

The True Witness and Catholic Chronicle

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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 bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY.....JANUARY 27, 1906.

News of the Week.

Nomination day this year witnessed a large percentage of the Aldermanic candidates returned by acclamation. It was with unfeigned pleasure that we noticed the return without opposition of three Irish-Catholic Aldermen. Those elected are Alderman Frank Hart, for St. Antoine Ward East seat; Alderman D. Gaffney, for St. Ann's Ward; and Alderman John Bunbray, for Hochelaga Ward. A great amount of enthusiasm was evidenced at the City Hall on the occasion of the nominations. The council chamber was literally packed. The Aldermen returned by acclamation delivered short addresses in which each one expressed his appreciation of the honor conferred upon him. The candidates who have to fight for their seats also spoke, but in a different sense, they made appeals to the electors and explained briefly their respective programmes. The battle is now fully commenced, and we hope that the first of February will witness an honest expression of public opinion in the votes to be cast.

Some time ago, in referring to political contests, we made the plain statement that whenever two candidates, in any constituency were Irish Catholics, and that both were men whose return would prove beneficial to our people, we would refrain from taking sides. We have now before us a case in point. In St. Ann's Ward, retiring Alderman Kinsella and Mr. D. Tansey, Jr., are contending for the seat. Both being men of high character, energy and reliability, we do not deem it proper to support publicly, either of them. We leave the decision to the electors, without any comment beyond saying that in any case, the Ward is, sure to have a good and honest representative.

In St. Antoine Ward South, the candidates are Mr. H. J. Cloran, Q. C., and Mr. V. Raby, grocer. In this case we feel it our duty, in view of the small amount of representation which our section of the population has enjoyed, to urge all our friends to accord their practical support to Mr. Cloran. That Mr. Cloran is one of the most prominent and gifted of our young Irish-Catholics in Montreal, no person will deny. A lawyer of high repute and marked ability, he has also won a name for himself in the field of journalism, and he has ever been associated with all movements that aimed at the amelioration of our people's condition in this city. Mr. Cloran would be a powerful exponent of our rights, and a sincere defender of our interests. We trust that the South Division of St. Antoine Ward, will not let the opportunity of securing such a representative go past without taking advantage of it.

Rev. Father Younan, C.S.P., whose recent sermons to non-Catholics in St. Patrick's Church, have attracted so much attention, delivered a lecture, accompanied by a series of beautiful lime-light views, in the main hall of the Monument National, on Tuesday evening before a large and enthusiastic audience. Rev. Fa-

ther Quinlivan of St. Patrick's Church presided. Father Younan prefaced his remarks by a happy reference to the great natural resources, religion, customs and general characteristics of the millions of Her Majesty's loyal subjects within the confines of the mighty Indian Empire. The reverend lecturer, while dealing profoundly with the subject in hand, nevertheless evinced a decided capacity in humoring his audience. Father Younan is a brilliant raconteur, a clever story-teller, and altogether delightful entertainer. At all times sustaining the interest of his auditors in engrossing manner. The views were quite the finest of their kind yet seen, exciting marked admiration, particularly the series picturing the strikingly picturesque Himalayan scenery.

In dwelling upon the statistical and technical aspect of Buddhism, the screen exhibited many effective scenes, depicting strange domestic life, with graphic fidelity. The lecturer's practical acquaintance with the places and the incidents described added further zest to the interest evinced in his remarks. Nothing could exceed the splendid grandeur of the views of the Himalayan range. The clever work of the photographic artist has made possible the showing of views of one of the world's famous Indian mountain ranges winding its course over crag, precipice and towering seven thousand feet high, along the mountain's side, darting in here, and then snaking slowly about circuitous windings in mountain, valley and snow capped peak. Father Younan properly termed the work as one of the greatest engineering feats in the world. At the conclusion of the lecture, Father Younan was tendered enthusiastic applause.

On February 20th, at the Tuberculosis Congress to be held in New York, an electrical apparatus for the cure of consumption will be exhibited. A practical test will be made, and a man afflicted with consumption will be publicly cured. For the sake of the thousands suffering from that fell disease we hope that the experiment will prove a success.

