

The True Witness

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THURSDAY, JANUARY 4, 1906.

A CATHOLIC LEADS THE LORDS.

The fact has been allowed to pass absolutely without comment on this side of the Atlantic that under the new Government and for the first time since the Reformation, the Leader of the House of Lords is a Catholic. Lord Ripon's presence in the Cabinet is looked upon also as some evidence that when the Education question comes up Catholic claims will not be overlooked. Lord Ripon has had a long and varied experience of public office and is universally respected in the Upper House, where his leadership is real as well as official.

THE POPE AND POLAND.

The Osservatore Romano publishes an important Papal Encyclical addressed to the Polish Bishops in the Russian Empire. The Encyclical says:—The Holy Father cherishes sentiments of paternal affection for the entire Polish nation. The Pontiff remembers with pleasure the glorious past of Poland, and he hopes the Poles of to-day will follow their ancestors in their loyalty to the Holy See. In these difficult times the Pope directs his special attention to the Poles under the Russian Empire, being preoccupied by the grave crisis they are going through. He trusts in the Episcopacy of Russian Poland, and through the medium of this Episcopacy will have his voice heard to contribute to the perfect pacification of that country in vain invoked up to the present by all good men. Many are the evils which afflict Poland, and many are the duties which weigh upon the Episcopacy and the faithful. Among evils there are subversive parties which exercise over the Polish people a real terror with grave damage to society. There is a part of National radicalism which excites political passions, spurring people to excess which cannot but render the situation the graver. If the present troubles of the Russian Empire proceed, the Encyclical Catholics must form an element which sincerely wishes peace and order, recalling the grave words of Leo XIII. in his Encyclical of March 19th, 1894, addressed to Polish Bishops, saying those who are under authority should constantly give reverence and loyalty to their rulers, as it is God exercising His Kingdom by means of men. They should also obey those rulers, not only because of the punishment, but also for conscience sake. For rulers they should have petitions, prayers, postulations and favors; they should guard sacredly civil discipline; they should abstain from plots of wicked men, and from their gather-

ings. They should never act sedulously; they should do all in their power to keep a just and tranquil peace. The Pontiff concluded: "By rendering homage to the wisdom and goodness of the Emperor, who, by the ukase of April 30th, granted freedom of conscience, thus giving happiness to many souls." This sovereign concession having been confirmed and amplified by manifesto of October 30th, Episcopacy must scrupulously assist those who by their own will wish to embrace the Catholic religion. Pius X. exhorts Poles to take advantage of the rights of citizenship conceded to them with loyalty and diligence, with the object of contribution to the progressive amelioration of the part of Poland under Russia. On his side the Pope will not omit constantly to use his influence with the Czar and his Government for the religious and moral good of the Polish population. The Encyclical ends by imparting the Apostolic Benediction.

SECTIONALISM AND STATESMANSHIP.

The following editorial is taken from the Catholic Register, of Toronto, and is most opportune just now:

"We have grown so accustomed to the sensorious sectionalism of some of our Toronto contemporaries that many offensive absurdities for which they are responsible slip from time to time into the channels of political comment without meeting due reproof or criticism. The lamented death of Hon. Raymond Prefontaine in Paris had only been announced by the cable when the News started in to rate French-Canadian patriotism and public life. Others got the cue and were quickly engaged in the familiar literary exercise of charging the public men of Quebec with extreme sectional spirit, at the same moment that they themselves were insisting upon out and out sectional privileges for Ontario.

At the outset we may say that it was hardly decent, though characteristic of the Toronto press, to start a disputation over Mr. Prefontaine's portfolio before that statesman has been twelve hours dead. We hope the News will allow the large word "statesman" to apply, in view of the high honors paid to the remains both by the Imperial and Republican Governments. But without canvassing the names that have been mentioned, or attempting to pick the best man to succeed Mr. Prefontaine, there is one phase of the discussion that must not pass without challenge. We refer to the effort to make it out that because Hon. Mr. Fitzpatrick succeeded the late Mr. Mills as Minister of Justice, the "balances" were thereby put against Ontario in the matter of Cabinet representation. This comes with extraordinary effect as part and parcel of a tirade against sectionalism. When we preach broad Canadianism, where in the name of common sense are we to find it personified if not in our leading public men? But in the press of Ontario we see Sir Wilfrid Laurier continually described as a French-Canadian and Hon. Chas. Fitzpatrick counted into the Cabinet representation from the Province of Quebec. What more positive proof than this could the finger of any Canadian elector be placed upon to show that the standards of public life raised by the newspapers in this part of the Dominion are peculiarly narrow and provincial. Nowhere else either in Canada, or outside can we find the same lack of patriotic breadth and national conception.

