

The True Witness

And Catholic Chronicle

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NOTICE.

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THURSDAY, DECEMBER 21, 1905.

IRISH CATHOLIC REPRESENTATION.

Judging by correspondence to hand and the general opinion of our Irish Catholic citizens, they seem in earnest about electing a man of their own. Now is the moment to show that they mean to stand for their rights, to obtain them, and to uphold them with credit to themselves and to the community in which they live. There is no need to choose a man haphazard. The good men are legion in our city, but as only one can be honored, let a judicious choice be made and assure him that in everything he may undertake in the interests of the city he will be supported. The reform party in the Council need a firm hand at the helm to help them in frustrating the schemes of the corruptionists whose sense of duty to the citizens is quite a secondary consideration. A very able man is just now presiding over the civic affairs, a man who is leaving a creditable record behind, but we feel confident that if the Irish Catholics only do the right thing that they will choose a competent man, and easily who will direct the affairs of the city with judgment, tact and fairness. This is no time to be weak-kneed. Let every man who exercises the franchise come forward, assert his privilege, and let it be said that the Irish Catholic representative is worthy of the confidence placed in him and a credit to this important city of the Dominion.

A MERRY CHRISTMAS.

Time has rapidly brought us again to the season of peace and good-will. The air is heavy with the odor of pine boughs; Glorias have echoed and re-echoed throughout our churches, announcing the new birth and proclaiming the religious character of the feast; homecomings and family gatherings are taking place throughout the land; children's glees are unbounded as the contents of well-filled stockings are brought to view. All this marks a period, gladness and happy for some, sad and desolate for others. Let us, then, sit in judgment on ourselves. Almost two thousand years ago the stillness of the night was broken by the exultant strains of "Peace on Earth," sweeping down from the eternal skies, which reached the shepherds and touched their hearts. As it again flashes across the boundless space of all these centuries, does it find our hearts as easily touched and as eager to search out the Christ child and lay our humble offerings at His

feet? Nay, in very truth, for the rush of commerce, the intensity of the life which is called strenuous, have put a barrier on the heart stripping it of its best instincts, robbing it of the simplicity, the generosity of an age long gone, and leaving only too often the dross of a life engrossed in the affairs of business, wrapped up in the selfishness brought about by close contact with the material world, and the spirit begotten therein of love and of hoarded wealth. The Christmas spirit is abroad inviting us to forget old animosities, to bury bitter grievances so that when the joy bells ring out "Peace on earth, good-will to men," an answering echo may be heard in every heart. We thank our subscribers for the support and encouragement they have given us, and express the hope that we will be able to serve them even better than in the past and extend to them our sincerest wishes for the best the season can bring them.

MORALITY AND RELIGION.

Were the subject not so serious, it would be amusing, though not interesting, to examine the theories upon morality advocated by some of the so-called advanced thinkers. We, of course, mean men outside the Church. No man within its sacred folds would think of divorcing morality from religion. The two books—dogmatic and moral theology—go hand in hand. Outside the Church a great deal of attention is devoted to the subject of morality; and men are examining to try and see if morality needs religion as a support, or supposes it as a basis. This process of thought is natural enough. Religious belief—dogmatic theology—has, outside the Catholic Church, ceased to occupy the serious consideration of men. They have done away with religion. But they cannot do away with morality. All classes of society—family, social and political—call for some code of morals. The relations between the various members of society need the continual care of equitable adjustment. People may jump the world-to-come, or at least postpone its serious consideration and the duties it exacts. They cannot get rid of to-day's creditors—or if they do they will simply come on the morrow. Furthermore, no two subjects have occupied so much attention as morality and religion. Religion ceasing to afford food for scepticism and agnostics, their attention is entirely devoted to morality. From the extracts given in some of the magazines we do not think that these false guides will prove safer or more successful as moralists than their progenitors of the sixteenth century did as theologians. Both sets of men lead to confusion. And morality without religion leads as surely to immorality as religion without a definite creed and a living teacher leads to irreligion.

