

The True Witness



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THE BRITISH ELECTIONS.

Labor Party Owes Much of Its Great Strength to Ithelrish Vote.

HON. JNO. COSTIGAN'S HOPEFUL VIEW.

Although the Liberal victory had been predicted for some time, still such an overwhelming defeat was hardly counted upon. It is difficult to foresee what effect it will have on Irish affairs. Home Rule not being made an issue of the elections, the Irish people can hardly be expected to feel thoroughly satisfied. All eyes, however, are turned to the 19th of February, when Parliament will open, for in all probability the policy to be pursued in regard to Ireland will be foreshadowed in the Speech from the Throne. The following interview given by Hon. John Costigan to the Ottawa Free Press gives a good idea of how the question is looked upon in this country:

(Ottawa Free Press, Jan. 10.)
The returns from the British elections are gratifying to Canadian advocates of Home Rule for Ireland. The friends of the Irish cause in this country must be numerous, too, if one may judge from the verdict of the federal parliament upon the resolution moved by Hon. John Costigan endorsing the policy of the Irish National Party.

Among those who believe that Ireland has reason for renewed hope in view of the events of the last few days is Mr. Costigan himself, who is watching the progress of the contest as fast as the reports reach Ottawa. To the Free Press to-day Mr. Costigan expressed the opinion that the Liberal victory in England would seem to place Sir Henry Campbell Bannerman in a position to carry a Home Rule Bill with little difficulty. He does not agree with those who assert that the generous support Mr. Campbell-Bannerman is receiving will result in his throwing Home Rule aside.
"However strong the government may become," said the veteran Canadian legislator, "it cannot afford to ignore the powerful interests demanding Home Rule."

Mr. Costigan then pointed out the alliance between the Irish Nationalist party and the Labor party. The strong sympathies existing between these elements of the new parliament he affirmed, would compel the government to carry out its promises to ameliorate the conditions in Ireland. "Why," remarked Mr. Costigan, "the Government would have to break up the Irish and Labor parties before it could go back on its pledges."
The pledges to the labor people are of an indefinite nature, and it is not known what legislation will be enacted to satisfy this growing power. The Nationalists are supporting the Labor members in return for their help in the Home Rule cause so that a powerful combination has been brought about.

Apart from these considerations Mr. Costigan finds ground for expecting Home Rule legislation in the fact that nearly all the ministers are committed to that policy and most of them who had been in the late Parliament had voted with the Irish Nationalists.
Mr. Chamberlain has been supported to a degree which makes him a greater force in parliament than before the elections. On this account Mr. Costigan concludes he will be recognized all the more by the ministry. Sir Henry will be disposed therefore to keep all his friends around him by alienating any support he would be indirectly, but materially, strengthening the hands of Chamberlain. Accordingly the true policy of the government would be to retain all its support, which cannot be done without Home Rule for Ireland.
As to the degree of autonomy Ireland wants Mr. Costigan says there is no question. Nothing tending to a separation scheme has been dreamed of by Canadian Home Rulers, nor is it Mr. Redmond's policy. The policy

laid down at the Dublin convention in 1896, Mr. Costigan affirms, is still the Nationalists' policy. Mr. Costigan, who attended this convention, says that extremist views were emphatically rejected, and since that time there has been less heard of them. The fire-eating brand of agitators, he declares, is not wanted in the ranks of the Irish parliamentary party. He says the campaign has been carried on along constitutional lines, and to this method owes its success.

FROM OUR SUBSCRIBERS.

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R. DEVLIN.

A German book of etiquette dated 1840, has these among its rules: "Do not use your thumb to spread the butter on your bread." "When you drink raise the cup with both hands." "Do not eat the marrow out of the bones or gnaw them like a dog." "Do not drink the soup from the plate."

Redemptorist Missionaries at St. Clement's, Saratoga, Unusually Active.

The year 1905 has been one of unusual activity for the Redemptorist Missionaries located at St. Clement's College, Saratoga, N.Y. The band of fifteen missionaries, under the leadership of the Rev. Francis E. Klauer, have achieved great success in the work of their apostolic calling. True to the motto of their illustrious order: "With Christ there is plentiful redemption," these zealous followers of the Redeemer have scattered the word of God broadcast over the land bringing salvation to thousands of souls.

Their field of labor, which is ever increasing in extent, covered a vast territory, as far north as the Provinces of Quebec and Ontario in Canada, west to the Ohio, east to the Atlantic, and below Mason's and Dixon's line into Georgia, where they are again reaping an abundant harvest of souls as the pioneer fathers of the order in this country did a half century ago.
The sphere of their religious activity for the uplifting of souls to a better life, comprises the giving of missions to Catholics and non-Catholics; retreats for the clergy, sisterhoods, parishes, and church societies; as also Novenas, Tridiums and the Forty Hours' Devotion. Besides these works they preached many renewals of the missions.

PREACHING RENEWALS.

