

CK'S SOCIETY.—Estab-  
arch 6th, 1856, incorpor-  
vised 1864. Meets in  
ck's Hall, 92 St. Alexan-  
t, first Monday of the  
committee meets last Wed-  
Officers: Rev. Director,  
Callaghan, P.P. President;  
Justice C. J. Doherty;  
F. E. Devlin, M.D.; 2nd  
J. Curran, B.C.L.; Treas-  
ank J. Green; Correspon-  
ary, John Cahill, Rec-  
retary, T. F. Tasey.

CK'S T. A. & B. SO-  
ects on the second Sun-  
y month in St. Pat-  
92 St. Alexander St.  
y after Vespers. Com-  
Management meets in  
the first Tuesday of every  
8 p.m.: Rev. M. J. Mc-  
ev. President; W. P.  
t Vice-President; J. No-  
y, Secretary, 716 St. An-  
t, St. Henri.

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

YOUNG MEN'S SOCI-  
ED 1885.—Meets in its  
ttawa street, on the  
y of each month, at  
Spiritual Adviser, Rev.  
n, C.S.S.R.; President,  
; Treasurer, Thomas  
ec.-Sec., Robt. J. Hart.

IES' AUXILIARY, Di-  
5. Organized Oct. 10th,  
ings are held in St.  
all, 92 St. Alexander  
Sunday of each month  
, on the third Thurs-  
m. President, Miss An-  
a; vice-president, Mrs.  
; recording-secretary,  
ard, 51 Young street;  
retary, Miss Emma  
Palace street; treasur-  
Charlotte Bermingham;  
v. Father McGrath.

ISION NO. 6 meets on  
d fourth Thursdays of  
at 816 St. Lawrence  
Officers: W. H. Turner,  
McClaff, Vice-President;  
Quinn, Recording-Sec-  
Dennis street; James  
saurer; Joseph Turner,  
retary, 1000 St. Denis

F CANADA, BRANCH  
ed, 18th November,  
h 26 meets at St.  
all, 92 St. Alexander  
y Monday of each  
regular meetings for  
ation of business are  
2nd and 4th Mondays  
h, at 8 p.m. Spiritual  
r, M. Callaghan; (har-  
Sears; President, P. J.  
-Sec., P. J. McDonagh;  
ry, Jas. J. Costigan;  
H. Feeley, Jr.; Mel-  
ra, H. J. Harrison,  
rof and G. H. Merrill.

# The True Witness



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MONTREAL, SATURDAY, OCTOBER 24, 1903.

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ness" P. & P. Co., Limited, P. O. Box 1138.

### 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 excell-  
ent work."  
—PAUL, Archbishop of Montreal.

## NOTES OF THE WEEK.

**IRISH FICTION TO-DAY.**—One of our American exchanges, a leading daily, in its column of Book Reviews refers to "An Irish Cousin," written by E. E. Somerville and Martin Ross. This is a new edition of a work that appeared in a less elaborate form some twenty years ago. It had a success then; the authors scored successes with subsequent works; and now this old story, in a new form, is a failure. Why so? The reviewer gives his explanation of such a queer freak in public taste. We will reproduce the reviewer's explanation, and then give our own. He says:—"Few novelists can resist the temptation to exhumate an early effort and embark it on the current of a recent success. The enterprise falls regularly, but the example never deters. The authors of 'Some Experiences of an Irish R. M.' have made their own the short story dealing with certain aspects of country life in the west of Ireland. Their success with two volumes of amusing and well-written sketches has prompted them to issue a new edition of an earlier achievement in the more ambitious line of the long novel. 'An Irish Cousin' fell flat five years ago, and is not to be rehabilitated. Instead of lively pictures of what does actually happen among the horse-dealing, drinking, improvident inhabitants of County Cork or County Galway, we are presented with a sensational story of a lost will, a murdered heir, and all the accompanying incidents familiar to English fiction of half a century ago. But the touches of description of Irish untidiness, Irish weather, Irish gloom, and Irish wit which have made their short stories popular, redeem the improbabilities of the plot. The book can be read, and would pass muster in the mighty array of modern fiction if one were not driven to contrast it with the more recent work of its authors."

