

...K'S SOCIETY.—Estab-
...ch 6th, 1856. Incorpor-
...vised 1864. Meets in
...s Fall, 92 St. Alexan-
...st Monday of the
...mmittee meets last Wed-
...ncers: Rev. Director,
...llaghan, P.P. President,
...Justice C. J. J. J. J.
...E. Devlin, M.D.; 2nd
...Curran, B.C.L.; Treas-
...J. Green; correspond-
...ary, J. Kahala; Rec-
...etary, T. P. Tansey.

...K'S T. A. AND B. SO-
...ets on the second Sun-
...month in St. Patrick's
...Alexander street, at
...Committee of Manage-
...in same hall on the
...y of every month at 8
...Director, Rev. Jas. Kil-
...dent, W. P. Doyle; Rec-
...P. Gursing, 716 St.
...et, St. Henr.

...T. A. & B. SOCIETY,
...1863.—Rev. Director,
...McPhail, President, D.
...P.; Sec., J. F. Quinn,
...omique street; M. J.
...rurer, 18 St. Augustin
...ts on the second Sun-
...y month, in St. Ann's
...Young and Ottawa
...3.30 p.m.

...OUNG MEN'S SOCP.
...1885.—Meets in the
...taw street, on the
...of each month, at
...p. Spiritual Adviser, Rev.
...n, C.S.S.R.; President,
...; Treasurer, Thomas
...c.—Sec., Robt. J. Hart,
...c.

...ES' AUXILIARY, Di-
...Organized Oct. 10th,
...ngs are held in St.
...ll, 92 St. Alexander,
...Sunday of each month
...on the third Thurs-
...n. President, Miss An-
...; vice-president, Mrs.
...recording-secretary,
...ard, 51 Young street;
...etary, Miss Emma
...Palace street; treasur-
...Charlotte Bermingham;
...v. Father McGrath.

...SION NO. 6 meets on
...fourth Thursdays of
...at 816 St. Lawrence
...fficers: W. H. Turner,
...McCaill, Vice-President;
...uin, Recording-Secre-
...Denis street; James
...rurer; Joseph Turner,
...etary, 1000 St. Denis

...CANADA, BRANCH
...ed, 13th November,
...26 meets at St.
...ll, 92 St. Alexander
...Monday of each
...regular meetings for
...ion of business are
...nd and 4th Mondays
...t, at 8 p.m. Spiritual
...M. Callaghan; (hon-
...Sears; President, P.J.
...Sec., P. J. McDonagh;
...y, Jas. J. Costigan;
...H. Feeley, Jr.; Mel-
...Mrs. H. J. Harrison,
...of and G. H. Merrill.

...At the close then of the year 1903,
...while we summon up the turmoils of
...its twelve months, we must not neg-
...lect to recall the blessings, graces,
...and often unmerited gifts that God
...has bestowed upon us. There are
...streaks of light that fall full and
...glorious upon the past year of each
...one, and we enjoy the contemplation
...of their scintillations.

...Having thus gazed on the past
...year, as it is about to plunge into
...the yawning abyss that has swallow-
...ed up all its predecessors since the
...dawn of creation, we may turn with
...a spirit of hope to greet the New
...Year that is at our doors.
...There is, they say, a joy in the un-
...certainties of adventure and in the
...hazards of game, and it seems to us
...that, in a nobler sphere, this is the
...sentiment with which we hail the

The True



Witness

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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
general Catholic papers in this country. I heartily bless those who encourage this excellent
work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

NEW YEAR'S GREETING. — "A
Happy New Year to all." This
phrase is on every lip and the wish
is certainly in every heart. It is not
in a perfunctory way that we make
use of it this week. In wishing a
"Happy New Year" to each and all
of our readers, we do so with the
same feeling and same sentiment as
when we extend the hand of friend-
ship and use the same expression to
our most intimate acquaintances.

coming year. There is an element of
uncertainty about it, which stirs us
when the boatman enters upon a rap-
id, the currents of which are unfam-
iliar to him. What has this year
1904 in store for us? Is it good or
evil, life or death? We know not,
but we greet the year with great and
good hope, with a mighty trust that
it will bring us more happiness than
we have enjoyed heretofore.

