but the fire could not have come from there either as the chimney ran into the chimney from the furnace room. The kitchen was separated from the rest of the building by a wall. There was no other fire in the place except some coal oil lamps in the refectory, but the Nuns were at dinner at the time so the fire would not have originated there. The ventilating shaft was built of brick up to the third story, where the brick partitions stopped and scoundings began, and from there to the top it was of wood. From the shaft it ran into the main shaft, which discharged in the dome. There was no friction at any place sufficient to start a fire. The water pressure was insufficient. There was 38 pounds pressure in the basement, but when they came to the level of the tanks there was no pressure at all, and that was how the fire got headway. They turned the hose on the third and fourth floors and had plenty of water, but as soon as the tank fell they were done. The shaft was 12 by 8 feet.

By a Jurymen—The patients were allowed to smoke as it kept them quiet, but they were not allowed to have matches. The guardian was supposed to light their pipes for them. Sometimes a person would drop matches out of his pocket and the patients would get them. He had very often found matches on the floor. The filling between the floors where the fire started was sawdust. In other parts of the building clinders were used.

Sister Therese was examined by Mr. David. She produced a list of 51 names, prepared by Sister Charles, of the dead and missing. Some of these, perhaps ten, might have escaped and would turn up yet. The balance must have perished. These people belonged to the farious and sick wards. She could not give the number of patients in the hospital at the time of the fire nor could she tell how this list was made up. They never gave matches to the patients, but the latter often got them secretly from their friends. They had sometimes searched the patients and found as many as 12 boxes of matches they had obtained in this way.

Sister Charles, secretary of the establishment, stated that the list prepared by her contained the names of all the missing except those of the five lay Sisters who perished. There were about 1,300 patients at the time of the fire, and over twenty-five were absent. The list was complete except that the patients who were with their friends were not entered.
One of the jury mentioned that a Madame Lamorhe had been missing since the fire, her friends knew nothing whatever about her, and still her name did not appear among the missing.
Sister Charles could give no explanation, and it came out finally that the list had not been drawn up from the official records, but from information supplied by the nurses in the various wards, and the names of those who were known to have been brought out were not given, although they are still missing.
The jury decided that this was not sufficient and demanded an official list of all who could not be traced. This list is to be taken from the records and will contain the names of all who were in the asylum at the time of the fire, with the exception of those who are being cared for in one or the other of the institutions at the present time and those whose friends have notified the Sisters of their safety. The inquest was adjourned for a week to allow Sister Charles time to prepare this.

THE LIST OF THE DEAD.

Following is the list supplied by Sister Therese:
Lay Sisters—Lumina Bouthillier, Victoria McNeil, Alexandrina Gravel, Demerle Gilbert, Louise Gravel.
Patients—Bruneau, Mathilde; Brunet, Dame; Prager, Blaise, Dame Ouellette; Broutlet, Zile; Blais, Catherine; Carrier, Elodie; Coleman, Dame; Charrand, Dame; Collier, Georgina; Carle, Ouellette; Cardinal, V. J.; Côté, Dame; Dufresne, Eliza; Duguet, Constance; Gibson, Clara; Gleason, Margaret; Gilmour, Dillma; Hackett, Eliza; Hunt, Dame; Hunt, Albina; Kelly, Dame; Lavelle, Elodie; Lamarre, Sophie; Lamy, Elizabeth; Leonard, Catherine; Lavoie, Marie; Laperle, Aida; Lemay, Euphémie; Michaud, Lida; McAvoy, Dame; Mireault, Dame; McGibbon, Hattie; Paquet, Dame, nee Auzet; Phelan, Victoria; Prevost, Delphine; Poirier, Delia;

Poirier, Dame, nee Robbeaux; Richard, Eliza; Raymond, Elvise; Stahan, Dame Mary; Theriault, Hortense; Thivierge, Clirise; Verner, Judith; Williams, Dame Annie; Williams, Sophie; Briher, Domitilde; Lamiere, Euphrosine.

THE TEMPORARY ASYLUM.

The temporary buildings for the insane asylum at League Point will, it is expected, be ready for occupation by September. The buildings will consist of twelve isolated two-story, wooden structures, two hundred feet long and twenty feet wide. There will be six of these buildings, thirty-six feet apart, along either side of the drive from the road gate to the site of the burned buildings. The spaces between the different buildings will be fenced in, making an isolated recreation ground for each building or ward. Capacious kitchens of brick and one story high will also be erected. These buildings are estimated to cost \$50,000. As soon as the buildings are completed the preparation of the plans for the permanent buildings will be begun. Time will be taken to study the best plans for asylums on the continent and elsewhere, and it is expected that these temporary buildings will be required to meet the requirements of the asylum for three years.

CORRESPONDENCE.

Pilgrimage at Rigaud, P. Q.
To the Editor of THE TRUE WITNESS.

