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January 8, 1902.
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ollar, buttoned pearl
price.....**\$6 85**
Coat made of fine Bea-
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The Big Store had a
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EN LIST.
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ass Towelling, 16 in.
sale price, 7c.
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s wide, worth 8c;
y Linen Dish Towel-
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LIMITED.
s Street, Montreal.

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White. Helpful in
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Waists, all nicely
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-frill, 25c.
Covers, good cot-
-trimmed, 40c to
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and Hosiery.
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hite, red or black,
\$1.00, for 60c.
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35c. All reduced

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d or long sleeves,
\$1.00, for 75c.

LY & SONS,
d Mountain Sts.

The True Witness

Vol. LI, No. 29

MONTREAL, SATURDAY, JANUARY 28, 1902.

PRICE FIVE CENTS

NOTES OF THE WEEK.

ADVERTISING. — No doubt advertising is a very interesting subject, and one that might afford matter for most interesting editorial articles. But some secular organs have very peculiar methods of dealing with the question. One in particular, gives us a lengthy leader on the subject of advertising, and enters into the history of this branch of business, from the days of the ancient Romans down to the present. As a natural termination to the article the writer says: "Wise people use (naming his paper); because it is more thoroughly read than any newspaper in Canada." This is quite legitimate. But the heading of the article is what attracted our attention. It is as follows: "Advertising and its value." "Let your light so shine before men that they may see your good works—St. Matthew, v. 16." To put it mildly we consider this somewhat out of place. If the writer wished to inform his readers that the evangelist advised allowing others to see your good works, there are more ways of doing so, than by setting up a text of Scripture as if it were a regular sermon that was to follow. Besides, we Catholics, who are so wrongly accused of being against the Bible, have too much respect for Holy Writ to make use of it thus in secular affairs.

MR. CURTIS AND TRUTH. — We have noticed that a number of our Catholic contemporaries have been kept quite busy exposing the errors and calumnies that flow from the pen of Mr. W. E. Curtis, whose Roman correspondence has for years attracted considerable attention. One item we note in particular. It is said that "some few years ago he stated in a letter to his paper that a certain Spanish, or Spanish-American general carried with him a document in which the Archbishop of Quebec purported to give him absolution from all sins that he had committed or that he might thereafter commit." Mr. Curtis must have a very poor idea of his readers and of their intelligence to venture such a statement. The absurdity of it is so patent that no person would lose time refuting the falsehood. Any person who knows as much as an ordinary Catholic child about absolution, is aware that it cannot be given in writing, and that no document purporting to absolve sins would be worth the paper it is written upon. Absolution demands confession, with accompanying contrition and reparation as well as penance, and can only extend to what has taken place in the past, and can have no effect by anticipation of the future. But when men lack material for the sensational they always find a mine in the Catholic Church, that is to say in the misrepresentation of Catholic doctrines, practices, and principles. But we do not think that Mr. Curtis will ever bring about any great upheaval, religious or otherwise.

ORDER OF WASHINGTON. — This new organization, which is of a fraternal insurance nature, has both male and female members. There is a lodge at Spokane, Wash. One of the ceremonies of initiation appears to be the blindfolding of the candidate and the drawing of him hurriedly around the room in a small cart. The other night the cart upset and the man was flung against the "high altar," and had his ribs and side crushed in. They tried to treat him in the lodge and keep the matter quiet; but when the injuries began to assume fatal, or dangerous proportions, they were obliged to make the facts known. We are sorry for the man that was hurt, but our sorrow is that which one feels for a fool who gets injured. In the name of common sense, what induces people to organize such bedeviled societies? Is it possible that human nature craves so much for the extraordinary, the mysterious, the wonderful, that men must become eccentric and make idiots of themselves in order to satisfy the craving? The more we see and the more we read, the more convinced we are that the only thoroughly sane and rational institution in the world is the Catholic Church.

A PET BULLDOG. — Why do people keep animals of a naturally vi-

scious nature as pets, or playmates for children? There is no dog, much less a bulldog, that can be trusted with a child. The other day, at Portchester, a five-year-old girl, named Mary Kelly, was playing with her little brother, and in the accident of play hit a pet bulldog that her parents had given her as a playmate. The savage instinct of the brute arose, and he sprang on the child. A neighbor, attracted by her cries, was obliged to kill the dog before it would release its hold on the child. Although it is believed that the child will live, still the lesson is one that should be taken to heart. Children have no business with such pets, any more than with razors, or firearms. We have no sympathy with parents who are so careless about their children; but we do feel for the little ones, because they do not know the danger, and they are not able to defend themselves against it once it comes upon them. Next to the abominable habit of giving children companions of the bulldog class, we despise the pet-dog fashion that a great many of ladies apparently affect. We know one society belle who "dearly loved her tiny dog," and petted and cherished the little animal in public, as well as at home, while her children were in the hands of a young nurse girl and rarely ever knew the value of a mother's cares. What a delightfully sentimental being! How deliciously hard-hearted and unmotherly she could succeed in making herself.