A statue of Daniel Webster was unveiled in Washington, on January 18th.

The Catholic press is a sensation destroyer. The daily press reports that the Pope has designated Cardinal Gotti as his successor; last Sunday's papers, gave prominence to the falsehood that His Holiness is about to free the clergy from the obligation of celibacy, and each week we are treated to stories equally as preposterous as the following:

"Word comes from Rome that the medical attendants of Pope Leo XIII are seriously considering the advisability of inoculating the Holy Father with goat's lymph in the hope of counteracting the effects of the senility from which he is now suffering. Dr. B. F. Roberts, the Missouri physician, who has won fame by discovering a means of utilizing the curative properties of the lymph by keeping the cells in an active state, is now in Rome, where he has been the guest of Dr. Baldwin, a resident of the American colony, who holds the important post of adviser to the medical staff at the Vatican and also to

the royal family of Italy." There is some truth in this. That Dr. Baldwin resides in Rome and that Dr. Roberts is there on a visit no person will deny; the rest is all fiction. Without the Catholic press the world would be flooded with these silly reports.

There are numberless sad cases, all of which should serve as lessons to erring humanity, but apparently humanity, goes on erring without ever once reflecting upon the terrible examples that are constantly cropping up. The following is an instance:

"Said to have been worth at one time considering money, having held a position as travelling salesman for a prominent house at a salary of \$15,000 a year, a man who was known only by the name of Roberts died in a lodging house at No. 223 Park Row, New York, on December 28th, and his body now lies in Potter's Field.

"Declaration was made at the Morgue yesterday by a man who looked over the clothing that had been removed from bodies, and at the photographs of dead consigned to the Morgue, that Roberts was the man for whom he was searching. This man would not give his own name, and refused to disclose that of Roberts. He would only say that the dead man's relatives were wealthy and that he drank himself to death.

"Roberts was a stout man, about forty-five years of age with a heavy red beard and mustache. The stranger who called at the Morgue said nothing about claiming the body."

The Midland Review says a movement to erect a monument to Father Abram J. Ryan, the poet-priest of the South, is being attempted by the Daughters of the Confederacy. and it is stated, will certainly be carried to success. Instead of being set up at his grave at Mobile, Alabama, it will be erected at the city which claims to be his birth-place, Norfolk, Va. While the Daughters of the Confederacy is not a Catholic organization, its members certainly deserve high credit for the honor they seek to do this priest who loved the South and wrote her battle-songs at her darkest hour.

The Catholics who attend St. John's Catholic Church in Piermont, object to the form of religious exercises which take place after school opens in the morning at nine o'clock. They say the services are not of a non-sectarian order, and that their children are not obliged to attend such services. For refusing to go in to the assembly room to these services Principal Firman has dismissed sixteen Catholic pupils this week. The Rev. P. J. O'Meara, the pastor of St. John's parish, said to-day: "As I understand the statute, it is a violation of the law to compel children to attend religious services after the hour of school opening, and that is being done in this district. The Catholic children cannot in conscience submit to it." The principal claims that he is only carrying out the instructions of the Board of Education. It is the same old story told in different words.

The latest addition to American inventiveness is a factory for the manufacture of butter from peanuts. For a year or more a firm of Kokomo has been working on a process of making this butter to compete with the product of the farm cow, and report says, by the use of the Spanish nut, grown in the Philippines, they have succeeded in producing the desired article. If the Kokomo people could only succeed in making sausages from roots they might compete with America's wine monopoly.

With the death of John Ruskin, the last of the great authoritative voices, in art, of the Victorian era has passed away into silence, says an exchange. John Ruskin, the prose poet of nature, was born on February 8, 1819, in a smoky suburb of London, which he detested. His father, John James Ruskin, was a wine merchant, who, starting life on no capital and a considerable amount of inherited debts, succeeded first in paying off those debts and next building up a large fortune for himself.

