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The True Witness

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 AND CATHOLIC CHRONICLE.

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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.

STORIES AND JOKES.—In our age of activity and electric business methods people do not find time to indulge in much reading—even in reading romance. The circumstances of the times have given birth to another way of entertaining the public; short, humorous, witty, clever stories, and amusing jokes have been introduced. The fact is that almost every newspaper of the day has its column of "Wit and Humor," or some equivalent. One runs the eye down the tiny ladder of paragraphs, each rung being slightly larger than the preceding one, and the mind takes in a multitude of funny sayings, quaint remarks, happy replies, humorous situations and drole stories. Unless you mark off some of these tit-bits, it is probable that before you have laid the paper a minute you have absolutely forgotten every one of the jokes or stories that you have read. They leave scarcely any impression; they are not calculated to leave any; they are intended for a pastime, and a pastime they afford. There is one danger that we have long since detected in these clever stories and queer jokes; it lurks beneath the foliage, like the asp under the rose-leaf. It is not probable that any one of the hurried readers of funny paragraphs would detect it; yet it has its influence, and its effects are to be noticed in many spheres of life. When questions of religion, things sacred, clergymen, and aught that is associated in the mind with Christianity becomes the subject of a witty item or of a short story, liberties are taken therewith, that under no other circumstances would be tolerated. The writer of these paragraphs and stories appears to have a licence to ridicule the church, crack jokes upon sermons, point out the weaknesses of clergymen, raise a laugh at the expense of some truth of religion, and, in a word, treat the most sublime topics in the manner that he would treat any ordinary theme. He tells "a good story" about this priest, or that minister, and the effect is of such a passing character that no persons finds any fault. It is the constant drop of water that wears away the rock; it is this perpetual dripping of mild ridicule and apparently harmless fun that wears away the reverence and the respect that society should have for the Church and for all that belongs thereto. If you look abroad over the world to-day you cannot fail to perceive the gradually increasing lack of courtesy, not to speak of reverence, with which men refer to things sacred—even to God, Himself. Much of this is due to the godless education that prevails in so many centres, much to the want of practical Christian piety in the homes, much to the free and easy ways that society is adopting; but, much is also due to the literature of the hour, and especially to the short story and the clever joke. We would advise the editors of such columns, in the secular as well as religious press, to avoid subjects of religious character when perpetrating their wit and humor.

ANCE OF FOUR SCORE AND THREE summers in her glance and smile, is the centre of a devoted and loving circle of relatives and friends, the admired, respected, and honored daughter of genius. It was only after the year was a few days old that we learned the facts just stated, but we do not consider it yet too late to extend to Mrs. Sadlier the sincere expression of our congratulations and our fervent hope and prayer that God may spare her, in health, comfort, and happiness to enjoy many future happy new years—and consequently natal anniversaries. Few Irish people, either at home or abroad, have done more for the good of our race and the glory of our literature than has Mrs. Sadlier, and as gratitude is a characteristic of the Irish people, we feel confident that there is not a discordant voice in the grand universal chorus of loving praise that swells in her honor.

MGR. BRUCHESTI'S RETURN.—"La Semaine Religieuse" of last Saturday says: His Grace the Archbishop of Montreal will embark on the 10th instant, on the Savoie, en route for Montreal. The members of the clergy are requested to recite each day, from the date mentioned until His Grace's return, the prayers of the Itinerary, and these prayers should be sung at the close of High Mass, on Sunday, the 11th, in all the churches and public chapels of the diocese. Mgr. Racicot, Administrator, signs the foregoing. In accordance therewith, and in a spirit of faith, we ask our readers, one and all, to join the clergy in the recitation of these prayers, until such time as Mgr. Bruchesi reaches Montreal.

ANOTHER NOVELIST ASTRAY.—A short time ago we had occasion to point out the flagrant inaccuracy that appeared, regarding the Catholic Church, in a certain novel published in a city daily. In last Saturday's "Star" appeared a story, taken from Cassell's Magazine, and written by Douglas Sladen. The title is "Si j'étais roi." It deals with an American heiress, whose father wants to have her marry a prince, and the discovery that her lover, a Mr. Andrew Claremont, is really a prince of Sicily, whose name is Chiaramonte. The last scene is in Palermo; the American father agrees to the marriage now that the clever and desirable Claremont turns out to be a real prince. Speaking of the wedding the author says:—