Will that hope be realized or not?
None of us can tell. But this we do
know that Hope without Faith is
baseless; and both without Charity
and good works cannot avail us
much. With the uncertainty of the
future before us our Holy Church ex-
tends to us a means that cannot be
surpassed to assure ourselves of a
comparative happiness in the year to
come—prayer. Faith in the Almighty
Ruler, whose Hand governs the sea-
sons and brings the years out of no-
thingness and makes them pass in
solemn procession down the avenue
of Time. And when we wish our
friends and readers a "Happy New
Year" we do so in that spirit. It is
with Faith in Divine Providence,
Hope in His Mercies and Charity to-
wards all; it is in the sense of a
prayer that we utter the greeting,
and as it flows from our pen and
surges from our heart, we translate
it into a petition that the year may
be happy, spiritually, physically, so-
cially and in every other way; that
health, peace, prosperity and unnum-
bered graces may be the portion of
each; that 1904 may be for all a
Happy New Year.

IRELAND IN 1904.—A new year
dawns for us, and it comes, as have
come hundreds of new years, to the
land of our fathers. Many is the
cloudy New Year's morning that has
hung over the hills and valleys of
Ireland; many is the new year's sun
that has arisen in gloom and sha-
dows, to cast a pitying beam upon
the ruined shrines and shattered
aisles of Erin's desolate grandeur.
The morning of New Year's Day 1904
is more hopeful than any that the
nation has experienced for many a
generation. It follows a year of ex-
ceptional legislation and of remark-
able expectations.

We may be permitted now to
pause, before entering upon this
year 1904, and ask of the future
what it has in store for Ireland and
the Irish race. The future will not
make answer, so we must simply
speculate upon the situation as sur-
rounding circumstances present it.
Considering the splendid and united
front that the members of the Irish
Nationalist Party exhibited during
1903, and the gigantic success of
Redmond in securing the Land Pur-
chase Act for his people, we may
fairly conclude that a similar solid-
ity and union, during the coming
twelve months, cannot fail to pro-
duce even greater results. The spirit
of conciliation that animated the
Government and especially the Chief
Secretary for Ireland during the last
session of Parliament must neces-
sarily continue and even increase during
the coming year. Its beneficial re-
sults have been such that to all
sage and thinking people it would be
a madness to depart from it in any
way.

Last year the King paid a visit to
Ireland that was something more
than an ordinary royal coming. The
man, apart from the monarch, was in
sympathy with the people, their coun-
try and their cause; and the Irish
people know this, and in accordance

did they show him an exceptional
welcome. This last week has wit-
nessed the same King giving out that
he will again visit Ireland in 1904.
Last year the Irish people were so
unaccustomed to visits of a friendly
and interested character from mon-
archs that they scarcely realized the
presence of a sincere friend, until the
visit was over. Next year they will
be better prepared for his coming;
and, having had the experience of all
his practical and kindly assistance,
they will be ready to signify in a
still more striking manner their ap-
preciation of his good will and good
office.

Last year's visit was coincident
with the passage of the greatest
measure of justice that Ireland has
received since the close of the eight-
eenth century. Is it not fair to ex-
pect that next year's visit will cor-
respond with the passage of another
great and important measure. There
are two such acts of Parliament to
come; if this year 1904 gives us the
first of them, we can safely rely that
1905 will bring the second and long-
looked-for one. The first of these is
the Catholic University, the second
is Home Rule.

We have every reason to be grate-
ful to 1903 for all it has done for
Ireland; and we have equally every
reason to hope for still greater and
more important things at the hands
of 1904. Rays of hope shoot bril-
liantly through the clouds of misery
that have so long hovered on the sky
of Ireland; the smile of expectancy is
on the face of the nation, where the
frown of disappointment and the tear
of misery have so long, and appar-
ently permanently settled; the voice
is gladness with anticipations that
had become, by long years of
practice, so attuned to the cadence
of despair. We have but to hope for
the best, to pray for it, and to work
for it—each in the sphere that be-
longs to him and within the limits
of his capacities.