Let us look at one or two of the theories advanced. A writer in one of the latest periodicals, the Hibbert Journal, formulates the question: "Is the moral supremacy of Christendom in danger?" The danger does not arise from the fact that unbelief has interwoven the web of society with theories of doubt and temporal motives. The shock is one which an ordinary reader would never expect. It comes from the victory of pagan Japan over heterodox Russia. "Christendom, as a whole, long accustomed to treat all pagan races as morally inferior to herself, now stands confronted by a non-Christian civilization of vast power and splendour, whose claim to moral equality, at least, cannot be disregarded except by those who are morally blind." He goes on to say that the hold which Christianity has over the West springs from the conviction that "it is the religion which produces the best men." The writer asks what would be the effect "if a race of non-Christians should appear, who, when judged by accepted standards of character, should be at once pronounced the moral superiors of the Christian races?" If any principle is contained therein, it is the principle that might is right—a principle directly contrary to the first

principles of Christian morality. Whether the war between Russia and Japan was a just war—whether Russia was warranted by her own preparation, are also questions of morality in connection with it. That Japan proved itself superior is undoubted history. But their victory has in no way endangered Christian morality. The writer goes on to say: "That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking, is the failure of the West to justify that ideal, both in national and private life. . . . The astounding divorce between the ethical ideals of Christendom and its normal practice, the liberty of interpretation with which the first principles of Christian morality are misapplied to social life, the freedom, amounting to effrontery, with which one thing is professed and the opposite practised—these truths have within the last three years been revealed in their true colors to tens of thousands of persons who never thought of them before." In this extract, much as we may deplore it, there is too much truth. In social life, in commercial life, in public life, the religious theories and ideals are sadly different from the moral conduct. If Christianity does face a non-Christian nation, it is no wonder that thoughtful men begin to ask: how do we stand? They ought to have asked the question long ago, and their fathers before them—when Turkey got a footing in Europe, and lately when the Sultan was massacring the Christians without a word of protest from the divided jealous Christian powers. Let no writer take Christian morals as presented to-day to be ideal Christian morals. If any fair-minded judge wishes to know whether Christian morals can school and train a nation to stand against a pagan nation, let him read the struggles, and victory of Spain over the Moors. These were the times when Catholic ideals reigned supreme, and stirred the soul of Spain with fortitude and nerve her arm with purity to do battle against the most undaunted foe a Christian nation ever met. And long before this contest Christian morals showed their strength when Leo rode out from Rome and stayed "the Scourge of God" from further devastation. With what bravery the Popes held the Turks at bay and saved Europe for nigh a thousand years proves the strength of Christian morals. But those were the days of the Papacy and united Christendom. These days have gone, nor are they likely to return. No longer does Europe present an undivided front to pagan nations. National jealousies affect and weaken morality. Private judgment prevents the obedience and patience necessary for a serious combat. Sceptical theories render hard and doubtful the high ideals taught from the Cross to the poor in spirit and the pure of heart. The danger to Christian morals lies in the exercise of them, not in the morals themselves. The day does not seem far distant, when, if the Son of Man come, He will hardly find faith.

Next week we will give in full the report of the Catholic school delegation to the St. Louis exhibition. This will prove most interesting to educationists, and, in fact, could be read with great benefit by every one, for education is, or should be, a question of utmost importance, and one to which hearty support should be given.

THE LATE REV. A. D. GELINAS.
The death is announced from Yamachiche of the Rev. A. Desre Gelinas, after an illness of two days. Father Gelinas made his studies at Nicolet College, and was ordained priest in 1864. After exercising the ministry in the diocese of London, Ont., he was removed to Yamachiche. The deceased was very highly esteemed by his parishioners. The funeral took place yesterday.

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CORRESPONDENCE.

Irish Catholic Representation.

