

SOCIETY.—Established 6th, 1856, incorporated 1864. Meets in Fall, 92 St. Alexander street, Monday of the month. Rev. Director, P.P. President, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Burran, B.C.L.; Treasurer, J. Green; correspondents, J. Kahala; Secretary, T. P. Tansey.

# The True Witness



Gardiens de la Salle de Lecture 24 Assemblée Legislative

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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.

## NOTES OF THE WEEK.

**A MERRY CHRISTMAS TO ALL.**—Each year we repeat this familiar greeting, and each time it is with the deepest sincerity. In the words that pass from lip to lip so often in the course of the Festive Days, there may be only a hollow sound of formal politeness, or the outpourings of a heart that wishes well to all and that grows happier in their happiness. In thus addressing our many and kind readers we feel that we are taking each, individually, by the hand, and uttering the sentiments that are uppermost in our breast.

There are thousands of our readers whom we have never met, whose faces we know not, whose voices are unfamiliar to our ears; yet we feel that we are thoroughly acquainted with each one and that between us has sprung up a bond of unity and of friendship equal to any that unites us to life-long acquaintances. Week in and week out we have been in communication with each other, we have enjoyed the same thoughts and ideas, we have lingered over the same stories of life—some bright and hopeful, others dark and mournful—and thus has come into our existence a fellow-feeling that makes us seem to be of one great family.

And so we are all of the same vast family. We belong to the same Church, we enjoy the same faith, we live with the same hope, we participate in the same love and charity; for us all the same sacramental streams flow down from the fountains of grace, and the same truths shine upon our common pathway down the vale of existence. We are then of the same great family on all festive occasions, and on none more so than Christmas. The Christmas hearth is the scene always of happy reunions; young and old gather there to solidify the domestic ties, to bring together those long separated and to revive the sweet associations of the past.

There is the vacant chair; the dear one that was with us on last Christmas day, and whose seat is unoccupied this year. We need not insist upon this picture of domestic joys and sorrows that are revived by every Christian hearth at Christmas. As it is in the private home, so is it in the great family of the Church. On Christmas Eve we will all meet at the central hearth, at the Bethlehem shrine, and we will recall the glories and tribulations of the past. In that family gathering there will be one important seat vacant—or rather one important and beloved figure gone, for the seat has been filled. On Christmas Eve, 1902, when the faithful children of the Church gathered around the Holy Table and knelt together at the shrine of the Infant, the principal place was occupied by the illustrious Father of that great Family, the pious, gifted and glorious Leo XIII. To-day that place is taken by the Father whom God sent us to replace the one He has taken to Himself.

We pray and hope that this will be not only a "merry," but also a "Holy" and a "Happy" Christmas for everyone, and that peace and good will may reign by all the firesides, that the Angel of Death may wing his flight far afield from any of the homes, and that sickness and misfortune may be unknown in our midst. With this greeting from our pen, and with a sincere prayer for its realization in our heart, we once more repeat the time-honored words, and address them to each and all who may chance to read them—"A merry Christmas to all," and "peace on earth to men of good will," and "Glory to God, on High."

**CHRISTMAS BOXES.**—As a rule, the Christmas box is in order at this season. It is a pleasant, a happy, a traditional practice that has its delights and its beneficial results. It is one of the olden customs from which we do not care to depart, nor would it be wise to do so. To do away with the Christmas box would mean to deprive the festive season of an element of enjoyment that seems to be particularly its own.

But the abuse of a good thing often leads to great inconvenience, not to say sorrow. And, in modern times, we find that the custom of sending Christmas boxes is frequently abused in a manner that augur ill for the practice in the near future. There is in this, like in everything else, a certain amount of discretion, of judgment, and of real charity to be exercised.

When you send a Christmas box to a friend you, in a certain way, place that friend under an obligation to you, and you make it very uncomfortable if that friend should happen not to be in a position to return you the compliment. If you are sending a Christmas box to one who is much poorer than yourself, you should use a great deal of caution. If your present is very costly it might happen that your friend would have to make very bitter sacrifices in order to meet your apparent kindness with a return of something equally as valuable. Be very careful how you allow your generous feelings to become the source of misery and of anxiety to others.

Then one more word of advice on Christmas boxes. It would be well to always select something useful. It is easy to find out the circumstances of a friend and to know what might be the most acceptable, most beneficial, the most useful article to receive on Christmas day. By this little thoughtfulness you may often perform a two-fold act of kindness—an act of friendship in sending the gift, and an act of charity in making it suitable and appropriate.