Unlike the majority of great or famous men, Ruskin out-lived his own glory. For years he passed into the realm of the departed, as far as the world is concerned. His life ends in 1900, but his glorious life-work closed ten years earlier.

In France there are 6,000,000 smokers. Of every fifteen, there are eight who smoke cigars, five who use pipes, and only two addicted to cigarettes. Still, these comparatively few smoke 800,000,000 cigarettes a year.

The receipt of a sample copy of this paper is an invitation to subscribe.

THE MAYORALTY

On Thursday next, the 1st February, 1906, will take place the mayor, alty election for the possession of the Chief Magistrate's seat, during the coming two years. This is our last opportunity of addressing our readers before this memorable and most important contest is over. The writer has only one more act to perform in connection with this civic crisis—it is to mark his ballot, on Thursday morning next, for Mr. W. L. Doran.

The hour for action has come; the time for appeals, explanations, reasonings has gone past. We have no desire to inflict upon our readers a review of each step taken by the "True Witness" since over a year ago, we first drew public attention to the paramount importance of this election, down to the moment that a candidate was selected and the Irish Catholics of Montreal, were brought to feel how much depended upon their attitude under the exceptional circumstances of the hour. With a clear conscience we can say that the "True Witness" has done its duty. The crowning with victory's garland the whole many-phased struggle becomes the duty of the citizens of this great city. We have done all in our power to awaken our fellow-countrymen to the necessity of immediate and vigorous action in this matter; we have spared no labor to bring the Irish Catholics to an understanding regarding the imperative need of defending our rights and preserving the same for the generations to follow us. We have finally beheld a most worthy and universally acceptable candidate in the field; now, we await the action of the Irish-Catholic element, of the large section of fair-minded French-Canadians and of the wise and determined Protestants—and we await it with a sincere confidence in the triumphal return of Mr. Doran.

This is no vain boasting; during this week we have had ample and repeated evidences of the brightening prospects of Mr. Doran's candidature. It was a very significant fact that the present Mayor should have gone beyond all precedent in occupying the chair during the nominations, still more remarkable is that by this action, Mr. Prefontaine perceived Mr. Doran of the opportunity of speaking to the assembly. All these things may be considered clever tactics by some but they have a boomerang effect ultimately. As the various crowds dispersed from the City Hall, the French-Canadian element seemed to be largely swayed by one expression—Chaque'un son tour—(give each his turn). This sounds like the knell of Mr. Prefontaine's Mayoralty career; at least it gives the keynote of fair play that obtains to a large extent amongst the French-Canadians. It seems to us that Mr. Doran's remark when otherwise unable to deliver an address, may become prophetic; he hoped that Mayor Prefontaine had sat for a last time in that chair.

If we seek for other evidences of the rapidly increasing popularity of Mr. Doran, and of the general comprehension of the grand municipal principle at stake, we have nothing to do with either party—Trojan and Tyrian are alike to us, so long as they do not intrude upon our field of plenty and contentment. It was a promising sign, on Monday night last, in St. Ann's Hall, to witness gentlemen belonging to — and even leading in different political camps—uniting their voices in appealing to their fellow-countrymen to maintain the unwritten law in practice as well as on principle. The enthusiasm displayed at the meeting in favor of Mr. Doran, was but the forerunner of still greater evidences of appreciation and support, given by the citizens of the Eastern section, on Tuesday night, and by a general assembly of all classes, creeds and nationalities, in St. Mary's Hall, on Wednesday evening.

We repeat; this is not the moment for cold argument. Let our Irish-Catholic citizens combine in one solid phalanx, uniting with the better class of French-Canadians, and the very interested Protestant element. The French-Canadians—with that keen sentiment of national devotion and chivalry which characterizes them, are fairly divided upon the issue. Elect your man.