eye and when every man, woman, or child, who can read knows all about that country and her people. Time was when it was a disgrace to be considered an Irishman and a shame to belong to the race. But, in this age, Ireland is looking up, and the race is being both honored and courted by those who formerly were prone to shun and ridicule the sons and daughters of that land. Thus it is that the novel which was a success, from a financial point of view, twenty years ago, is a failure to-day. Not that its authors have lost strength or popularity, (on the contrary that have gained both in other fields), but because the public has become enlightened on the subject of Ireland and has ceased to be prejudiced.

**LESSONS OF INTEMPERANCE.**—The Imperial Health Office of Germany has issued a very important pamphlet. In dealing with the subject of liquor, it presents a mass of material, which is so arranged that ordinary readers can thoroughly understand it, and which shows many of the injurious effects of alcohol. On the other hand, while not claiming to advocate total abstinence, the pamphlet states that total abstinence is not disadvantageous to health as many believe, and that it does not impair the working ability of man. In Germany during the year 1902 the total amount spent on alcoholic liquors, throughout the entire Empire, was about six hundred and twenty-five million dollars. This is an average per head, for persons over fifteen years of age, of thirty-five dollars. When we look at figures of this character we are inclined to say that they are exaggerated, and very much so. The sum is so enormous that we can scarcely think of it, except as a lark sum, for if we go into the consideration of it in detail, we are sure to become bewildered. Just imagine the amount of food, clothes, rent, and legitimate pleasures could be purchased for six hundred and twenty-five million dollars. It seems to us that with such a sum utilized for other purposes there should not be a single poor person in the entire German Empire. Still it has gone for the one useless, and most profitless, purpose of intoxicating drink. This alone should suffice to give us an idea of how much German squanders in a year that might be used to build up the national industries. When we contemplate the millions needed to keep up an immense standing army and a very powerful navy, and we add it to the alcoholic bill, we are surprised at the remaining wealth of that country. Take that sum and pour it into Canada and it would change in a few months the whole aspect of our affairs.

The foregoing may be an explanation from the standpoint of the reviewer; but it is not the true one. What the authors of this novel wrote a score of years ago and found acceptance with the public, should be equally true and popular to-day, if there were not something radically changed. It is not the book that has changed; for, despite a little padding and a few corrections, it is the same story, with the same scenes and characters. Nor is it the form and manner of presenting that has changed; and if there be any change it is only in the way of improvement. Where then is the change that brings defeat where victory formerly perched? The change is in the public, and in public sentiment, taste and knowledge. The last fifteen years, or so, have witnessed the ostracising of the "Stage Irishman." The day has gone past when Ireland can be made, as of yore, the butt of the ribald's jest; when the ballad singer could chant her in burlesque, the artist paint her in caricature, and the easy-going nonentity eke out a precarious living with the plagiarisms of her slander. The time is now dead when the sketches of Carleton could be pawned off as genuine pictures of Irish life, character and habits, and when the idiotic antics of "Handy Andy" could be paraded abroad as just delineations of Irish peculiarity. Just delineations of Irish peculiarity as the one in question, that brought them at any price and that revelled in their misrepresentations of an entire race, no longer exists. The public of to-day knows better how to estimate the value of such works. Hence their success in the days of ignorance about Ireland and of prejudice against her; hence, also, their comparative failure in an age when Ireland is before the world's

But while we are thus commenting upon Germany, we must not lose sight of the fact that, in proportion to our respective populations, Canada spends almost as much on alcoholic liquors each year; and yet this is by no means a land of abuses in that direction. We do not perceive it so accustomed have we grown to the circumstances around us. But when we think of the vast number of hard working men who leave a goodly portion of each week's wages in the saloon, and who consequently deprive their families of necessities, or at least of those little luxuries that make life sweet, we cannot but say that total abstinence is the only cure for the fell disease that has come upon the race. It is hard to secure total abstinence in a community; yet, all the same, it is the only salvation for a people.

