

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.....DECEMBER 23, 1899

News of the Week.

At the annual meeting of the friends and supporters of the Sacred Heart Home, Drummond, on Sunday, His Grace the Archbishop of Dublin in scathing language condemned the vile and sinful traffic in the souls of Catholic children which is still carried on in the most brazen manner by proselytisers in the capital of Catholic Ireland. It was to combat this hateful traffic that the Sacred Heart Home was established. That it has done good work is evident from the fact that it has already rescued 750 children. In the course of his address, the Archbishop said he did not expect that these Protestant philanthropists would pay much attention to what he said, but he would like to ask had they not pastors of their own? They must know that it was grievously sinful in a mother to hand over her child to be brought up in a creed which her faith taught her to be untrue. In the second place, this act of the mother being a sin of the deepest dye, those who tempted her to it became partakers in that deadly sin, and the punishment which awaited it. There was no minister of religion in any Church in any Christian Community acquainted with the first principles of morality who do not know that to be true. Was there any one on the Protestant side in Dublin to proclaim that to those who seemed to be so strangely ignorant of it? He would say what they were doing under the guise of philanthropy was such as no Christian moralist would endeavor to defend—namely, enticing poverty-stricken, degraded women to give up their children. There was no meaning in the plea they put forward unless they took for their maxim that of the old Pagan moralist, that the end justified the means.

Anything connected with the Catholic Truth Society has an interest for the Canadian members of that admirable association. A correspondent in the Liverpool "Catholic Times," thus speaks of the Catholic Truth Society in Ireland: "An address, which should meet with a ready response from those for whom it is intended, has just been issued to the Catholic clergy and laity by the Catholic Truth Society recently established in Ireland. The address, which is signed by the president (the Most Rev. Dr. Hoaly, Bishop of Clonfert), says the main object of the Society is, as its name implies, the diffusion by means of cheap publications of sound Catholic literature in popular form, so as to give instruction and edification in a manner most likely to interest and attract the general reader. It is well known that various printing presses in Great Britain daily pour out a flood of infidel and immoral publications, some of which overflow to this country. We have a confident hope that the society's publications will remove the temptation of having recourse to such filthy garbage, will create a taste for a pure and wholesome literature, and also serve as an antidote against the poison of dangerous or immoral writings. Grateful acknowledgment is made of the excellent work done in this city.

This means co-operation with our own Catholic Truth Society, in Canada. The affinity between all branches of this society, no matter in what lands they flourish is akin to the solidarity existing between all sections of the Church. Scattered over the earth every ray of Catholic Truth concentrates at one burning focus—the Vatican.

In the Providence Visitor we find the following editorial note upon the recent Mayoralty contest in Boston, and in view of the fact that we are about to have a battle of the same kind to fight in Montreal, it may serve as a note of warning to our fellow-countrymen. That organ says: "The experience of General Collins in the Boston City election of last Tuesday is one more proof of the justice of the observation that 'disension is the vice of the Celt.' The episode is a delicate one to touch upon and yet the moral which it points, viz., the need of unity, is one which the Irish ought to take to heart. Mr. Sanford, the rejected candidate for the Republican nomination accepted his defeat like a man and worked faithfully for the triumph of his party. The Honorable Mr. Murphy 'kicked,' abused his rival, and bolted. Party interests cut no ice with him or with his following. They resolved that if Mr. Murphy could not be Mayor neither could Collins. The affair has brought ridicule upon the Irish, our brothers in Boston and done grievous harm to the local Democratic prospects."

A new political organ has just made its appearance in the form of a French morning daily. "Le Journal," is the title of this last addition to the ranks of Canadian journalism. It has been specially established in the interests of the Conservative Party.

For some time our French-Canadian fellow-citizens have had no morning paper, the result being that the only morning daily "The Gazette" had to supply all the night's news to the city.

St. Joseph's Royal Navy Fund, is the title, not exactly of a mere fund, but of an Association started in connection with the Apostolic College, Limerick, Ireland, the aim of which is the training of students for the priesthood. These priests are to devote themselves to the service of the navy.

The terrible tragedy which occurred some time ago at the Charity Bazaar, rue Jean Goujon, Paris, must be still fresh in the memory of thousands at least the remembrance of the many victims of that fire is not destined to die out. A chapel is being erected on the spot to commemorate their deaths, and it is now nearly complete.

Anna Gould (Countess de Castelano), who contributed \$200,000 toward it, says she expects the religious consecration will take place with great pomp on March 1.