Look at the new British Cabinet with its overpowering Scottish representation. The national vision of the British elector overlooks all thought of sectional origin in the consideration of political leadership. Campbell-Bannerman the Scot, is leader of the English democracy. John Morley, the embodiment of all the essential qualities of English Liberalism, sits for a Scottish riding. The matter of representation is by no means ignored in the composition of the British Cabinet, as it should not be ignored in the Dominion of

Ministry. But there it is not considered and here it should not be taken account of until the service of the state first secures the real and acknowledged leaders of the nation's life. A Gladstone or a Morley, a Laurier or a Fitzpatrick; any statesman who stands upon an eminence, is more essential to the state for the time being than the principle of sectional representation, though we are far from belittling the principle of Cabinet representation upon which depends the satisfactory administration of affairs from the popular point of view.

Our argument against the sectional Toronto press is that the state before all other considerations deserves and must command the ability of the best qualified men in the land, and that the claims of territorial or sectional divisions for the purposes of satisfactory internal administration are minor. Wales, Scotland and England; Nonconformist, Catholic and Established Churchmen are represented in the Cabinet of Premier Campbell-Bannerman. But we do not think that a man like John Morley has been sorted out with the rest in that manner of representation.

It is time we got a little breadth of view in Ontario, so as to concede that there is in the country such a thing as governing talent, and that if it has not been grown in Ontario it is none the less Canadian because grown in Quebec. Let us concede this talent to Sir Wilfrid Laurier and have an end of the childish habit of calling him a representative of the French-Canadian people. Let us concede as much also to Hon. Charles Fitzpatrick, who though representing a Quebec constituency is not and cannot be regarded as the mere representative of Quebec in the Dominion Government. Like John Morley he is a national figure, standing upon an eminence of Liberal statesmanship. True it is that we ourselves have often claimed that he represents a distinct element in the Cabinet and in Parliament—the Irish Catholics of the Dominion. The claim is like that of the French-Canadians to Sir Wilfrid Laurier. In either case it is one of patriotic pride. But no sensible person in Ontario will say that Mr. Fitzpatrick is less a broadminded Canadian statesman because he has a kindly feeling towards the race from which he sprung, and because this kindly feeling is enthusiastically reciprocated.

It is sheer narrowness that would suggest absolute provincial lines in the selection of Ministers. This narrowness is not shared by the people. There is not a Liberal constituency in any part of Ontario or, indeed, of Canada, that would not be honored by having the opportunity afforded it of returning Sir Wilfrid Laurier or Mr. Fitzpatrick to Parliament. Even in invulnerable Conservative constituencies the electors are proud to acclaim the leaders of the country upon all occasions of political visits. In no other part of the Dominion do more enthusiastic audiences acclaim Sir Wilfrid Laurier than in Toronto though the effect of these demonstrations upon the party vote may not be very perceptible. It goes to show, however, that the people of Toronto are Canadians in heart and voice, and that they are too broad and patriotic to be represented by a provincial press that is forever reiterating sectional contentions.

WILLIAM H. BUTLER, ASSISTANT CITY ATTORNEY.

In the reorganization of the law department of the City Council, we are glad to notice the name of Mr. William H. Butler, who, we are sure, will worthily fill the position of assistant city attorney. Mr. Butler is a native of this city, having been born in St. Ann's Ward on the 27th July, 1876. His father and mother were amongst the oldest Irish Catholics in our city. He is a nephew of the late Mr. M. P. Ryan, for many years a representative of Montreal Centre in the House of Commons. Mr. Butler having graduated with distinction at St. Louis College, carried off the honors in Classics and Mathematics in the final year (1899)

at St. Mary's, Blarney street. He followed the law course at McGill for one year, and for two years at Laval, where he took the degree of Master of Laws with the highest distinction. Since his admission to the Bar he has given evidence of practical ability and will, we are confident, be a valuable acquisition to the civic law department.