**ECCENTRICITIES.**—It is strange how people, of eccentric character or disposition, will make light of that which is most serious in life—the end that awaits us all. Some, think only of the manner in which their lives will be commemorated after death, but never give a thought to what will become of their souls when this life is over. The other day we read about an individual in Putnam, Conn., by the name of Phineas G. Wright. He had his tomb and bust erected in the local cemetery in anticipation of his death. Beneath his bust he had inscribed, "Going, but can't tell where." It is at best a very poor piece of wit or of composition; for by the time his remains would be under that tomb he would be "gone," not "going," and he would have a very fair idea of "where." It is just another sample of the thousands of cases in which men try to glean a small amount of cheap notoriety, within their own very narrow circle, by pretending to have no faith in hereafter. Well, if they do not know to what place they are going, they are aware of one thing, at least, that, as far as this world is concerned, they are going to the cemetery. It is not an inviting place, nor is it one in which they are likely to enjoy any degree of amusement, even though they may be humorous and silly, scoffers and fools. It is a pity that the severe lesson that each death brings home to men cannot be taken to heart. For, after all, there is nothing serious in life, except death; and the most serious part in death is that which comes after it.

**A NOVEL PHILOSOPHER.**—Some short time ago, at Atlantic City, there was held a National Conference of Unitarian and other churches, at which Dr. Carroll D. Wright, ex-United States Commissioner of Labor delivered an address, which "The Christian Register," of Boston, reproduces in full. Dr. Wright is an optimist as far as religious matters go; although from his remarks he does not appear to have a very clear notion of what religion is. He says that, taking the community as a whole, there is no decadence or lessening of a true religious spirit. He admits "a great change in the theological thought of the people;" but he merely admits this, he does not enter upon the subject. No more does he consider the subject of Church attendance, nor the devotional, or as he calls it, pietistic, sense of the age. He emphasizes "the evidence of the growth of a real religious sentiment, without regard to these other matters." That is to say, he undertakes to study the growth of religious sentiment apart from religion. He casts aside all the external evidences of religious sentiment when studying that same sentiment. It would not be difficult to thus contradict the best informed preachers and students of the subject. Nine out of ten Protestant preachers complain of the great falling off in Church attendance, and the consequent lack of religious feeling. Dr. Wright says, practically, that Church attendance has nothing to do with it; that he will prove the contrary regardless of Church attendance. The minister says that piety is dying out, people do not pray as they use to; Dr. Wright says that piety has nothing to do with religion, that the world may be forgetful of God entirely and yet increase in religious sentiment. In fact, Dr. Wright is like the professor of law who would lecture upon the subject regardless of what the laws are; or the professor of medicine who would say that "materia medica" and the art of surgery have nothing to do with the profession, and as long as men pretend to practise the profession, it does not matter how little they know about its principles. Exactly the same absurdity as to say that religious sentiment is increasing in the world, regardless of theological principles and of devotion.

When this is his method of dealing with the subject we have very little to say. But we are curious to know by what means he can reach his conclusions. He sets out with saying that there is so much in our life to develop the sense of right and wrong, that church and church attendance play but a small part in the work. It may be true that there are, outside the Church, influences for good, but that is not religion, nor does the increase

of these influences mean an increase of religious sentiment. For example, he shows that our criminal statistics show more crimes than formerly, but that is because things exist to-day that are wrong which either did not exist years ago, or were not then wrong. Such as the breaking of the liquor license law. When there was no such law that category of crimes did not exist. Suppose this be true; still it has nothing to do with religion. It is a social affair from the temperance standpoint, and a municipal affair from the legal standpoint. But it in no way affects religious sentiment, its increase or its decrease.