POISON BY MISTAKE. — We have just read of a young lady in Chatham who killed herself by taking a dose of oxalic acid, mistaking it for Epsom salts. The two bottles were in the same cupboard, and she when in the dark to take a dose of the salts; she took the wrong bottle, and discovered her error when too late. A sad lesson. In the first place no person has any business to keep poison in the same place where other bottles, be they of medicine or not, are kept. Every private house should have its regular medicine chest, with its labelled compartments, and one particular drawer should be set aside for all poisons, and that drawer should have a special key. Moreover that drawer should have some indication upon it to the effect that its contents are dangerous. Thawwise many sad accidents might be avoided. But above all people should be taught never to use any preparation without knowing perfectly well its nature.

THE CORK EXHIBITION. — The other day Mr. C. R. Devlin, ex-M.P. and present Canadian Commissioner of Immigration in Ireland, passed through the city on his way to Ottawa. Mr. Devlin has come out to consult with the Government regarding the representation of Canada at the International Exhibition to be held in Cork this year. This very important exhibition—the most important yet held in Ireland since the famous Dublin exhibition in the early fifties—is under the patronage of Earl Cadogan, now Lord Lieutenant of Ireland. The Lord Lieutenant of the County Cork is the President; the Mayor of Cork is the chairman; and all the leading citizens of Cork are, in one way or another, connected with the enterprise. It is not often that such an opportunity is afforded of making known to the world the various industries of Ireland, while making the people of Ireland acquainted with the products and advantages of other lands. Before Mr. Devlin's advent upon the scene, it may be truthfully said that Canada was little known, even as a name in Ireland. The United States, and, perhaps, Australia, were familiar to the people, especially on account of letters and reports sent home from the thousands of Irishmen and Irishwomen in both countries. But no person ever dreamed of Canada. It is somewhat different to-day; and if Canada should take a prominent part in the Cork International exhibition, we doubt not that the result will be mutually beneficial to both lands. Mr. Devlin returns to Ireland next week, and we trust he will carry with him the authority to establish a genuine Canadian exhibit in Cork this summer.

WESLEYAN GENEROSITY. —

Every day we are meeting with accounts of great and generous efforts made by the members of dissent denominational churches to raise sufficient funds to place their establishments beyond all need. The latest of these is the Wesleyan Twentieth Century Fund, which closed on the 31st December last. The promoters have now in hand £718,000, and promises that will bring the amount to £900,000. They claim that in one day they can raise the further sum of £100,000. There can be no doubt that the adherents of Wesleyanism, in England, are wealthy, and just as liberal as they are rich. Imagine three million five hundred thousand dollars raised in one year by a small denomination; and a fund of five million dollars within easy reach of their hands. This ought to make us study and reflect a little. We know perfectly well that there are religions, so-called, that are, in our days, kept alive more by the power of money than by the strength of doctrine; we know that if their teachings were left to themselves to work out their salvation, as far as earthly existence is concerned, they would soon crumble; but, that does not change the fact that their adherents give, and give freely, and give abundantly to their cause. Possibly we Catholics have such an abiding confidence in the perpetuity of our Church, that we do not deem it necessary to accord her any material aid; but, if such be our reasoning, we are wrong. No doubt the Church will last; but when Christ promised to be with her for all time, He did not mean that the faithful should remain idle and do nothing to advance the cause of Truth. On the contrary He expected their co-operation.

ROMEWARD BOUND. — We dip the following from the current number of the "Missionary," and we do not think that any comment is necessary: — "The annals of conversion have been remarkable during the past month for the number of Episcopalian ministers who have come home to the Church of their forefathers. Philadelphia lends with the reception of Rev. Alvah W. Doran. In England, Rev. Frederick George Lee, D.D., founder of the Order of Corporate Reunion, has been received at the Brompton Oratory by Rev. Digby Best. Father Lynch, of Roanoke, Virginia, has accepted the submission of a Presbyterian minister. There is another minister, a reformed Episcopalian, together with his wife and five children, under instruction in New York. We may add to this list J. J. Keyes, of Milford, a son of a minister, and Mrs. Dufajloschotauer, the wife of one. This is a goodly number for one month. It is an indication, however, of the large crowd that is facing Romeward, and it is only a question of time when they will come." The defection of so many leaders in Israel should cause consternation among the sects. Protestantism is evidently decaying at the top. The best fruit seems to ripen and drop first.

CHRISTIAN POLITICS. — Last Sunday, according to the "Daily Witness" report, Rev. Mr. Manning delivered a very instructive sermon, at the Dominion Square Methodist Church, on the subject of "The Christian in Politics." According to the account that we read of the sermon it contained very sage advice and the preacher's idea of the respective duties of clergymen and of public men, are certainly in accord with the principles of Christian ethics. In speaking of the duties of the Christian to the state, the preacher said that — "It was not the business of the priest, or of the church, he remarked, to make the laws of the land; it was the business of both to do the most they could to make the men who make the laws. If he were asked to make a distinction between what he regarded as the statesman's duty and the minister's duty, he should say that it was the statesman's duty to crystallize public sentiment into law, and the minister's duty was to cultivate, develop, or create public sentiment; and, after all, sentiment determined nearly everything touching legislation and our social life."