WHAT TO READ?

Seeing the large number of books turned out by publishers, the answer to this question becomes more and more difficult. It is fashionable, though not advisable, to be up-to-date by being able to say that we have read the latest novel. What is a rapid pace to maintain one which would tire the majority, and which would produce mental imbecility in all who attempted it. The number of good novels does not increase so fast that they need occupy much spare time. But let us classify readers first rather than subjects. The classes are somewhat crossed; for they are the young and the old; people of leisure and busy bread-winners; students whose lines of reading are traced out for them; professional men whose literature is technical; superficial readers and deep thinkers. Many other lines of division may be drawn, for reading depends much upon the taste. Taste changes with age, and circumstances. But there are books which are suited for all; and from whose treasures all should draw. There should be a little spiritual reading every day. A chapter or two from the Bible, a little of the Imitation of Christ, a page or so from the great ascetic writers—these offer the food which strengthens the soul and of which the soul stands more in need by reason of the distractions of the world. We place first the Bible, though we do not intend to signify by this that it is the whole Bible which we think should be read. No other book can take its place so far as the soul is concerned. It is God's own book—Creation, Redemption, and Sanctification—all are told in language suited to man's intelligence. The soul finds there its deepest yearnings voiced in words as fresh as perennial spring. Prayer, sorrow for sin, gratitude for mercies are sung in Psalms and pictured in Prophecies with a charm which purifies and chastens the reader. The gospel and the Acts of the Apostles should be engraved in our heart by habitual reading as well as heartfelt consideration. We might easily add more to the list, but we content ourselves by mentioning the Books of Wisdom, whose proverbs and preaching are inexhaustible treasures more precious than silver and gold.

Infinitely beneath the Bible, yet next to it, we place the Imitation of Christ, whose spirituality is so virile and so suited to the many wants and moods of the soul. Methodical reading—from chapter to chapter—is not so advisable as a haphazard mode. To take up the book and open it by chance, or to find in the contents a title of a chapter suited to us; either way is sure to afford food for reflection. The soul needs reading of this character in order to protect it from worldliness. Love of the cross, consideration of eternity, devotion to the Blessed Sacrament are lessons inculcated by this book with anunction whose source is from heaven and whose effect is deep and searching. The young should read it as a protection and a shield. The old should read it as a message which they must soon answer. The student should read it as containing lessons not to be found in the books of earthly science. The professional man should read it in order that he may keep before him the greater profession he must practice in imitating Christ.

As for the writings of ascetic authors, so many are at hand that we are at no loss to choose. The necessity of this class of reading becomes more and more apparent as society becomes more intoxicated with pleasure and worldliness. Mortification, self-denial, Christian asceticism are not meant for the clergy only or limited to the cloister. They oblige all. And their fulfillment is

more easily, more regularly obtained by the reading of some spiritual books. The desolation in worldly circles is caused by that want of thought complained of by the Prophet—that dearth of the thought of God, which drove the first recluses from cities into deserts there to grow the seed which growing to a comely tree gave shade of freshness and fruit of praise and virtue to countless generations. To suggest books of this kind is to name St. Francis of Sales, St. Alphonsus, Rodriguez, Faber and a host of others. All the works of any one of these may not do for any individual. Portions may easily be selected which will serve well the purpose we should have in our reading, of thinking more seriously by the principles of faith and of living more carefully by our earnest adherence to the standards given us by the saints and saintlike sons of Mother Church.

DISGRACE AND REPROACH.

The unseemly and disqualifying of Alderman Daniel Gallery in St. Ann's division is the fitting consummation of an exposure that has provoked mingled feelings of indignation and humiliation amongst Irish-Canadians far and near. The evidence produced at the election trial might knock the spots off some of the most grotesque chapters of Charles Lever, and, whilst others may laugh with the indifference of the onlooker upon a barefaced wholesale attempt to beat the election law, the Irishmen of Canada generally, who have looked upon St. Ann's division of Montreal as a distinctively Irish electoral stronghold, must reprobate the daring methods by which some portion of the riding was degraded and polluted, and the suffrages of all the electors outraged.