**A BEAUTIFUL EXAMPLE.**—One of our exchanges tells of a little girl who had heard her parents speak about a new altar for the Church. The writer then continues thus:—

"She had a savings bank given to her a couple years ago, and in it went all the pennies and coins, she could get until now. She informed her parents of her determination to give her entire saving to the New Altar. Accompanied by her father last Friday the bank was brought unopened, and the offering made. Upon its being opened the treasure was counted and \$2.80 was found to be the savings of her life, which she gladly and willingly gave to the good cause. There is no question but what God will bless the offering of the little child, and doubtly bless the parents of the generous little one, for so promptly seconding the wish expressed by their little girl. This is an example that all might rightly follow, with great profit to themselves."

There are two lessons to be taken from this little incident; one is of a material character the other is spiritual. The first lesson is one in economy, whereby parents should learn the wisdom of having little saving banks for their children, in order to make them feel the responsibility of owning something and the advisability of saving a little out of all that they get. And the second lesson is one of charity and self-sacrifice for the cause of God, whereby the parents teach their children the solemn truth that whatever they do for God and for His sake, be it to decorate an altar or alleviate a suffering, will

receive its due reward, even in this world, but most certainly in the next. We cannot refrain, especially at this season, from drawing the attention of parents to the practical wisdom of having their little ones feel the independence of possessing something of their own, and of having their little banks to hold their tiny savings. Above all to make them feel that while they are to learn to save, they must blend generosity with economy, and practise charity and good deeds for the love of God.

**CHRISTMAS STOCKINGS.**—In a small note in a corner of an exchange we came upon a little piece of advice regarding Christmas stockings, and we cannot let it pass unnoticed. It says:—

"Hanging up the stocking is a custom that ought not to be allowed to perish. Certainly the child who dresses decorously and goes down to breakfast before receiving his Christmas presents is a child to be condoned with. He must lose a great deal of the enthusiasm of the hour. By all means hang up the stocking. If one wants to be modern and hygienic there is no objection to using perfectly fresh white stockings bought on purpose, and wrapping the candy and oranges in white tissue paper. Put the trifles, the jumping jacks, the horns, and the balls in the stocking, reserving the more serious gifts for the breakfast table or the tree."

What a lot of sound sense in these few lines. There is no joy that childhood has which can compare to that of waking up on Christmas morning and looking for the presents that good Santa Claus brought. Once the regular day's meetings and greetings begin, and that all the family have assembled in the dining room, there is an every-day air about things. The halo, or glamour, has gone. It is when the little one is alone in the cot, and when there are no older eyes to watch, and when the dreams of the night have not quite vanished, and the realities of the day have not yet begun to make their matter-of-fact impressions, that the little one feels all the deliciousness of the sensation of discovery. Alone with his, or her, stocking, alone with the gifts for which tiny letters had been written to Santa Claus, alone in the full enjoyment of that hour to which, for long weeks, the infant mind had been waiting and making pictures of fancy, alone, in the bed with the Christmas stocking. The joy to open it, to go over the contents; then the impulse to impart some of that happiness to others. The getting up to run to mamma or papa, or both, and to show them the newly arrived treasures; to have some other fond soul to participate in that joy. This is life, this is happiness; by all means, hang up the stockings at all the tiny beds this Christmas Eve.

**MORE CONVERTS.**—The Paulists who are to hold the Lenten mission this year in St. Patrick's, this city, according to a recent report, have received into the Church 61 converts at a mission in the Milwaukee Cathedral and 44 converts at a mission in Minneapolis. In other places there were correspondingly large numbers of converts.

**MISSIONARY WORK.**—"The Missionary" says:—

The Passionists have been very busy in the non-Catholic field this fall. Father Alexis, C.P., gave four non-Catholic missions in Belleville diocese; Father Richard several non-Catholic missions in the Northwest; Father Leo gave one in Illinois, and other fathers were actively engaged in this branch of their missionary work. The reports indicate that not only is there a growing demand for this special kind of work, but the fact that the fathers are engaged in non-Catholic mission work has increased the applications made to them for Catholic mission work.

## LESSONS OF THE NEWS.

**PRIVILEGE OF THE RICH.**—An American journal in its commercial department says:—

"The Sub-Treasury authorities are serious people, who do not say such things in jest, and they have testified in the past to the existence of demand at this season for new \$10,000 bills, suitable for Christmas gifts. It is therefore reassuring to be informed, on such authority, that inquiries for fresh pocket money of the sort have already reached the Sub-Treasury, and is being properly prepared for."