Preaching renewals of missions is a special feature of the Redemptorist plan of mission work and a word of explanation may not be out of place. The object aimed at by a mission is to arouse people from a life of worldliness and sin to embrace a life of virtue and piety, as also to instruct them in right living. The former object is obtained by inspiring them with a salutary fear of God's judgment through the presentation of the great eternal truths. The latter aim is accomplished by instructions on the reception of the sacraments and on their other Christian duties.

On the other hand, the object of a renewal is to strengthen and confirm those who have made the mission, in the practice of a Christian life. This aim is obtained by holding up before the people the goodness of God and the rewards of serving Him faithfully, at the same time instructing them in the best means of practising their Christian life, accordingly the course of sermons at a renewal is entirely different from that preached at the mission.
Experience of many years has taught the missionaries, that if the return within a year to the place where they have preached a mission, the renewal strengthens the good effects of the mission and makes them lasting; it hinders the relapse of many into their former evil habits; it uplifts those who have again fallen back into sin and gives them courage to begin with renewed energy to serve God; finally the renewal offers another opportunity of a thorough conversion of soul to those who for any reason failed to make the mission.

MUCH WORK ACCOMPLISHED.

The following is a summary of the labors of the Saratoga Mission house during the past year: Missions to Catholics and non-Catholics and renewals of missions, 83; retreats to priests, 9; retreats to religious, 19; retreats, novenas and tridiums to parishes and church societies, 25. Add to this the successful conducting of the Forty Hours' Devotion in many parishes by means of which a new impetus was given to the devotion towards the Blessed Sacrament.
The best proof, however, that the blessing of God rested on these labors is evidenced by the zeal and fervor of the faithful, as many as 162,000 approaching the sacred tribunal of penance and making their peace with God during these varied exercises.—Daily Saratogian.

BRIGHT OUTLOOK FOR IRELAND'S CAUSE.

Charles H. Devlin, M.P., who was the principal speaker at the great demonstration held in Boston recently,

in an interview given before leaving Canada, declared that all signs point to victory for the Irish Parliamentary Party.
"We are in a better condition than at any time in the past 20 years," he said. "We are indeed a united party. The Irish Parliamentary party is to-day the one great power in Ireland. The United Irish League is the great national organization of the Irish people, and to-day embraces all our people. Outside the United Irish League there is really no other political force in Ireland at the present time. The Unionists cannot now be regarded as a political force."
"There is no doubt at all about the sympathy of the new English Premier, Sir Henry Campbell-Bannerman. He has been a consistent Home Ruler since Gladstone's time. John Morley has also consistently favored our issue. And we have among our sympathizers some of the biggest men we could have. There is Lord Aberdeen, the new Lord-Lieutenant of Ireland, Bryce, the new secretary, Lloyd George and John Burns, and I might go on naming a lot more whose names stand as a world power in English affairs."
"On the other side of the water every one regards the new government as a whole as sympathetic to the Irish Party. Nevertheless, we are not trusting to the new government. We are doing as much work ourselves as though we were entirely without sympathy."

SOME KINDLY SUGGESTIONS.

"How these magazines litter the table," said a busy housewife, one Monday morning, as she cleared up the sitting-room. "I really do not have time to more than glance into one Century before another comes, and the old ones go up in the garret closet, which is already more than full."
"Oh, papa," said a teacher's daughter in their bare frontier home, "I've read these old magazines through and through. What wouldn't I give for a fresh Century to read you this long dull winter evening."
The teacher smiled sadly. "Hard times and cut-down salary leave small surplus for four-dollar subscriptions, my daughter."
Just then the parrot shelves in that Eastern home groaned with the weight of a fresh pile of magazines and papers.

"John, be sure to exercise the horses every day," said the master, as with his family he entered the railway station, bound for a week's holiday trip. So John, the coachman, every day drove Prince and Kitten, the two high-spirited horses, up and down the park, grumbling a little at the time and trouble it took.
Less than a stone's throw from the stable was a tenement alley, where behind a small-paneled window the thin face of a little boy looked wistfully out. Day in and day out the poor little fellow sat there, for ever since the wheel at the wire-factory had caught his foot he had been a cripple. The close air of the ill-kept rooms was draining his life away. His eyes shone as he watched Prince and Kitten prancing past his window. "Oh, if I could but go to ride in the park," sighed the little boy.

In the pleasant conservatory of a pretty suburban home James, the gardener stood before his mistress with a basket full of clippings from geraniums and bright foliage plants.
"We have already potted more than the shelves will hold," said she. "So you can throw away those in the basket."
An old woman looked anxiously at a solitary plant in an old tomato can on the window sill of her dark garret room.
"It is dead," she said. "The cold and the blight have killed it. How I shall miss the bright red flowers! And never a penny to buy another!"

THE CATHOLIC WHO GIVES A BAD EXAMPLE.