"Andrew, being a Roman Catholic of sorts, it was arranged that, when they had been married in the little red brick Anglican church to suit the newly Episcopalian Helena, they should go through a civil marriage before the Sindaco for his benefit. We do not know what 'of sorts' means, but we suppose that it does not take from the Catholicity of the said Andrew. In the foregoing short paragraph we have two misleading and false statements, that indicate the author to be unfamiliar with even the most elementary of Catholic practices and principles. The marriage 'in the little red brick Anglican church,' means simply a marriage performed by an Anglican minister; and four times over, during the Amber Days, the Church informs the faithful that she forbids any such marriages, and considers them null and void. In the next place the author does not recognize, in any of the scenes of four scenes, and in the winter to be held, and the

syndic. If it were to suit Andrew's Roman Catholic scruples a priest would have been called upon to perform the ceremony. The fact of the matter is that the author knows absolutely nothing about the attitude of the Church in regard to mixed marriages, or even to marriage as a sacrament, rather than a civil contract. Why, then, do authors of fiction hazard opinions upon subjects that are entirely foreign to their knowledge or acquirements.

A SURGEON AND RELIGION.—Sir Henry Thompson, a well known English surgeon, who has reached his eighty-second year of life, has contributed an essay on "The Unknown God" to the "Fortnightly Review." We are told that the aged surgeon agrees, in theories, with H. G. Wells, who considers that form of religions will ultimately disappear. He believes that the religious part of the community will be divided into two distinct camps, or classes, "those who enjoy complete liberty of thought and action, and practise the manly virtues which are associated therewith, and, secondly, those who become devotees of the old Papal Church." Now this is a very nice dividing line. Sir Henry's years demand respect, otherwise we would be inclined to show that the once capable surgeon has entered that stage of life commonly called second childhood. Decidedly medicine and surgery constituted his calling; he never had either the training, or the talent needed in theological investigation. Now that age forces him to lay aside the physician's scalpel, he undertakes to pick up the schoolman's pen. "Every man to his trade" is a good old saying. As a surgeon Sir Henry was a success in the days when the science of surgery knew not the developments of the past quarter of a century. If he be too old to continue the practice of his life-long profession, he is surely too advanced in years to commence a course of theology.

His conclusion that the world, in matters of religion, will ultimately be divided into Catholics and anti-Catholics—for such is the meaning of what he says—cannot be denied. Unless it be that eventually the Catholic Church will, at the end of time, absorb all other forms of Christianity. But we leave that promised result for the moment, and keep to his distinction between those who belong to the old Papal Church, and those who do not. It is not difficult to foretell that these two camps will exist; for the exist to-day. At the present moment the entire world, of religion, is divided between Protestantism and Catholicity. We are speaking only of the Christian religion. "Those who are not with Me are against Me," said Our Lord. Those who are not with the Church are against her. It matters little whether they be divided amongst themselves or not; they are united in their opposition to Catholicity, and thus virtually form one single camp. It does not need a self-declared prophet, like Mr. Wells, nor a superannuated surgeon, like Sir Henry Thompson, to tell us that this same condition will continue as long as time lasts, and as long as Evil and Good, Error and Truth will clash.

Thus far the once famous surgeon has added nothing new to our stock of information. But the moment he attempts to be original and philosophic, he runs riot. He tells us that he is of opinion "that the Infinite and Eternal energy from which all things proceed will not ever remain wholly unknown or unknowable, but may be still further elucidated as human faculties become more highly developed in the progress of time, and rendered capable of receiving additional enlightenment respecting its attributes." This is quite possible; but as we do not understand it we can neither vouch for its accuracy, nor yet find fault with it. However, it is Sir Henry's opinion; and his opinion used to be worth something, when it affected matters of surgery. In his time it is not likely that the world will experience that necessary development of human faculties. He does not tell us whose or what's attributes he refers to; but that does not matter. The point is that something or other, away down the future, the Infinite and Eternal energy (God) will be still further elucidated, and that man will know more

than he does now about the Divine attributes. We take it, that this is what he means.
 Now, we do not care to argue with an octogenarian surgeon, especially on theological matters; so we will again agree with him. The time will surely come, for each of us, when we will know more about God and His attributes than we do to-day; but that will be when our earthly career is over and our spirits ascend to a closer contact and a face to face connection with the Deity.

A CELEBRATION AT WATERBURY.—In the daily press of the neighboring Republic we read an account of a very pleasing event, which, for more than one reason, has a special interest for us. A week ago last Sunday a further addition to the new Waterbury St. Patrick's Catholic Church, was dedicated. The corner-stone of the principal edifice was laid some twenty-two years ago. The present pastor, Rev. Joseph M. Gleason, will next year celebrate his silver jubilee. We of Montreal should have a special interest in the success of that church. The Rev. Mr. Gleason was ordained in the Grand Seminary, in Montreal, in 1876, by the late Mgr. Fabre. It was in this city, in our great ecclesiastical institution, that Father Gleason made his theological course of studies, and he has ever conserved a kindly remembrance of the years spent under the direction of the Sulpicians of Canada. But not alone in the case of the present pastor, nor in that of the final dedication of the Waterbury Church, do we find cause for associating ourselves in spirit with that grand enterprise.