Those who enjoy the privilege of circulating such large denominations in bills, have other privileges which they do not enjoy and consequently would like to put them in circulation such as bodily ills, but they must nurse them.

Mr. C. R. Devlin, M.P., for Galway, Ire., who will address Irishmen of Philadelphia on January 4, will leave shortly afterwards for Ireland. Mr. Devlin's friends will regret to learn that he is yet suffering from the effects of a surgical operation to which he submitted in Dublin, a couple of years ago.

**PROMOTERS AND BOOMERS** in commercial ranks were never so numerous as now. A certain class of men, in all cities on this continent, with the wealth of financial resources at their disposal, are rulers in many ways. Men in public life are cowed into humiliating positions and afraid to call their souls their own. A New York newspaper says:—

"Public wrath against projectors of hollow investment schemes is doubtless one motive for the intenseness of popular interest in the Shipyard litigation, and for the delight with which Receiver Smith's plan to sue the promoters was received. This is not a new incident in booms and bubbles; such incidents have varied for two centuries only according to the fashion of the times."

Such trade combines, trusts, mining manipulations, as exists at present in such abundance, has never before been known. The chilly day will dawn ere long as such a state of affairs cannot survive the lives of the first promoters.

**OUR ADVERTISERS.**—Our subscribers will do us a very great service if they patronize our advertisers and in making their purchases mention the fact that they were pleased to read the trader's advertisement in the "True Witness."

Such a thoughtful act will help the old organ in a very material way.

**HOLY SCRIPTURES.**—Lord Bray's premium which is to be awarded for the best work on some subject connected with Holy Scripture is to be at the disposal of the Biblical Commission, and this learned body will allot the prize to the individual whose work they may deem to be most worthy. The prize implies a competition, and the Biblical Commission will select the theme, and judge the work of the competitors.

**QUEER CONDITIONS.**—A Dublin correspondent of an English Catholic exchange says:—

The Right Rev. Dr. Meade, Protestant Bishop of Cork, Lord Justice Holmes, and Mr. Savage French, J. P., constituted a Diocesan Court of Inquiry which sat in Cork recently to hear an appeal of Mrs. Axford, wife of a staff surgeon in the Royal Navy, for permission to re-erect a cross over her brother's grave in Kilbrogan Cemetery. From the evidence it appeared that the lady had caused a plain Celtic cross to be erected over the grave in April last, but it had been removed and thrown on the roadside by the Rev. B. C. Fawcett, B.A., incumbent, and two churchwardens. Mr. Samuels, K.C., who appeared for Mrs. Axford, urged her case in vigorous language. He could not see what objection there was to the cross, which was the emblem of

the common faith. Evidence was then given as to the strong feeling which existed amongst the Protestants of the parish against the cross. The judgment of the court was that it declined to interfere with the refusal of the defendants to permit the erection of the monument, although the Bishop said that there could be no more appropriate emblem put over the grave of a Christian man or woman than the cross. What a precious judgment! It should be treasured up by opponents of the Cross everywhere. "Strong feeling" against the "emblem of the common Faith" is all that is necessary in order to have it banished or thrown on the roadside.

**WESTMINSTER CATHEDRAL.**—From the Roman correspondence of the "Catholic Times," Liverpool, we glean:—

His Grace has been administering the See of Westminster since his appointment in the midst of the summer, but he has not appeared in public ceremonies because of his not having been enthroned. The ceremony of his enthronement will take place with great solemnity on the Feast of St. Thomas of Canterbury, it is hoped, and in the new Cathedral.

From January onwards this will be open and regularly used. Its partial completion was hurried forward of late years because of the declining health of the Cardinal, its founder. He inaugurated its use in his death, if not in his life, by a unique rather than a rare instance in the long story of cathedral builders. The sad grandeur of those requiems will not be forgotten for long. It was due, I believe to the future Archbishop, certainly His Grace has since his appointment regarded the edifice as dedicated by those mortuary prayers and pomps around the remains of the Prince of the Church, his predecessor, whose heroic devotion had raised the pile, and by his orders those who have been working there since have moved about with uncovered heads. The consecration of the Cathedral can be delayed for three or four years, and I think that His Grace will then give the largest attractiveness and splendor to the great occasion.