On Sunday, May 18, took place a grand pilgrimage to the shrine of Our Lady of Lourdes, which is situated on the Bourget College grounds. Over 3,000 persons, consisting of the faithful of Rigaud parish, of the neighboring parishes, the faculty and students of Bourget College, the Sisters and their pupils, joined in procession at the parish church at 10 a.m. to make their annual pilgrimage to the shrine of the Blessed Virgin, situated on the Rigaud mountain, not far from Bourget College. On the way hymns were chanted by the College choir. It was edifying to witness the faith and piety of the long line of pilgrims. At 10.30 mass was celebrated in the chapel on the summit of the cliff by the Very Rev. O. Joly, C.S.V., President of the College. One hundred feet below the chapel the pious crowd heard mass, and then to see the altar and celebrant through the folding doors. An eloquent sermon was delivered by the Very Rev. O. Ducharme, C.S.V., Assistant Provincial of the Clerics of St. Victor, who have the direction of Bourget College. During the Holy Sacrifice, the College choir rendered three appropriate hymns. After the consecration of the Blessed Virgin, the procession proceeded to the parish church in the same order as it went up to the mountain chapel. The pilgrimage terminated by the solemn Benediction of the Blessed Sacrament.

V.D.

Mr. L. O. Armstrong at Bourget College.
To the Editor of THE TRUE WITNESS.

Friday evening, the 16th inst., the students of this institution and the citizens of Rigaud had the pleasure of being present at a stereoscopic entertainment given by Mr. L. O. Armstrong, illustrating by means of more than 200 admirable views, journeying from "Rocky Mountain" across Canada. Nothing can be compared to the grand and natural beauties of our Rocky Mountains. Moreover, the marvellous scenes with which the Fraser and Columbia rivers abound, increase the vivid impression caused by the passage from the mountains. The beauty of the rivers presented by Mr. Armstrong deserves of themselves to attract a large number of spectators. But even better than the views themselves was the lecture of the professor, who described the places he has visited with an infinity of charming details, sometimes altogether new, always very interesting.

Mr. Armstrong interpreted his remarks with many witty and piquant sayings, which were especially enjoyed by the students. His patriotic words on the future greatness of the Canadian people, as also the representation of the august and venerable Bishop Bourget, founder of this College, evoked much applause. The elite of Rigaud society and the faculty of the College will long remember the pleasant entertainment given by Mr. Armstrong.

SPECTATOR.

G. M. B. A. REUNION.
At St. Mary's Church, May 11th.

BY FRANCIS D. DALY.
Arouse, ye brothers of the Cross of G. M. B. A. Come rally round the golden rays now lightning Mary's crown.

Advance! advance! brave Fifty-four, come round us brothers all, And lead the van, bold Twenty-six, St. Mary gives the call.

As faithful soldiers of the Cross which Jesus raised on high, We follow humbly as we can the road to Calvary; And better far it is to meet as brothers staunch and true, Beneath the banner of the Faith, as brothers ought to do.

Come on! come on! Branch Forty-one, St. Anne will guide you right. Your young men conquer in the cause, for 'tis a godly fight.

To shield the helpless and the young, for charity is cold, To child and wife when father's life is shortened of the hold.

Brave Fifty follow on their heels, the work is to be done, St. Anthony will lead you straight until the goal is won.

On to St. Mary's in the East, and meet your comrades there, To face through our Lady a small meed of praise and prayer.

Come on brave lads of Seventy-four, you're needed in the line; And Eighty-three, as it should be, you're always just in time.

Forward, onward, is the word, please pass it right along; We'll sing of this reunion yet in many a future song.

Encore, galore, to Eighty-four, who keep close up behind; A pleasant sight by day or night in Montreal to find!

That race is only sentiment—that Catholic is chief—English, Irish, Scotch or French, we're of that grand belief.

Eighty-seven, straight to Heaven, I'm sure I hope you'll go, When you leave this earthly pilgrimage, this valley full of woe; Though not in the post of honor in this song or in the race, I have no doubt you're worthy of a better post and place.

"A godly sight is to-night," so shall your children say In days to come when you are gone and they come here to pray. The future even blesses and the present well repays The noblest undertaking of the Christians of these days.

CORRECTION—In our St. Columban correspondence letter of last week two errors occurred. For Rev. Father Foley, read Fulvey. The "boys" of St. Columban" should read "boys and girls," as both subscribed.

Answer of Hon. Mr. Mercier.

THE FARMER SYSTEM AND ITS SO CALLED INCOME. "VENIENS FOR PROTESTANTS."
Mr. Sellar does not like the Parish system. Were we to believe him, it is the poorest disability under which Protestants of our Province labor. He carps at our Parochial organization and does it without the slightest regard for truth.
I need not say that he here gives proof of culpable ignorance of innumerable bad faith, in representing the parochial and assignorial system as two correlative institutions; they who have made the slightest study of our institutions under the French domination know that the above statement is not correct.