Mr. Justice Davidson was moderate in his language when he said that in the whole range of election law cases this case was without a parallel. As the True Witness views the local situation, we care not what personal contentions or jealousies may have been directly responsible for the trial. The fact remains that the evidence produced at the trial has placed a stigma that cannot soon be removed upon a body of Irish electors in the heart of the city of Montreal. The necessities as well as the sympathies of a small army of poor people were worked upon and some representatives of this weak and workable class were put into the witness box to provide more than one comic interlude in the proceedings.

For the entire bill of particulars Mr. Gallery must be held responsible in the judgment of Irish Liberal electors in Montreal and elsewhere. It may appear unnecessary, even cruel, to pile the burden of reproach upon his shoulders after what he has come through. But it is a plain duty confronting a journal claiming to voice the Irish Catholic opinion of this noble city not to spare him in any measure upon the sworn record. This is as a warning to others that the exploitation of the votes of Irish electors by corrupt cajolery and the open door to bribery and the whiskey influence cannot be tolerated, forgiven, excused or condoned for any party reasons or upon any personal grounds of credit that Mr. Gallery may claim in connection with his record either in the City Council or in the House of Commons.

The leading Liberals of the Province of Quebec also owe it to the deeply aroused feeling of the Irish Catholic electorate in this city that neither sympathy nor support be reserved within the party to which the overwhelming majority of Irish Catholic electors extend their good will and aid for methods involving disgrace and not only peculiar to this case but unparalleled in the annals of our Canadian election courts. Mr. Justice Davidson says that the points in-

voiced are not new, having arisen in England a quarter of a century ago. There is nothing new under the sun, not even Alderman Gallery's idea of conducting an election. The Irish electors of Canada will be well content, however, to suffer degradation of this description to be buried so far back and so far away as Mr. Davidson locates it in history. If methods wholly bad have been revived in the division of St. Ann's the experience is likely to leave a lasting and unfavorable impression. It is the business of every self-respecting citizen resident in the riding to condemn as far as his personal influence goes the injury inflicted upon the electoral reputation of the district. This appeal should present itself more directly to the leaders of those excellent societies the names of which have cropped up in the presentation of the evidence. The clergy, too, will not treat with silence the unwarrantable inferences and the imputations that have been laid against religious and national organizations which we and they know do not exist to serve the ends of politics and politicians. In a word, the lesson of this trial is a bitter one, but the better learned the more profitable must be its effect. Poor and easily led voters must be protected from evil influences by the strong arm and unassailable integrity of their kinsmen and co-religionists.

EDITORIAL NOTES.

Mr. John C. Kaine, M.P.P. for Quebec West, was sworn in as a member of the Cabinet yesterday as a special representative of the Irish Catholic element.

Next week we will print the first instalment of Rev. John Talbot Smith's story: "Solitary Island." The writer needs no introduction, as his stories have been read and re-read and appreciated by numbers of our readers. We have constantly been asked for a continued story, as in putting this one before them we are confident we will be meeting their wishes and giving them much enjoyment.

Our contemporary, the Daily Witness, is celebrating its diamond jubilee. Years always command respect, but the Daily Witness has something more than age which compels us to respect it. We must admit that we do not always sympathize with its sentiments, and that we have oftentimes found it our duty to refute articles published in its columns, still, and this is what we mean when we say it is more than years which command respect, it sometimes it appeared unfriendly, it was because it firmly believed it was doing right, and not from any ill-feeling to its co-religionists. We have experienced many instances of its broadmindedness, for example when there was a question as to some recognition for the services of Father O'Leary for his work on the South African battlefields, it was the Witness which opened subscription lists in its office, Mr. J. R. Dougan's name leading; on the death of Father Quinlivan, the Witness made most sympathetic reference, because a good man had finished his work and they appreciated him because he was a man of whom we had cause to be proud. We must be allowed to make use of a homely phrase and say that the Daily Witness always gives the "devil his due," let it be the gentleman on our side of the fence or on their own. We feel that in some cases it would be wise if they would take counsel of those who could put them right on matters which they cannot be supposed to properly understand, but which creates a bitter spirit in those of whom they are written and are certainly a reflection on the writer, for in this advanced age there is really no excuse for entertaining narrow ideas of one another.

The Daily Witness is a strong advocate of the temperance cause, of clean morals and good government. Along those lines it has done noble work and we heartily congratulate it on the venerable age which it has attained.

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