St. Patrick's parish, Waterbury, was organized in February, 1880. The Rev. John H. Duggan was appointed the first pastor by Bishop McMahon, who was Bishop Tierney's predecessor. The corner-stone of the new Church was laid October 16, 1881. The sermon on that occasion was preached by Bishop O'Farrell of Trenton, and at the offertory \$5,000 was collected. We can readily imagine the power and eloquence of that sermon, and we are not at all surprised that it was followed by such a splendid contribution. The name of Trenton's late Bishop has ever been dear to the Irish Catholics of Montreal. When he was simply Father O'Farrell of St. Ann's parish, his name and fame were abroad over the land. There are still living many who can recall that day when Father O'Farrell pronounced, in his own St. Patrick's Church, the funeral oration over McGee. No such scene before, or since, has been witnessed in that Church; and wherever Father O'Farrell went his renown had preceded him. Thus it is that the account of the dedication of an addition to St. Patrick's Church, Waterbury, coupled with its history from the laying of the corner-stone, awakened in our mind facts, events, memories that should associate these who jubilate over there with this city and with its institutions and former clergy. We make this reference because we know it will please the good pastor of the newly-dedicated Church to know that he and his splendid Church are considered by us as old friends. We trust that Father Gleason's silver jubilee will be a most successful event, and that he may be spared to celebrate his golden jubilee in the same important charge.

A WORD TO OUR YOUNG MEN.—In an address, delivered last Sunday, in presence of the Scotch curiers, now visiting Montreal, Rev. Dr. Barclay, a Presbyterian minister, made use of the following expressions. "We cordially welcome our Scottish brethren. They will find everywhere in the Dominion marks, honorable marks, of their nation's influence. They will find strong in the new land the national characteristics of the old." Apart from the special circumstances that called forth these patriotic words of the speaker, there is a lesson conveyed by them that no person can afford to ignore. Dr. Barclay tells his fellow-countrymen from Scotland that in Canada they will find the national characteristics of the old home. This is absolutely true; and they will find here that progress and that success which are the natural outcome of those same characteristics. Of them the most striking is a patriotic love for Scotland, her insti-

tutions, traditions, and associations; another is mutual goodwill and support. Yet that love of the old land in no way detracted from their devotion to the new. "Rob Wanlock" can sing, in loving verse, about the moorlands of his native country, and bring tears to the eyes with the tender sentiments which his recollections awaken; yet, he can, all that time, be aiding, in the great commercial world in the building up of one of the most flourishing general stores of our city. Is there any anomaly in this? None whatsoever. It merely illustrates that such men have brought with them the best and truest characteristics of their race and that the fonder they cling to the motherland the more deserving are they of recognition in the new land.

Here we have a Scotch minister, living in Canada, enjoying all the advantages that its constitution and its freedom afford, and yet proud of his race, of his people's past, and of the land of his fathers.

Why should not the same spirit animate every young Irishman in Canada? Sometimes we find, unhappily, that our younger generation either purposely, or through lack of training, ignores the past, is even ashamed of being recognized as Irish, and panders to a social influence that is absolutely alien as far as we are concerned. We must never allow that honest, sterling pride in our nationality, in its characteristics, as well as traditions to become feeble or dead within us. We should be able to address the Irish people coming here from the Old Land in language like unto that of the clergyman above quoted.

And it is thus that we shall draw to ourselves the respect and the esteem of all other peoples. We have a history, a country, and a race to be proud of, and it will be well for the Irish people the world over when the badge of their knighthood will be the characteristics of their race perpetuated in the new land.

SENSATIONAL METHODS.—The world is growing very selfish, and the olden custom of gift between friends is rapidly dying out. So we are told by some people who pretend to know. Well, we never saw so many gifts, so many presents, all absolutely free—"cost you nothing"—as are being cast at the public nowadays. We have only to open the advertising pages of any popular magazine, and we learn, to our delight, what a mass of things, useful, ornamental and otherwise, are being offered to any one who will do the giver the honor of accepting them. It would be a very amusing recreation to make a list of these free gifts, to dot down the approximate value of each, and to discover how rich one might become without any great loss of time or any cost in money.