(From the True Voice.)
It is common to hear Catholics urged in extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he is at least no worse than his neighbors. Sharp practice in business is looked upon by many as allowable, and therefore some Catholics think they are justified in adopting the same methods. How do others regard them as representatives of their religion? How does their practice square with their profession? That is a different matter, and one that cannot be neglected. Wrong is wrong, but a Catholic lending himself to the practice of wrong does harm not only to himself and to those he meets in a business way, but to his religion.
Again, the movement that is now on foot in certain parts of this country to purify the stage has brought out the fact that Catholics are not always so scrupulous about the character of the plays they attend and countenance by their presence as others expect them to be. Catholic women attending plays of a doubtful character shock not only Catholics, but non-Catholics as well. Perhaps they argue that they themselves suffer no harm, and that they can, therefore, safely attend where others could not. Can they? Is it nothing in their eyes that others are scandalized by their conduct? Have they no duty to set a good example for others, or at least to avoid giving bad example? This taking into account the welfare of others as well as our own should never be neglected. We are not isolated atoms that receive or give nothing to others. We are influenced by others and we influence them, and we can exert a power for good or evil as we choose. If we are faithful to religious and moral duties, others will not find in our conduct an excuse for doing evil; nor will those who, knowing the obligations of a Catholic, and expect Catholics to live in accordance with those duties, have so often to complain that Catholics are not the force for good in the community that they should be.

A FRANCISCAN MANDARIN.

The Chinese Government has conferred the dignity of Mandarin upon the Right Rev. Efrén Giesen, Franciscan, who is Vicar-Apostolic of Northern Shan-Tung, China. The worthy prelate was born in Amsterdam in 1868. He joined the Order of St. Francis when eighteen years of age and soon after his ordination to the priesthood he was sent to the Chinese missions, receiving episcopal consecration in 1902. He showed an admirable courage during the Boxer rebellion, defending the faithful entrusted to his care. On this occasion the heroic missionary was wounded twice, and still bears on his face the marks of his valor.
Memory obeys the heart: where there is love there is no forgetfulness. We are worth what our love is worth.—Bishop Spalding.

CANCER OF THE BOWELS.

Stott & Jury, Bowmanville, Ont., will gladly send you the names of Canadians who have tried their painless home treatment for Cancer in all parts of the body. Some of the cures are simply marvellous.

TEMPERANCE CRUSADE ORGANIZED.

Text of Letter Issued by His Grace Archbishop Bruchesi, IN WHICH PROGRAMME IS OUTLINED.

The following letter has been issued by His Grace Archbishop Bruchesi on the subject of alcoholism:

1. The society for combating intemperance has been established in the diocese of Montreal. St. John the Baptist is the patron and the Archbishop is president.
2. This society is divided into parochial sections, in each section the parish priest being director.
3. Each section is to comprise three classes: children from their first Communion to the age of eighteen years; young people from eighteen years until marriage, and that of the married people.
4. No money contribution is expected.
5. Members bind themselves to abstain from the use of alcoholic drinks except in the case of illness, nor to allow them to be used in their families; not to frequent saloons and above all to refrain from the unfortunate habit of treating.
6. The members names shall be inscribed in a special record kept for the purpose.
7. In each family in which temperance will be practised as we desire, a large black cross shall have its place of honor.
8. This cross shall be placed in the presbyteries, religious communities, the university, seminaries, colleges, convents and schools.
9. Parents are urged to recite daily with their children before the cross, one Our Father and Hail Mary, followed by the invocation: "Jesus, quenched in Thy thirst with vinegar and gall, have mercy on us."
10. Each year, on the Sunday preceding Christmas, the parochial sections will elect, under the direction of the parish priest, a vice-president and six councillors.
11. The vice-president and councillors will meet monthly at the residence of the parish priest to discuss questions bearing on the temperance cause, such as hotel licenses, law observance, family customs, precautions to be taken at election times. A strict account of these meetings is to be kept and forwarded to the Archbishop's Palace.
12. From time to time the parish priest will call together the different sections to assemble in the Church, where there will be recitation of the beads, instruction and Benediction of the Blessed Sacrament.
13. Twice yearly—once in the summer and once in the winter—there will be in the parish church a solemn reunion of the members of all sections, with sermon and benediction of the Blessed Sacrament.
14. All members of the Society should exert themselves in this cause. Parents, in the bosom of their families, teachers in their schools, journalists, municipal councillors, deputies, orators, physicians giving conferences to the people, shall be the powerful aids on which we will rely in this great moral and patriotic work.
15. Anti-alcoholic instruction shall be given in the girls' schools and convents. Young girls and mothers of families shall be zealous apostles of temperance, which they shall practice and shall cause to be practiced around them. We will profit by pious conferences for the work of enrollment in the great society which we are establishing.

PAUL, Arch. of Montreal.
January 22, 1906.

To Those of Sedentary Occupation.—Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active outdoor lives. The former will find in Parnell's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.