To the Editor of the True Witness:
Sir.—The inclosed letter has been refused publication in the columns of the Gazette. The old woman organ of Tammany Larry and the whiskey braves has editorially championed the cause of Alderman Ekers, and has given the Irish Catholics of this city a lesson which it is to be hoped they will not soon forget. While in that letter I have mentioned the name of only one candidate, let it be understood that I have no particular fancy as long as the one selected will be fit to represent the Irish Catholics with dignity and decorum. There are a dozen equally as good as Mr. Doran, Sir William Hingston, Sir Thomas Shaughnessy, Wm. McNally, C. F. Smith, Hon. Dr. Guerin, Patrick Wright, Senator Cloran, J. H. Semple or C. A. McDonnell are men whose business abilities reflect the highest credit on the Irish race, but it seems to me now that the question at issue is the selection of a candidate. Let me offer a suggestion, which, although now late, may prevent the Irish Catholics from losing the right which belongs to them; it is that the parish priest of St. Patrick's parish takes the initiative in the matter and summons the other six English-speaking parish priests and two churchwardens from each parish into a conference at the earliest possible moment and the selection of such a conference to be the unanimous choice of the Irish Catholics. It is something scandalous the way the Irish Catholics of this city allow themselves to be made the dupe of every political Tom, Dick and Harry who comes along with his axe to grind.

Yours,

M. B.

Editor, The Gazette:

Dear Sir,—It is interesting sometimes to note the respect accorded the so-called tacit agreement supposed to exist between the French-Canadians, the Protestant element, and the English-speaking Catholics of this city pertaining to the Mayoralty question and other matters of public concern. It is also interestingly humorous to note how the bugle of dissatisfaction with innumerable variations of race prejudice is blown when the horns of one section of the so-called parties to this agreement are trod on. It is only a few months ago since we heard all of those variations sounded with full force in St. Lawrence division when the Hon. Dr. Guerin received the nomination to represent the district in the provincial Legislature, and in order not to be a party to the abuse of such an agreement the hon. gentleman retired, although his election against all comers was a foregone conclusion. And how does this tacit agreement stand to-day? Every fair-minded, unprejudiced citizen will agree that it is now the turn of an Irish Catholic to preside over the destinies of the City Council, yet an aldermanic representative of the above district whose co-religionists so ably sounded the variations of the tacit agreement only a few short months ago, is the first to come forward and trample under foot the principles so honorably adhered to by the Irish Catholic candidate at the time. Mr. Ekers is certainly a nice man as well as a successful business man, but he will admit that there are plenty of Irish Catholics whose graceful habits and fine business abilities would add lustre to the civic chair and fill it with honor both to the city and their race. Unfortunately, there is very little cohesion amongst the Irish Catholics of this city at the present time. Self-opinionated mugwumps, and antiquated fogies persist in forcing themselves forward as representatives of a race they, by the lack of intelligence or ability are unfit to represent, but the public career of such men as William E. Doran must commend itself to the support of all classes, particularly those who have followed his fearless and business-like abilities on the Harbor Board. It is therefore to be hoped that Mr. Doran will be the unanimous choice of the Irish Catholics, and that Mr. Ekers, equally as honorable as Dr. Guerin, will retire from the contest and allow the Irish-Catholic candidate to be elected by acclamation.

MICHAEL BERMINGHAM.
18th December, 1905.

The Sunday Sun and the Mayoralty.
To the Editor of the True Witness:
Sir,—In its issue of the 17th inst., the Sunday Sun brings to the bar of enquiry the personal abilities and