We have wished a Happy New Year
to all our readers and friends, we
have expressed our hope that they
may enjoy all the blessings that their
hearts could desire; we now turn to
the Old Land, to the Celtic race, and
on the eve of 1904's first day, and
we pray that Providence may look down
with loving glance upon the Isle of
Saints and extend the wing of His
Supreme Protection over the faithful
children of the Ancient Race, and
guide their rulers in the ways of jus-
tice, that they may learn the wis-
dom of restoring the old House on
College Green, and returning to the
people their ancient and inalienable
autonomy and liberty.

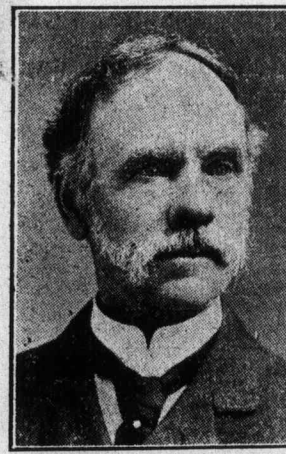
AN EDIFYING INCIDENT. — It
was on a street car the other morn-
ing that we heard a conversation of
a very ordinary kind, but one which
left a strong impression upon our
mind. One of the parties was a
French-Canadian farmer, from a vil-
lage not far distant from Montreal;
the other was evidently one of his
city friends. We will merely repre-
duce the special remarks of the farm-
er. "You call it cold?" he said. "It
was Sunday last that was cold (the
20th December). We have a mile
and a half to drive to the Church,
and, of course, my wife and the
young people had to go to commu-
nion, and we wanted to get there for
the six o'clock Mass. I had to be up
at half-past four to get the horses
ready. We left at half-past five, and
it was twenty below zero. It was
too cold to sit in the sleigh, so we
ran the whole way behind it. Oh,
man, it was cold. I thought we'd
never get to the Church. Just talk
of cold after that."

We caught no more of the conver-
sation. No more was necessary. This
sufficed to give an idea of what these
people will do to perform an act of
religion. And it was, apparently, a
mere matter of ordinary occurrence,
the way he spoke about it. He did
not seem to think there was any-
thing wonderful in a man going out
at 4.30 in the morning, with the
glass registering 20 below, to har-
ness horses to drive his family to
Church. They wanted to go to Com-
munion that day, and they had to be
there for the six o'clock Mass. The
facts are very simple, and all that
had to be done was to get up and to
go—the weather did not matter, it
was of slight consequence compared
to the duty that had to be perform-
ed.

This is what we call practical
faith; this is religion in its loftiest
acceptation. When one hears such
remarks from the lips of a poor man
whose honest sentiments are expres-
sed far more eloquently than he im-
agines, we begin to feel ashamed of
our own so-called sacrifices. Few of
us there are who would not hesitate
a while before rising at such an hour
to attend Mass in the Church around
the corner. And when the thermom-
eter is away down below zero, how
easily we can find excuses for ab-
staining from Church on such occa-
sions. It is, after all, in the coun-
try that the faith is the strongest.
Some people are under the impres-
sion that this is merely an old pre-
judice; but facts are eloquent, and
there is no doubt that away from
the city's attractions, whirl and
temptations there reigns a peace
that cannot be found in the greater
centres of activity and life.

At all events there was something
cheering, refreshing and edifying in
that passing conversation; it told
most eloquently of a solid faith that
is practical in every acceptation of
the term. One could picture the
scene described by that poor farmer,
and at the same glance it was easy
to detect the spirit courage and re-
solution that animated those faith-
ful members of the Church. We know
that there are thousands of others
who do as that farmer had done, but
their acts of religion are not known
to the public, although they are re-
corded in the Book of Life.