While the secular press—our Daily "Witness" in particular—sought to impress on the public that the Pope considered next year as the first one of the twentieth century—a statement which his recent decree flatly contradicts, we find the German Emperor—not at all an infallible authority doing exactly what the Pope

was wrongly accused of having done. A Berlin despatch says:

"Following the Emperor's lead in ordering festivities in the schools, etc., the Bundesrath has decided to regard January 1, 1900, as the official beginning of the new century."

With all his millions the life of John Gretton, of London, must have been a miserable one. The following item might serve as his epitaph as well as an index to his character and principles:

"John Gretton, owner of a fifth share in Bass's brewery, has just died, leaving \$14,415,000 personally. Not a cent was bequeathed to charity."

This is interesting:—"The London County Council has proposals before Parliament for various improvements in the water supply, sanitation and new streets, which if adopted will raise the indebtedness of the council \$330,000,000. The schemes are undeniably of public utility, even of necessity, but Parliament won't sanction them. The Council majority confess their only means of raising the necessary funds for such expenditure is by taxing ground values. London might still take lessons from Montreal. Our aldermen would soon show them how to raise the amount, and how to spend it."

Dr. Samuel Ketch, the specialist in spine and hip diseases, was found dead in bed at his home, No. 71 West Fifty-fifth Street, in New York. There is no question that death resulted from neuralgia of the heart. Dr. Ketch had long suffered from heart trouble.

He was in his usual good state of health on the day before he died. He supped heavily on oysters and lobster in the N. Y. A. Athletic Club about midnight, and a few hours later was in intense pain. This was relieved by Dr. L. B. Rut. He was dead when his servant went to call him next morning. Dr. Ketch was forty-four years old.

Right Rev. Bishop Scanlan, of the Diocese of Salt Lake City, has been warning the members of his flock against an evil that, we regret to say, is not entirely confined to that diocese. He calls attention to what is undoubtedly an abuse, viz., the collection of money for alleged religious purposes without the consent of the Bishop of the diocese. Not only should those who ask the faithful for contributions obtain the permission in writing, from the Bishop of the diocese, but courtesy requires that the same expressed permission be obtained from the pastor of the parish in which collections are made.

The corner stone of Trinity College Washington, has been laid. The "Church News" of that city says: There is no longer any room to doubt that within another year the Catholic young women of America, will be able to enjoy the advantages of higher education without attending a college in which many errors regarding Church history are taught.

A report from Omaha says: Ex-Judge M. R. Hopewell, of Tekamah, must appear before Judge Scott and explain why he advised the persons having charge of the Doid children not to produce them in Court in obedience to a writ of habeas corpus. Judge Hopewell formerly sat on the bench now occupied by Judge Scott.

CHRISTMAS GREETING.

As in years gone past, so this year shall we hear on all sides that kindly greeting, "A Merry Christmas." In the great rushing, fevered world of to-day, men have scarcely time to pause for a brief moment to wish each other well, and many of the familiar or conventional expressions of the season, are merely sounds—formed according to the code of social politeness—falling from the lips of men. But there is a deeper, a grander, a holier sentiment that wells up in the true Christian breast on the approach of Christmas. Sincerity leaves its impress upon the usual greeting exchanged between honest friends, or loving relatives. It is in this sincere sentiment that the "True Witness" wishes each and all of its readers a Merry, a Happy, a Holy Christmas.

The story of Christmas is old, and yet ever new; it is old by nearly nineteen hundred years, and it is new for each succeeding generation of men. There are countless numbers of the human race for whom this will be a first Christmas on earth—for them, the story must be new and charming; equally are there thousands for whom this will be the last Christmas in the world, and for them it is an ancient story. It is unnecessary that we should repeat that holy page of sacred history—it must shine vividly before the eyes of all our readers.