**CATHOLIC SCOTS.**—The twenty-seventh annual reunion of the Caledonian Catholic Association took place recently, in the Waterloo rooms, Glasgow. There was a record attendance, which included a large and representative number of the leading Catholic clergy and laity of the West of Scotland. His Lordship the Right Rev. A. Chisholm, L.L.D., Bishop of Aberdeen, occupied the chair and delivered a characteristic speech, wherein His Lordship's humor rose rightly to the surface and delighted all who listened to him. Mr. John Stuart, the hon. secretary, read the annual report, which besides being all round highly satisfactory, specially mentioned that two notable events occurred during the past year. The first and only president since the establishment of the society, Mr. James Brand, K.S.G., had received a Papal knighthood from the late Sovereign Pontiff, Leo XIII., and the present Marquis of Bute had accepted the office of hon. president held so long by his late worthy father.

**IS IT FREE SPEECH?**—It would seem that of late the New York "Sun" has been receiving considerable correspondence from Catholic sources—both clerical and lay—upon a subject of very grave importance, and one that we do not believe, should be ventilated in the secular press, or, in fact, in any press. The "Sun" says that it has printed letters from "Roman Catholic priests complaining of restrictions put on freedom of thought and speech, more especially concerning conclusions reached by modern science," and that these letters "drew out a very caustic rejoinder from a Catholic layman." It is to be regretted that there should have been any such correspondence, or that any persons should have deemed there was a necessity for the same, for we fail absolutely to see what good results can flow from it.

**A MINISTER'S REMARKS.**—In Ottawa, on Sunday last, the Rev. G. F. Salton, of the Dominion Methodist Church, gave some statistics, which may have the effect of setting

the members of that denomination seriously thinking. He stated that the Dominion Church, with a membership of nearly six hundred, and a most scholarly pastor, could not make last year a net gain of a single member. There was not a single gain in Westboro, Hintonburgh, Eastern Church and Dominion Church. Neither was there a net gain in the Ottawa district with all its forces. In Ottawa, Quebec, Pembroke and Perth districts the combined Methodist churches made no advance membership.

**NEXT IMPERIAL SESSION.**—There is no doubt that the last session of the Imperial Parliament was more Irish than any for long years past. But it is anticipated that the coming session will be still more so. A recent telegram from Dublin to the "Times" points out that no other than an Irish session is possible next year. The wording of that telegram is very significant. No matter what the source whence it came, decidedly it was the production of some one conversant with the situation. It says:—

"Once again in the weltering chaos of British parties the Irish National Party are united and determined, knowing what they want and how to get it, and absolute masters of the situation. The Government, therefore, must come to terms with the Irish Party."

"The Irish Party want a Laborers' Bill, a University Bill, and, above all, a Home Rule Bill. Finally, the Irish Party are ready for a deal, with either English party, and whichever offers the best terms and fulfills the offer will get their support."

"But we are not going to buy a pig in a poke. The Government will have to act promptly and clearly if they desire to retain that Irish support without which their position is, we believe, hopeless."

It is quite evident that the Irish National Party is perfectly united; that it has not been led, by the concessions granted last year, into abandoning the ultimate aim of the Irish people; that it is determined to build greater successes for the future upon the smaller ones that the past twelve months have witnessed; that it is bound hand and foot to no party in British politics; that the great Catholic university question will have to be settled; and, finally, that it will hold the balance of power until such time as the Home Rule Bill, that must very soon be brought in, becomes an Act of Parliament.

**A BEQUEST.**—By the will of the late Hebrew capitalist, Henry Klein of Montreal, the sum of \$45,000 was left to the Catholic Bishop of Helena.

**POPE AND CARDINAL.**—Cardinal Moran, Archbishop of Sydney, has written a letter to his coadjutor describing his first audience of Pope Pius X. "I have had a great many audiences during the last thirty years," he remarks, "but I never before was received with so much cordiality. He appears to be the very embodiment of earnestness and simplicity, affection and piety."

**POLICE IN IRELAND.**—Father Cleary, pastor of St. Charles' Church, Minneapolis, who recently returned from a tour of Ireland, says that one of the most grotesque features of British Government in Ireland consists in the maintenance of a police force of 12,109, the expense of which is foisted on the most orderly and crimeless countries in Christendom. San Francisco has 400 policemen, Dublin has 1,100. The cost of policing the whole country is 5,000,000 annually. As indicating the lack of necessity for such a police body as the Irish have to pay for, it is pointed out that there are only 500 convicts for the 4,500,000 population on the island.

**MGR. HAMEL.**—A distinguished figure in the ranks of the clergy in the archdiocese of Quebec, recently celebrated the golden jubilee of his ordination to the priesthood. From all parts of the province, prelates and the clergy came to manifest their esteem for the venerable priest, who has rendered such great services to the Church, to education and to charitable works.

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