qualifications for the office of Mayor of the different Irish Catholics whose names have been mentioned as possible candidates for the mayoralty, and need not say has found that they do not come up to the standard needed to fill so important a position. This is not surprising. When a person or paper, as the case may be, have their own personal interests and persuasions at stake and do not look at a question with unbiased mind, it is very hard for either to see ability in any man but the man of their choice. Taking the list of possible candidates, the Sun disposed of it in a summary way indeed. Messrs. McShane, Doran and Cloran received their quietus in short order, and Mr. Ekers was judged alone worthy of public confidence. Now, is there not a little too much of the party spirit noticeable in this act of the Sunday Sun? I feel certain there is, and I feel also certain that such an editorial will bear no weight in public opinion. Why, the Irish people of Montreal might bring forth candidates by the dozen, and all would, without a doubt, receive the same deal at the hands of the above-named paper. It is quite evident that the writer of the editorial in question would do the Irish Catholic element of the city out of their turn "because they do not send worthy representatives to the City Council" to serve as novices in preparation for the mayoralty. This is something new. No one but an alderman is qualified nowadays for the office of Chief Magistrate. Why are some of the English papers, among them this Sunday sheet, harping on this cord to-day more than on similar occasions in the past? Simply because it suits their purpose. Mr. Ekers, against whose ability I have not one word to say, is a member of the City Council, and therefore they think it timely to dogmatize and lay down new rules and regulations for aspirants to the mayoralty. As I said above, I have no complaint to offer against Mr. Ekers; he is a man whose services will be greatly missed in the City Council, but I consider it a matter of principle and within the rights of the Irish Catholics for them to demand representation, not only in the Council, but from time to time in the Mayor's chair, and for this reason only am I opposed to the candidature of Ald. Ekers. I trust that all citizens, no matter what their race or creed may be, who love fair play and honest government, will do their duty now and at the polls on election day. Whoever will be put forth as the candidate of the English-speaking Catholic section of our city will be well qualified to discharge the duties of Chief Magistrate in an honorable and business-like manner.

FAIR PLAY.

December 18, 1905.

The English Press and the Mayoralty.

To the Editor of the True Witness:
Sir,—Now is the time for the English-speaking Catholics of Montreal to keep their eyes open and see for themselves how their interests are being safe-guarded by the English daily press of the city in which they place so much confidence.

Our rights as responsible citizens should be respected, and one of these rights is to be represented from time to time in the office of Chief Magistrate. The press which we have helped greatly to strengthen and which we continue daily to assist not only by our subscriptions but by advertisements as well, should show its appreciation by defending our rights, and if it fails to do so at the present time it is simply one more argument in favor of an English Catholic daily paper in Montreal.

APPRECIATION.

Dec. 16, 1905.

Many Women Suffer UNTOLD AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called "Female Disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

DOAN'S KIDNEY PILLS

At stated intervals.
Price 50 cents per box or three boxes for \$1.50. All dealers or sent direct on receipt of price. The Doan Kidney Pills Co., Toronto, Ont.

A GLAD SOME WISH.
A little child in life once wrote
A line of wisdom in a short note
And sent it to a friend, the friend in view
Gave it to me, I print it now for you
"At Christmas laugh
And make good cheer,
For Christmas comes
But once a year."
A great philosopher in life once wrote
A word of wisdom in a little note,
And left it with a friend, the friend in view
Left it with me, I leave it now with you
"Health, fortune, friends,
I wish for you,
If you wish more,
I wish them too."
—Jos. B. Hyland.

The Irish Catholic Company Limited

WOMANLY GIFTS or a MAN TO BUY.

We have lots of things a woman wants that she expects somebody else to buy for her. They are the Christmas opportunities for men of good taste—such things as
Toilet Cases, \$1.75 to \$12.
Manicure Cases, \$1.25 to \$8, in sterling silver, quadruple plate, ebony, ebonoid and stagware.
Jewel Cases, 50c to \$16.50.
Fancy Handkerchiefs, 10c to \$22.
Umbrellas, \$1.00 to \$12.00.
Furs—A Canada Mink Scarf, \$35; a Squirrel set, \$26.50.
A Leather Card Case, \$1 to \$12.00.
A Leather Hand Bag, 25c to \$28.00.
This is probably the best place in town for a gift-giving man to shop in just now.

MANLY GIFTS for a WOMAN TO BUY.

Sections of our store have taken on quite a masculine air since the Christmas gifts were opened up.
Things of mission oak and burr wood and brass for a den, such as tobacco jars, pipe holders, clocks, match holders, ash trays, Benares ware, etc.
Shaving mirrors, shaving sets, military hair brushes, cuff links, watch fobs, umbrellas.
If a man would only drop his wife a hint, it might save him a disappointment on Christmas morning.

We're Open To-night till 10 o'clock.

The Irish Catholic Company Limited

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Ottawa..... 2.50 London..... 12.95
Quebec..... 4.50 Peterboro..... 9.15
Sherbrooke..... 3.25 St. John, N.B..... 14.50
And all points in Canada, Port William and East.