While Mr. Doran possesses in an eminent degree every necessary qualification for the position to which he now aspires, we call upon our fellow-countrymen and their sympathizers, of other races and creeds, to consider the principle at stake more than the one destined to hold the flag under which we fight in this contest. Mr. Doran is simply the embodiment of the long-standing tacit agreement, between the various elements regarding the Mayoralty; he is the personification of the rights of minorities; he is the incarnation of Irish-Catholic influence and prestige for many

long years to come; he is the exponent of the honest views of tens of thousands of this city's inhabitants; he is the expression—translated into a personality—of the principle so graphically condensed into the French axiom "chaque'un son tour." Vote then, for Mr. Doran; in so doing you vote for the future of your people in Canada, and for the perpetuation of principles, the loss of which would efface our very status in this cosmopolitan community. Let our people for once unite, and on Thursday night next, all friends of justice and municipal stability may surround "Mayor Doran."

THE CATHOLIC OUTLOOK.

A recent editorial under the above heading, appeared in one of the leading Catholic weeklies of Great Britain, and its contents are such that we believe them suggestive of some rare and splendid ideas. After reviewing the changes that marked the hundred years, just elapsed, the writer says that we must take the facts as they exist, not as we would have like them to be, and we must base our action for the future, not upon theories but upon events. Through all the mutations we have this beautiful picture of the Church:

"And how has the Church come through it all? Peter's bark still rides securely on the storm. So it always was, always will be. She will not pass away until Heaven and earth pass away. Her hull may be stained, her sails torn, but the old ship is safe. If kings have fallen from the Church the people have clung to her moor. She finds her strength and her support to-day not on the steps of thrones, but by hearths under cottage roofs. The poor she has always with her. They have risen, while the high and mighty have sunk down. The privileged few are replaced by the liberated many. It is well. For this world was not made merely for the benefit of a handful of men. Law, and we are thankful for it, is in our day the expression of right and justice to a degree not hitherto equalled in the recorded history of time. And had the last century done nought beyond accomplishing the downfall of arbitrary power, it would deserve the blessings of God and justice-loving men."

A sad, but none the less true, condition of things is thus set forth: "Greater intelligence gave birth to the liberty we prize so highly to-day. Alas! that intelligence has not given birth to greater faith. The Church has seen multitudes carried away from her maternal bosom by the witchery of modern methods of thought. The intellect that has done so much for mankind in almost every sphere of utility is puffed up. It is too proud to be humble, even before God and His Church. Europe to-day, intellectual Europe, is not Christian."

We know full well that there exists a severe conflict between those who cling to all old methods and those who seek to modernize the system of religious propaganda. In the dealing with this important phase the writer says:

"Nay, there are among even good men some, who not only shut their eyes to the changed condition of things in this modern God-fearless world, but open them only to see, and decry with horror the efforts the true-hearted, unselfish efforts of men as good as themselves, to redress the evils under which religion is weighed down in Europe to-day. So sunk are they in conservatism that they view as traitors all men who fail to acquiesce in the perfection of methods once vigorous because once successful. And so effective is their outcry that good men, striving for improvement, are battered down, and disheartened and dispirited, abandon the battle and fall into the ranks of the ineffectives. Surely this may now come to an end."

The next paragraph has its apt illustration in the recent events that drew thousands of non-Catholics to the old Church, of St. Patrick. Rev. Father Younan, the able conductor of that memorable mission is one of the class to which reference is made when the writer says:

"Have we not pressing need of such men. Of men who know the modern thinker, as all do not know him among us? Who with their fire-tempered weapons can carve a passage where men with older methods would only court repulse? Who that has over talked with a modern scholar does not see in how many ways his difficulties are unmet by the propositions of a seminary handbook, or theological studies? He simply does not understand the young priest's position in the argument, and the young priest is at an equal loss to understand his. It would be believe be productive of immense blessings were the modern side of religious difficulties more fully presented, with the reply that meets them, to the mind of the young student during his theological or philosophical course. And in this connection much might

be done, we think, if the talent that oft lies rusting in many presbyteries were called into requisition occasionally for lectures and addresses to the seminarists."