Then he speaks of penology. He says that the old doctrine of the fall of Adam has been eliminated from penological science. This, then, instead of marking an increase simply denotes a decrease in religious sentiment and faith. He is on the wrong track. Then he adds: "We have come to regard the criminal as a man morally diseased. We are concerned not so much with his punishment as with his reform." But, again, we repeat this is not an evidence of an increase in religious sentiment. This is all humanitarian. There is nothing devotional about it. Consequently, Dr. Wright fails, because he cannot stick to his subject, to establish his theory.

At the close he speaks of the tributes paid to Emerson, on the occasion of his centenary, and of those paid to Leo XIII. on the occasion of his death. This latter passage is a very touching one, coming from such an outside source, but it has its weakness. Thus does he close a long series of arguments that have absolutely nothing to do with his proposition, and in no way tend to establish it.

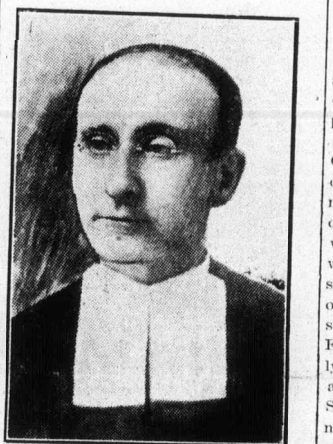
"But perhaps the grandest experience has come through the death of Leo XIII. To read the estimates of his character as given in different Protestant churches by ministers of different denominations one would suppose that the old attitude toward Catholicism had passed away. Not an acrimonious word has been said, there being only praise for the sublime character and devout spirit which attended the late Sovereign Pontiff. . . . The demonstrations at the time of the death of Leo emphasize the fact that we are more tolerant, more appreciative of real worth, more ready to recognize the highest personal character, than at any previous time in the history of the world. The universal estimates of Emerson and Channing on the one hand and of the Pope on the other accentuate the ways of the Spirit—ways that would not have found expressions a quarter of a century ago. They symbolize the truest religious development of our time."

By no means do these expressions indicate a religious development; they are absolutely apart from religion. The Protestant world spoke of Leo XIII. as it knew him, a man, a statesman, a philosopher, a poet, a personage of noble life and lofty sentiment, a sublime character passing over the stage of time. The expression of such appreciation indicates an advanced stage of civilization; but not of religious development. Emerson was an iconoclast; he aimed at uprooting the sacred traditions of centuries. It was not a sentiment of religious development that stirred men of different denominations to pay tribute to his memory; for not one of them agreed with his teachings any more than with those of Leo XIII. It was the social spirit of what is called tolerance, which is at the bottom of the one great heresy (one religion as good as another) that urged them to such generous-sounding praises. But instead of proving the increase in the religious sentiment of the age, all this simply establishes the very contrary. Dr. Wright's address is based on a false premise, and the syllogism he seeks to make is, therefore, necessarily false.

**THE POPE AND PRESS.**—In this age of invention and wonderful discovery it is not astonishing that men of fertile imaginations and of fevered brains should be able to unearth strange and unheard of objects. We once read of a man, in Iowa, who claimed to have discovered a poem written inside of an egg that had just been laid by a hen. It was a wonderful discovery, and went a long way to prove that the hen, when feeding, must have picked up a bit of

paper with the poem on it and have swallowed it. There were many other explanations attempted, but this one seems to have been the most reasonable solution. Out in Michigan, there is an organ called the "Christian Advocate," and in it a Rev. Dr. Potts—his name has nothing to do with the discovery—has written to inform the world that he has just discovered that most of the men who write for the daily papers and who control the same, in the United States, are "emissaries of the Papacy," in disguise, and that their aim is to further in secret the nefarious ends of Rome in the Republic of America. To borrow an expression from Junius, the most of them that we know of, must certainly "do their furthering of Rome's cause in secret, for all their other aims and works are on record." But Dr. Potts, having found all this out, is surely the proper person to expose these journalistic emissaries of Rome. We would suggest that he publish a list of their names. In Canada, here, we could start the list for him, with the leading writers of the "Daily Witness," the "Orange Sentinel," and the "Mail and Empire."