AT ONE WAY FIRST-CLASS FARE

Good Going
Dec. 22d, 24th, 25th, 1905, good to return until Dec. 26th, 1905; and on Dec. 30th, 31st, 1905; Jan. 1st, 1906; good to return until Jan. 2nd, 1906.

One Way First-Class Fare and One-Third Dec. 22, 23, 24, 25 and Dec. 29, 30, 31st, 1905, and Jan. 1st, good to return until Jan. 3rd, 1906. Special fares to Points in Maritime Provinces.

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And all other points in Canada, also Massena Springs, N.Y., Rouses Pt., N.Y., Island Pond, Vt., and intermediate stations and return.

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Going Dec. 23, 24 and 25. Ret. until Dec. 26, 1905. Also going Dec. 29, 30, 31, 1905, and Jan. 1, 1906. Ret. until Jan. 2, 1906.

First-Class Fare and One-Third Going Dec. 23, 24, 25, 29, 30, 31, 1905, and Jan. 1, 1906. Return until Jan. 3, 1906.

For tickets and full information apply to

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NOTICE

IS HEREBY GIVEN that the Cure and the Fabrique of the Parish of St. Michael the Archangel, of Montreal, will apply to the Legislature of the Province of Quebec at its next session for certain amendments to the school law of the Province of Quebec in the interests of the cause of education in said parish.

JOHN F. KIERNAN, Priest.
JOHN DILLON.
CORRELIVUS MOGEL.

ITEMS OF

HOSPITAL FOR THE
The authorities of the Sisters of Providence, who have plans in hand to build a hospital at Three Rivers, which will be of brick, 200 beds and have every pointment.

CONSECRATION OF

NARD.
His Lordship Bishop St. Hyacinthe, accompanied by the Rev. secretary, the Rev. paid a visit to Archdiocese on Monday morning. His consecration was on the 24th February.

ANNUAL DINNER

DAME HOSPITAL.
The annual Christmas patients in Notre Dame take place next Wednesday. Ladies are asked also to contribute, the same, which will be now until the 27th. The dinner will wear corps uniform, which is at the institution of the dinner.

POPULAR TEMPERANCE

PASSES AWAY.
Mr. Michael Casey passed his residence, 30 C. shortly before eight o'clock morning. He had more than two years' wife, and the end was unexpected.

Mr. Casey was forty-two years of age, and was born at Irberville County. He was in Montreal when two years has ever since that time. He resided in Point St. George, St. Louis street. Mr. Casey was formerly employed by the Montreal department, being a machinist, and in the lower level pumping station, and in the end was who knew him. A good he was as far as possible attendant at St. Gabriel. For fourteen years he was of St. Anthony's Catholic Foresters, for five years St. Patrick's Total Abstinence Association, and years connected with the Catholic Mutual Benefit.

Mr. Casey was married years ago and is survived by a widow and one little girl, his mother, who is eighty of age, and a brother, who is a violinist well known in the city.

The funeral took place morning to St. Anthony and thence to Cote des Neiges. The mass was celebrated by Rev. M. L. Lacombe and Rev. T. Heffernan.

ST. GABRIEL'S

If ever the people of St. Gabriel enjoyed a truly red-lettered day, it was last Sunday. The prominent place in their From early morning until evening was one continuous joyous events. To begin Juvenile Temperance Society were celebrating their anniversary, opened the day by Holy Communion in a booclock high Mass was celebrated by Rev. Father Fahey. At the joyous announcement that the sons of two old residents of St. Gabriel be raised to the dignity of consistory, after which the day was preached by Rev. Father O'Meara. His Grace Archbishop of Montreal, his pastoral visit. After at the church door, for and visiting clergy, were presented with the sacramental customary occasions, His Grace entered and having incensed and different altars, the Libera prayers for the dead, after which His Grace gave his pastoral sermon. He embraced paternal affection, general outline of all the place for the past ten years, interest to the people brought to a close by a dictation, presided over by The evening again saw well filled, when the audience Society and their