When the mind travels back, over

the desert space of nineteen centuries, it seems to accompany the wise men of the East on their journey to the King of kings. Imagination fails to summon before us the details of that holy night, where the mighty work of Redemption was commenced in a stable. But with the faithful record of these events before us, we can allow our thoughts to soar off into the misty regions where the sun of faith sheds a lustre beyond the power of human words to describe, upon the surroundings and upon the events that have transpired. We can figure to ourselves the vast concourse of tribute-payers, flocking into the Royal City of David; the forlorn aspect of an old man and a young woman vainly seeking shelter from the tempest that was abroad; the chill and uninviting stable in which they were forced to find refuge, the silence of midnight hanging over the whole scene; the glittering of the stars high upon the blue empyrean, the shepherds collected around their faggot-fires on the declivities of the hills; the sheep huddled together both for warmth and self-preservation; the watch-dogs lumbering in lazy oblivion of the meal that is being prepared for them, or of the wonders that are happening that night; the awakening of the sleepers by a glorious light in the mid-heavens and by the sweet and distant sounds of the "Gloria," as chanted by the Seraphim vanguard of God's Anglic Army. We can form an idea, vague as it may be, of the astonishing scenes that took place in the stable, while the great world slept on, oblivious of redemption's work having commenced.

In the vast extent of Christendom to-day we can find a countless host of faithful men, like the shepherds on the hillsides, watching for the advent of the Holy Infant, and offering up prayers that arise from their heart's deep love and fidelity. But, alas! on the other hand, this glorious anniversary of the most momentous event in the world's history, will pass unheeded by those thousands of sleepers, whose lives are given to the pleasures of the vices of an unrestful age. The mid-night Mass will be sung, and not one of these so-called Christians will attend that tribute of adoration paid to the Infant Son of God. Revels will go on, intoxication will increase, thoughtless amusement will be indulged in, and the great world will heed not the echoes of their surroundings broken by the repetition of eternal "Glorias." It therefore, behooves the faithful children of the Church to compensate Our Lord, and His Holy Mother, for the neglect, the very insults dealt out to them, by the vast category of unbelieving and dangerous people of the day. It is thus by example as well as by precept, we would have our readers, one and all, celebrate the Holy Christmas festival—by attending Mass, by frequenting the Sacraments—and by setting models of Christian perseverance and rectitude before the eyes of the great world. In wishing a "Merry Christmas" we express far less than we feel—but language would fail us were we to attempt the transcription of our sentiments. Our greeting implies not only happiness, and consequent merry-making, but that peace of heart and tranquility of soul which constitute the reward of virtuous and religious lives. In thus figuratively grasping the hands of our friends, we pray that all the blessings peculiar to this season, may fall upon them, and that plenty, contentment and comparative happiness may be their lot. And while we are thus extending our well-wishes to all, we must not forget the absent ones, and, we trust, they also may enjoy the grand festival in union of spirit all over the world.

MISSIONS CLOSED.

The grand and general missions ordained by His Grace the Archbishop to be preached during Advent, in all our Churches, as a preparation for the last year of the departing century have closed. In St. Patrick's, St. Ann's, St. Anthony's and St. Gabriel's parishes the several reverend preachers have declared themselves entirely pleased with the attendance, the fervor, the zeal, and the devotion of the faithful.

The blessings and the graces that must have come down upon thousands who flocked to hear the instructions, who crowded the confessionals and who appeared at the Holy Table could not be other than abundant. A new spiritual life seems to have been imparted to every section and every class of the Catholic community. It must be gratifying for the preachers the pastors, and the Archbishop to know that so much good has been accomplished, and that such vast numbers will enter upon the year 1900, in peace with God, and with consciences that are light, joyous, and prophetic of great happiness for the future.

An Irishman For Mayor



MR. WILLIAM McNALLY.

Nearly one year ago, it became apparent to the "True Witness" that a crisis was approaching that would affect the dearest interests of the Irish-Catholic element in this city. We knew that 1900 would bring about the election of some one to occupy the seat of Chief Magistrate of Montreal; but we also knew that, in accord with the tacit agreement so long adhered to by the different sections of the community, it would be the turn of an Irish-Catholic; but, knowing all this, we yet did not see any occasion for making mention of the subject. The declaration of Mr. Prefontaine, on his being elected by acclamation was still fresh in our memory, and we never for a moment, dreamed that he would eventually seek to do violence to his own expressed convictions and to break away from the happy arrangement which had so long produced most desirable results. Seven or eight months ago, however, we began to perceive along the municipal horizon, a tiny cloud, "no bigger than a man's hand," and we felt anything but reassured. From that day forward, with weekly increasing earnestness and insistence, the "True Witness" has agitated for the safeguarding of our fellow-countrymen's civic rights. We sought to create amongst the people of our own element, a strong and unanimous spirit such as that which animated them a generation ago—in the good days when "turn about fair play," was a motto that found practical application in the arena of municipal affairs.