Dwelling upon this great necessity of "carrying the war into Africa," in religious matters, we meet with the following admirable explanation:

"The Church adapts herself and her methods to circumstances as she deems necessary. History proves it, and approves it too. She has never changed, but she has changed her methods. The century now opened will witness many things. It will see changes in administrative, in governmental, in scholastic, in pedagogic methods. For the Church, is not dead, but liveth. And as living she moves, and so far as her Divine truth allows her, moves with the moving times. So it has ever been; so will it be with her forever. She will bring forth old and new out of the treasury of God. The antiquated, the ultra-conservative, the stationary minds will wonder, will perhaps be shocked. All this is unavoidable; but she will not stay for them or be stayed by them."

Here is real food for reflection!

ST. ANN'S YOUNG MEN'S SOCIETY.

At the annual meeting of the officers and members of St. Ann's Young Men's Society, under the spiritual direction of Rev. Father Strubbe, C.S.S.R., the reports of the President, Mr. John Whitty, and of the Recording-Secretary, Mr. J. J. Corcoran, were read and approved of by the whole meeting. We would be pleased to give these reports in full, but their great length preclude any possibility of so doing. However they speak great encouragement and demonstrate clearly the advance made by the Society during the year just elapsed. Of course it is generally admitted that to Father Strubbe is due the greater part of the success that has attended every enterprise of the Society.

In his report the secretary shows a membership of 181. Thirty names had been erased, and thirty-four added to the membership during the year. Twelve general meetings had been held, nearly all fully attended. The number of council meetings was fifteen. Three special meetings were called for the purpose of presenting fellow-members with testimonials on the occasions of their approaching marriages. These were Messrs. J. Mahoney, Ed. Quinn, and Mr. Raben. On January 24th, the new Gymnasium—one of the finest in the Dominion—was inaugurated. The various public entertainments given through the year were successful in every sense, and the several "general communions" were fully attended by the members. In fact the secretary's report would indicate the spirit that animates the young men, and the practical results flowing from their fine organization and the unflinching zeal of their spiritual director.

Mr. Whitty, the president, in presenting his report, remarked that it was the second time for him to appear in the capacity of retiring President—a fact that reflects no small credit upon Mr. Whitty himself. He styled 1899 a record-breaking year in many instances for the Society. The opening ceremonies in connection with the new gymnasium was the first important event of the year. The young men's Retreat which was most diligently attended opened on February 5th, and their first public entertainment was given a few weeks later. Lengthy reference is made to St. Patrick's Night entertainment, and a well-deserved tribute is paid to Mr. James Martin the facile composer of so many dramas which the Society produced, the annual outing, and visit to the Summer School, at Plattsburg, were so many interesting events in the Society's record that the President dwelt upon at full extent. Then comes the annual pilgrimage to Oka—the home of the famous monks of La Trappe; and during the same month a pilgrimage to the cemetery—one of the most beautiful features in the year's programme. Very interesting are all the details given concerning the library and Amusement Hall, the various competitions and contests of the year, but we cannot reproduce the whole report. Suffice to say that it was satisfactory to a marvellous degree.

The following officers were elected for the ensuing term:

Spiritual Director, Rev. F. Strubbe, C.S.S.R.; Honorary President, Joseph Johnson; President, D. J. O'Neill; 1st Vice-President, C. J. Conway; 2nd Vice-President, P. Kenahan; Treasurer, J. Hart; Rec.-Secretary, J. Murray; Asst. Rec.-Secretary, J. Brown; Librarian, J. Conway; Asst. Librarian, J. Shanahan; Marshal, J. McEntee; Committee: P. J. Shea, Jas. Dillon, J. Whitty, J. Donohue and J. Wickham, P. J. O'Brien, Ed. Quinn, and James Martin.

WINNING NUMBERS AT ST. ANN'S TOMBOLA

263 a lady's gold watch; 657 a lady's gold watch; 807 a doll's bed; 895 a lot of land; 2888 a costly down quilt; 2928 an easel; 10861 a cradle; 11123 a baby's carriage; 11529, an oak rocking chair; 11738 an upright piano; 11887 an upholstered rocking chair; 12419 an upholstered rocking chair.

There are hundreds of our readers who are strong believers in the cause of the "True Witness" advocates, but are doing little to aid its circulation. Their co-operation in this direction would be of mutual benefit.