IN IRISH CATHOLIC EDUCATIONAL RANKS



MR. T. M. REYNOLDS.

We are always happy to be able to
record the advancement and prosper-
ity of our countrymen in any line of
life which they choose for the exer-
cise of their particular talents or
capacity.

In this country where competition
is so keen and where our nationality
is so heavily handicapped, it has
often been said that an Irishman, in
order to succeed, must do more work
and do it better than any body else.
But temperance, punctuality, and
fidelity to duty will enable one to
overcome all obstacles, and to con-
quer the respect, not only of one's
own, but of other nationalities.

We are led to write in this strain
by noticing the recent appointment
of Mr. T. M. Reynolds, a well known
educator of this city, to the position
of assistant secretary and librarian
to the Catholic School Board. His
promotion is but a just recognition
of his ability, and of his long and
faithful service under the Board.

For many years Mr. Reynolds
taught English subjects in the ad-
vanced classes at the Catholic Com-
mercial Academy, and latterly at the
Belmont School. During the thirty-
one years he has been teaching under
the Board, he has never been one day
absent, nor one-quarter of an hour
late. He is a thorough French and
English scholar, and his lectures on
educational questions delivered at
the meetings of the Teachers' Associ-
ation were always much appreciated,
besides being considered gems of
great literary merit. Mr. Reynolds
has illustrated in his career those
principles which we would like to see
embodied in the lives of our young
men of to-day. We wish him the full-
est measure of success in the new
career upon which he is entering.

CATHOLIC PULPITS IN ENGLAND.

Speaking in one of the parishes in
London, Rev. Father Alphonsus, O.
S.F.C., delivered a vigorous and
timely discourse from the words—
"Am I my brother's keeper?"

After having pointed out the tra-
gic setting with which these words
of the Old Testament came to us,
said it was not his intention to
draw out the real application of that
awful figure of Scripture; but he
wanted them to apply to them-
selves in their relationship with their
fellow-man. Let them remember
that all Scripture came down upon
them as an actual living thing in one
age, repeated in others.

Let him ask was it true or was it
not true that the world of to-day
was sunk in iniquity? That was the
old cry of every preacher, it had been
the cry of every prophet, apostle,
and priest who had ever come to tell
the world it was sunk in sin, and to
endeavor to reclaim it. That cry
must be repeated from age to age,
from year to year, from day to day,
lest they in their own complacency
should forget it. For a moment let
them think of the attitude of the
world with regard to its fellow-men.

It was often said, "What have I
to do with my fellow-man? I live
within my own circle, within my
own family circle, mainly for myself,
and what have I to do with this or
that other man? I attend to my
own business." Yes, the philosophy
of selfishness had never been better
known than at the present day. Such
a person was pointed out to them as
not a breaker of the Ten Command-
ments; he went to Mass on Sunday
and put a little in the plate, and
thought he had discharged his duty
as a Christian. That, however, was
but the external observance of the
Christian law, yet, the majority of
Christians formed their lives on such
a conception of Christianity as that.

Such a conception of life was wor-
thy of the most selfish, degrading a-
like to Christianity and to the great
mind of man which God has created.
Could any man dare say he lived to
himself? What were men made for
but to assist one another? What did
they live for but to interact one up-
on another? Man was a social being;
his life was made or marred by the
other units of the race which came
across his path, and they could not
escape interaction with their fellow-
men. He did not know that them-
selves and the first murderer when
they asked themselves again and a-
gain what their fellow-men were to
do with them.

About them there was a sea of
misery that sent up its waves almost
to drowning point upon society, and
children were constantly dying in the
horrors of unrecorded sin. There
were recorded in this Christian Eng-
land every day sins that would be a
disgrace to any uncivilized commu-
nity. They saw how people eased
their minds of relieving their fellow-
men. They said, "Are there not so-
cial reformers?" but that was the
old cry, "Am I my brother's keep-
er?"