OPINION OF DR. DAWSON: (1)
"It seems evident that the parish system is not incompatible with the English tenure; that it is and always has been independent of the feudal tenure and that there is now existing only one system of laws throughout the Province."
But such errors are mere trifles for a man of Mr. Sellar's veracity. I must leave many of them aside to concern myself only with his greater errors.
"The priest," says this truthful writer, "is the convener and chairman of all parish meetings, and without his sanction nothing can be done by the people."
This is lunatic reminds me of the young military cadet giving instructions in drill.

"What is right face?" asks the recruit. "It is turning to the right," answers the cadet. "And what is left face?" asks the same thing, except that it is exactly the contrary."
The good Mr. Sellar is like this young drill instructor; he states that the people can do nothing without the sanction of the priest; just so, except that it is exactly the opposite which is true. The canonical and civil erection of parishes, the administration of parochial matters and all affairs of like nature, are done only with the consent of the parishioners, as much so indeed that neither the bishop nor the parish priest can do anything without such consent. The part of the curé is limited to presiding at those meetings, whose decisions are made by the majority of votes. On this subject Sir Hector Langevin says in his Manuel des Paroisses et Fabriques:
"Fabrique meetings are convoked by the curé or the priest replacing him, on the demand of the trustee in office, marguillier en charge. The curé or the priest replacing him presides at the fabrique meeting. All business is decided by a plurality of votes."

In his Code des Curés, Marguilliers et Paroisses, Juge Beaudry says, on page 32:—"It is to the bishops that belongs the initiative of the (canonical) erection of parishes, but he can proceed thereto only on the demand of the proprietors who inhabit the territory to be erected into a parish. We can easily understand this requirement, especially under our form of government, where everything is founded on the wish of the majority." "All these things," the same author goes on to say, in citing from the same source, "the erection, the maintenance and the improvement of the parishes, inasmuch as none of them can be made without their giving their consent."

With the bad faith which characterizes him, the writer of the "Gleaner" insinuates that these provisions of the law are eluded by the curé, who abuses his influence to extort the consent of his parishioners.

DECLARATION OF DR. DAWSON.
To the insinuations of this ignorant writer, I will make good the assertion of a Protestant who is distinguished as much for his intellect as to his faith as by his science and honorable character. Dr. S. E. Dawson, of Montreal, in his letters to the "Week," speaks as follows:—

"In reading many of the articles written upon the parish system in this Province, one might be led to suppose that the Roman Catholic bishops possess the arbitrary power of erecting, dividing and uniting parishes at their own pleasure; and also of building churches and presbyteries at the expense of the people whenever and wherever they please. Such is not the case. The tithes and dues are collected by law; but assessments for other ecclesiastical purposes cannot be levied without the consent of the people, and the latter have more to say about it than any paper with respect to Protestants. The whole procedure is regulated by statute and guarded by numerous formalities, the neglect of any one of which is fatal."

"All proceedings under the parish system originate with the laity, whether for the erection of a parish, or for the subdivision or union with another." "The parishioners, by their compliance with all legal forms, are considered by the commissioners (all laymen named by the Lieutenant-Governor), who hear all the parties interested and reject, modify or confirm the assessment roll as may appear best in their judgment. If all this tedious detail has been given, it is to show that Protestants are in error when they suppose that the clergy impose assessments. On the contrary, it is the laity who tax themselves. No doubt the clergy use their influence, as they would anywhere, but they cannot in any way drag into such matters their functions as dispensers of the sacraments."

CHURCH TAXES.
Still speaking with his customary good faith, Mr. Sellar informs us that the taxes for the building churches compel many farmers to sell their properties and leave the country.

This is another falsehood. Let him cite a single instance in support of this wicked insinuation.

"To justify his odious calumnies and to excite hatred against the majority of the inhabitants of the province of Quebec, Mr. Sellar forgets the respect an honourable man owes to truth and goes so far as to give the parochial system as the cause of the depopulation of the English and Protestant towns of the Province. In support of this audacious assertion, he cites a case which gives a good idea of his exactness as a writer and of his power as a liar."

According to Mr. Sellar, a Roman Catholic bishop one day had the audacity to erect as a canonical parish a colony of Catholic settlers, who had been increasing and prospering for twenty years past. Can you imagine how far they had advanced and prospered? They enjoyed the supreme happiness of forming a population, "composed mainly of laborers employed by Protestants."

Had they not reached perfect happiness, when the bishop had the cruelty to deprive them of this enviable position by erecting them into a canonical parish? Can you imagine how far they had advanced and prospered? They enjoyed the supreme happiness of forming a population, "composed mainly of laborers employed by Protestants."

Let me leave to Mr. Dawson the task of making known the causes of this removal of our Protestant population, which has absolutely nothing to do with the parochial system.

"The Eastern townships of Quebec were settled by English immigrants from Britain and the United States. As, during recent years, the rich lands of the North-West were opened up the young people became restless. The proceeds of the sale of a farm will buy ten times as much land in the North-West, having no doubt better quality. The attractions of city life draw the youth to the town, the profits of farming in the east are destroyed by western competition, and so the heads of rising families must move west or to be left to manage their

(1) Letter published in the "Week" and republished in the Montreal Gazette in January and February, 1890.