### IN OUR SCHOOLS.



REV. BRO. PRUDENT.

Through the kindness of an old friend and subscriber we are enabled to print the likeness of one of the best known and most zealous members of the local branch of the great teaching Order—the Christian Brothers.

Brother Prudent has been long associated with Irish Catholic education in Montreal. The success he has achieved in the noble work to which he has consecrated his life, since taking up his residence in our midst, is in evidence in abundance in every walk of life in this great commercial metropolis.

At the time of his appointment in 1893, to the office of Director of "Old St. Ann's," Rev. Brother Flaminien, the then Visitor of the Order, made the following announcement:

"The good parishioners of St. Ann's will find in Rev. Brother Prudent-of-Mary, whom they already know, a heart entirely devoted to them, and an ardent spirit that will be unreservedly in the service of their children."

That the promise of the Bro. Visitor has long since been realized every reader of the "True Witness," in this city, will cheerfully acknowledge.

### IN MEMORIAM.

Few auxiliaries of the Church in Montreal have rendered more loyal and more efficient service to our race than the Christian Brothers and at such little outlay on the part of the recipients. That fact should never be forgotten.

The anniversary service of the late Patrick Gallery will be held in St. Ann's Church on Monday next, at 7 o'clock a.m.

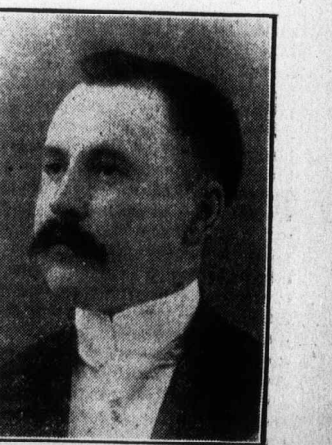
### Catholic Sailors' Club.



PROF. J. A. FOWLER.

Prof. J. A. Fowler, director and organist of St. Patrick's choir, and his well trained choirists and soloists, assisted by a number of ladies, and by several of the seamen of the ships now in port, contributed the programme for the concert of the Club, held, on Wednesday last. That the efforts of the choir of the parent Irish choir of Montreal were appreciated was evident by the enthusiastic manner in which the large audience present manifested their approval at the close of each number.

The chair was occupied by Mr. George A. Carpenter, leader of the choir. In opening the proceedings, he made a neat speech during the course of which he dwelt upon the noble work which the executive of the Club was doing to make the short stay of seamen in the port of Montreal not only pleasant, but profitable. He also alluded to the fact that Prof. Fowler and St. Patrick's choir fully realized the importance of the aims and objects of the Catholic Sailors' Club, and their presence to-night was a prove that such was the case.



MR. GEORGE A. CARPENTER.

The following were amongst the performers: Miss Sadie Tansey, Miss Isabella Foley, Miss A. Menzies, Mrs. Dr. Johnston, of Boston, assisted in the chorus by the lady members of the choir, Messrs. J. Quinn, J. M. Fowler, Lamoureux, McAndrew, Carpenter, Jos. Donnelly, Mr. Greenwood, W. J. Walsh, and J. J. Walsh, Seaman; Master W. Hughes, steamship Lafe Champlain; Mr. Cook, Manchester Corporation; William Lee, steamship Virginian; Watty Jack and Alex. Young, steamship Alcides. Miss Gertrude Murphy discharged the difficult and important office of piano accompanist.

Next Wednesday's concert will be under the direction of Mrs. Jennie Riley McIntyre.

### INVESTED WITH PALLIUM.

Most Rev. Bertram Orth was invested with the pallium on October 4th, at St. Andrew's Cathedral in Victoria, British Columbia. The ceremony was performed by His Excellency, Mgr. Sbarretti, Apostolic Delegate.

### A TERRIBLE DISASTER.

Two thousand persons were rendered homeless Oct. 9 in Passaic, N.J., by inundation caused by the overflowing of the rivers Passaic and Dundee, which was the result of the great rainstorm of Oct. 8 and 9.