It was said, "What have I to do
with this or that gin-sodden wretch?"
Well, such a person was their bro-
ther, he belonged to the same fam-
ily as themselves; he was made by
the same God and Father of them
all, and woe to them if they closed
their bowels to those in need, woe to
them—especially Catholics—if they
did not understand their obligation
to benefit their brothers.

Let them not mistake him. Let
them not for a moment think he
would urge upon them the fact that
they discharged the law of charity
merely by putting a sixpence or
threepence in the plate on Sunday.
That was but the external obser-
vance of the Christian law; there
was, however, the inner observance
of Christianity which they must
strive to reproduce in their lives.
There was a law of self-obliteration
which they had to observe, of self-
sacrifice, of suffering for their broth-

ren, and as Catholics if they did not
do so they were living in a fool's
paradise, in a place in which salva-
tion should not be found.

He knew there were many people
who liked to tone down the splendid
enthusiasm of the prophets, many
who when reading passages of Scrip-
ture said, "Well, they lived in olden
times." He (the very rev. preacher)
often wondered who had given them
the right of being able to assign to
themselves certain portions of Scrip-
ture they were to observe and cer-
tain portions which they said were
no longer binding. The law of char-
ity, for instance, knew no change.

It was said that the poor were
never better looked after than in
this twentieth century. Were there
not the workhouses, almost palatial
places, put up for their reception,
and had not the workhouses billiard
rooms in some and smoking rooms
in others? For himself (said the very
rev. preacher) he would rather see an
army of beggars in the streets as
they saw in foreign parts than he
would see this splendid organization
for the relief of what was called pov-
erty in England. In one case it was
religion, it was the law of charity
that went out to the relief of suf-
fering; in the other case it was the
outcome of a mere pagan civilization
which would not be bothered by pov-
erty and which put it on one side.
The hand was put into the pockets
of the ratepayers, so that society as
a whole did what they as individuals
ought to accomplish. There was all
the difference in the world between
organized State charity and that
which was performed by individuals.
He cared not where the organization
was there was always a coldness in
it. How many of the non-Church-go-
ing people in England ever thought
when the bill for the rates came in
that they had fulfilled the law of
charity? They looked upon the pay-
ment of rates as a necessary nuis-
ance. It was not the law of the
Christian Gospel that animated that
relief of the poor at the present mo-
ment which took the place of real
Christian charity.

Give him mendicants and the Chris-
tian charity which they elicited a
thousand times rather than mere or-
ganized relief. He knew sometimes
the Press was very loud—at times of
strikes and other periods—in laying
stress on what it called sentimental
gush, and other clap-trap phrases
which picturesque reporters knew so
well how to use. What then? Be-
cause, forsooth, a man's charity was
misapplied in this or that case was
he not better for it, and more a man
than he would be if he closed his
bowels against his brother? than if
he said, "Go; there is the workhouse.
Go there, and you will find relief!"
Such conduct was next door to re-
fusing altogether.

They would always have the poor
with them, and would always have
to relieve them. He did not mean to
say that nothing was to be done for
the uplifting of the poor; he did not
believe that the atmosphere of de-
gradation was necessary to the poor;
he did not believe that that state
of things was meant to be perpetu-
ated. Every one was bound to do
what he could to remove this state
of difficulty in which the poor found
themselves, and every one was called
upon to render personal service to
his fellow-men.

CANCER REMEDY.—The efficacy
of the X-rays in cases of cancer have
a witness in Senor Eduardo Yero,
Minister of Public Instruction in the
Cabinet of President Palma of Cuba.
He arrived in New York about three
months ago to undergo an operation
for a cancer on the left side of his
face, which had spread until that
half of Senor Yero's mouth was closed.
He articulated with great diffi-
culty and his diet was confined to li-
quid food.

After consultation with local doc-
tors it was decided to try the X-rays
first.
By the constant use for three
months of this agency, Senor Yero
has been greatly improved. Import-
ant official duties called him home
and he was compelled to postpone
the final treatment. But the cancer
has disappeared from his mouth, he
speaks with ease and takes solid
food again.