As a result of that agitation, of the increasing and often forcible appeals made by this organ, a series of meetings were called, to which almost all the men still living who have held, or still hold, representative public offices were invited. The presidents of the various national societies lent their aid, and such unanimity existed as was never before experienced in the varied history of the Irish Catholics of Montreal. This fact was very strongly emphasized on Monday night, when the Rev. Father Quinlivan, Pastor of St. Patrick's declared that he was proud to find such harmony amongst the many sections of the Irish-Catholic community. To the honor of the delegates who attended these meetings and to the credit of the race in Canada, every word used was kept most religiously private. Nor did a single expression appear in the public press, until, in our last issue, we announced the calling of a mass-meeting. When the "True Witness" stated that Mr. McNally had consented to consider the question of his candidature the announcement created a great deal of enthusiasm on all sides.

Monday night's public meeting was an unqualified success; it was attended by Irish-Catholics of all ranks and conditions, as well as by a number of English-speaking Protestants and French-Canadians. Scarcely if ever was so much spirit displayed and so much unanimity exemplified. This public assembly confirmed all that had been done by the delegates during their different meetings, and decided, without one discordant voice, to tender the nomination to Mr. McNally. It was a delicate and difficult task that the delegates had to perform, and they did it in a manner that demands the highest and heartiest praise. It is not our intention to here enter into the details of that animated meeting, beyond stating that the different addresses—all brief and to the point—were of a nature to inspire any Irish-Catholic with a sense of pride, in his race and his religion. In our last issue we referred to the

many qualifications possessed by Mr. McNally, and we are proud to say that our expressions have the practical endorsement of every man who was present in St. Patrick's hall, on Monday evening. The daily press has given full reports of the speeches, and we might say that the key-note of them all, as well as of the interviews since published in the "Herald," was that the tacit agreement should not be violated. Of these addresses we might specially signal out that of Sir William Hingston, Under any circumstances, Sir William's high professional, social and patriotic station would command particular attention to his words, but when we consider his lengthy experience of civic life in Montreal, and his keen powers of observation and appreciation, there is an additional weight to be given to what he may say on such subjects. If brief, it was a practical speech, and one easily understood by each one who heard him. The strongest point made by Sir William was when he explained the conditions that existed prior to the inauguration of the alternate system of representation. He drew a graphic picture of the struggles and difficulties that attended each changing of Mayor. Then the English-speaking, French-Canadian and Irish-Catholic elements scrambled, as it were, for office, while the party possessing the largest numbers generally carried the fight. To-day, and for years back there have been many issues which in olden times would have been laughed at, or would have created unpleasant strife; these issues—under the reign of that tacit agreement—are settled in a most harmonious fashion. Sir William's keen perception of the situation should add zest to the efforts now being made to perpetuate the tacit existing practice.

In a word: the result as far as the "True Witness" is concerned, may be thus stated—in the selecting of a candidate of whom the Montreal "Star" said: "It is very pleasing then to see that they have risen to the occasion and put in nomination a splendid specimen of their race, a man worthy of the confidence of every citizen. Mr. William McNally, is a bright, progressive young Irishman, reflecting great credit upon all men of the same blood; and, if elected, he will do them and us all honor in the important office of the Chief Magistrate."

"Mr. McNally is a man behind whom the best elements in the community can rally with perfect confidence that they will have no reason to regret their work when they have seated him in the Mayor's chair. A thoroughly capable business man, a good and vigilant citizen, an ardent Montrealeur, he is precisely the sort of representative whom the people of this progressive commercial centre should rejoice to see at their head. Our Irish fellow-citizens have already commended their good judgment in the eyes of all by their selection of so worthy a candidate."

As an evidence of the approval which this action has elicited from the non-Catholic element, we need but reproduce the words of the Herald: "Mr. McNally is well qualified for the position of Mayor. He is a native of Montreal, a successful business man, a man of education, culture and ample means. He has the respect of the business community and the good will of men of all classes with whom he has come in contact. If elected, he could, we believe, be counted upon to discharge the duties of the high office of Mayor of Montreal in a way to bring honor to himself and credit to the city."

Once more we must sacrifice a little to gain much. In the language of the requisition to Mr. McNally, we are told that "we the undersigned electors of the City of Montreal, being desirous of perpetuating the harmony and good-will that have heretofore been secured by adherence to the tacit agreement with regard to the occupancy of the office of Mayor of our City, hereby request you to come forward as a candidate for the Mayoralty, and pledge yourselves to give us our support in securing your election."