Not only may you secure all the presents you need, but you will find that wonderful remedies are sent to you free of charge. All you have to do is to write for them. They will cure almost any disease, or complaint known to humanity. It is a sin that so much good medicine should be offered free, and that so many people will persist in being ill, in growing old, in losing vitality. Why do they not write for the advertised cure of all diseases? It merely costs the time to write a short letter. You have only to put in a few postage stamps—things of no value whatsoever—and behold a philanthropic being will send you "postage free"—it being paid with your own stamps, into the envelope. What an awfully generous age we live in! Imagine that you can get almost anything you desire without it costing you a cent—a letter enclosing a few stamps does the work. Who would be poor or sick when so much good is being done.

C. M. B. A. NOTES.

BRANCH NO. 232, of the Grand Council of Canada, held a very important meeting last Friday evening, a large number of the members were present. The occasion being the installation of officers for the year 1903. Grand Deputy Bro. J. J. Costigan, chairman of the Board of Grand Deputies, had charge of the installation ceremonies, and was assisted by Grand Deputy Bro. G. A. Carpenter, Chancellors T. M. Ireland, T. A. Lynch and T. R. Cowan. The following were the officers installed:—Spiritual Adviser, Rev. Canon Dauth; Chancellor, Bro. T. R. Cowan; President, Bro. R. J. Cherry; 1st Vice-President, Bro. F. J. McKenna; 2nd Vice-President, Bro. Alex. McGarr; Recording-Secretary, Bro. W. J. Elliott; Assistant Recording Secretary, Bro. J. A. Gillis; Financial Secretary, Bro. T. E. Quinn; Treasurer, Bro. W. E. Durack; Marshal, Bro. J. Farrell; Guard, Bro. P. J. Donahue.

Trustees, Chan. T. A. Lynch, chairman; Chan. G. A. Carpenter, Chan. T. M. Ireland, Bro. J. McDonald, Bro. J. D. Cherry, Medical Adviser, Bro. Dr. J. A. MacDonald. The following committees were appointed: Business, Chan. G. A. Carpenter, Chan. T. A. Lynch, and Bro. A. McGarr. Finance: Chan. T. A. Lynch, Chan. F. R. Cowan and Chan. T. M. Ireland.

Grand Deputy Costigan at the closing of the installation proceedings, made a few remarks, complimenting the Branch on its success of the past year, and called upon the officers installed to work earnestly in the interests of the Association and increase its membership. Speeches were also made by Chancellors Lynch, Ireland, Cowan and Carpenter, Brothers McGarr, Gillis, Elliott, Quinn and others.

After the regular routine business of the Branch had been transacted, a special meeting of the Social Committee was held, and the various committees presented their reports, which were of the most encouraging nature. The big progressive euchre party and social to be held by this Branch in the Windsor Hall, on Friday evening, February 20th, 1903, promises to be the event of the season. All arrangements are being perfected. Twelve handsome prizes will be given for the euchre. An orchestra of seven pieces has been engaged to dispense sweet music on this occasion. The refreshments will be under the personal supervision of Bro. W. J. Shea. The tickets are limited to 200 only, and no tickets will be sold at the door.

BRANCH NO. 9.—At the meeting of Branch No. 9, C.M.B.A., Grand Council of Quebec, held last Wednesday evening in Unity Hall, 1149 Notre Dame street, the following officers were installed for the ensuing year by Supreme Deputy Bro. P. Flannery, assisted by Grand Deputy F. Lawlor, Spiritual Director, Rev. P. J. Brady, chancellor, Bro. James Morley; president, Bro. J. H. O'Hara; first vice-president, Bro. M. J. Shaw; second vice-president, Bro. M. Kellaher; recording-secretary, Bro. J. R. Walsh; assistant recording secretary, Bro. T. J. Tobin; financial secretary, Bro. Geo. A. Provost; treasurer, Bro. M. J. O'Flaherty; marshal, Bro. M. Cuddy; guard, Bro. John Sheehan; trustees, Bros. Flannery, O'Hara, Purcell, DeRoach and Sheehan. Representative to Grand Council, Bro. M. J. O'Flaherty; alternative representative, Bro. James Morley.

Grand Deputy Bro. Lawlor addressed the Branch on the good work that could be done by the Association, and before adjourning a resolution of condolence to Bro. W. J. Brennan on the death of his wife was unanimously adopted.

A GOOD CAUSE.

In another column will be found an advertisement of a dramatic performance in aid of the rebuilding of St. Mary's Church. The drama to be presented is one of thrilling interest, and will be staged by the St. Ann's Young Men's Society. The object for which the proceeds are intended is one worthy of the support of Irish Catholics of every section of the city.