Decidedly we cannot find fault with such a statement. What has most surprised us on reading this report of an occasional sermon is the fact that the reverend preacher assumed

for them a part in this world's affairs, which he, or, at least, those outside the Catholic Church, in general, would never concede to the priest. Were a Catholic priest to assert in the pulpit that it was his duty, and consequently his right "to cultivate, develop, or create public sentiment," he would at once be accused of wishing to meddle in politics of seeking to undermine the state by prejudicing the minds of the law-makers, to secure control for the Church in matters affecting the temporal and political well-being of the country. The aspirations of the Catholic Church, as far as matters of state go, are not any other than those defined by Rev. Mr. Manning. To mould the minds of the young so that when they develop and expand, they may be imbued with such principles as go to constitute the most Christian legislation. To cultivate a public sentiment that must be in accord with the "highest social as well as spiritual interests of all citizens. To guide men in the ways of wisdom, and to enlighten them upon their duties to God, to the Church, to their families, to themselves, and at the same time to society and to the country. These are the aims of the priest when he speaks to his flock on matters affecting their temporal interests. But, we repeat, were a priest to preach a similar sermon, at once there would be visions of Roman domination, of priest-craft, of occult designs upon the freedom of the electorate. If we could only be judged with the eye of impartiality we would be perfectly satisfied with the result.

THE CATHOLIC PRESS. — We cannot repeat too often, nor hear too often repeated, our oft-repeated assertion that the Catholic newspaper is a necessity to-day in the Catholic family. We always feel chary about urging this subject upon our readers, because we have the idea that it sounds like an appeal for our own benefit. But we cannot afford to efface our own organ for the mere purpose of seeming disinterested, nor can we, in conscience, omit to insist upon a question that has occupied the pens and voices of all that are most eminent in the Church—from Leo to the most lowly missionary—during the past few years. Recently a Passionist Father has been preaching a mission at Brisbane, Australia—Father Frederick, C.P. According to reports of the mission, gleaned from the Brisbane "Age," we find that the preacher has been very emphatic on this subject. In one instance he pointed out that men are as their thoughts, because an act is but the realization of thought. Then he thus continued: —

"Now what are your thoughts, judged by your acts? You are Catholics, but some of you are not ashamed to read and revel in papers full of immorality. Yes, after coming out of church you put your hands in your pockets and buy those vile papers which tell of horse-racing, of betting, of divorces, of scandals, of everything except what ought. Any Catholic worthy of the name should not only be ashamed to be seen with those papers, but should be ashamed to read them even in the most secret place, where no human eye can behold him. Parents should be on their guard lest their homes possess literature that has immoral reading in it, or has a tendency to immorality, or is opposed in any way to Catholicity. On the other hand, they should take care that their homes are provided with sound Catholic literature. Every family should take a Catholic paper, for remember that by supporting Catholic papers you are creating a strong Catholic press, and in creating a strong Catholic press you are helping to build up the Church of God. These are instructions which should commend themselves to Catholics not only in Australia, but in all parts of the world."

DE VERE DEAD. — The news comes, by way of London, that Aubrey Thomas de Vere, the Irish poet, is dead. The dispatch gives but scant details, which amount to the following statements: — "He was born in 1814. He was the son of the late Sir Aubrey de Vere, and was born at Curragh Chase, in the County of Limerick. He was educated at Trinity College, Dublin. His first poetical work,

"The Waldenses," was published in 1842; and he has since published many others, including the "Search After Proserpine," Irish Odes, the Legends of St. Patrick, St. Thomas of Canterbury; Legends of the Saxons Saints, and Legends of Ireland's Heroic Age. He also published several prose works, dealing chiefly with Irish political questions, and some essays, chiefly on literary and ethical subjects."

This gives but a vague idea of who and what the late poet really was. We will not now dwell upon his long and exceptionally interesting career. We hope to be able, through the medium of one of our regular contributors' articles, to give our readers, next week, something of more permanent and worthy of the unique and highly gifted writer whose years have come to an end.

CATHOLICITY IN ENGLAND. — This year's Catholic Directory for England shows that there are 41 Catholic peers, of whom the Earl of Norfolk, the Marquis of Ripon, and Lord Brampton, formerly Sir Henry Hawkins, are perhaps the best known. There are 51 Catholic baronets; four English and 73 Irish Catholic M.P.'s. In the army there are 14 chaplains, of whom 9 are now in South Africa. In all the 19 English dioceses there are duly appointed inspectors of schools, and eleven "associations," covering the whole of England and Wales, have been formed according to the Act of 1897. A London paper observes that the directory proves how manifold are the activities of the Catholic Church in Great Britain to-day, and how thorough is the care with which each forward step is considered.

EDUCATION STATISTICS. — It is always interesting to know what our status is in regard to the vital matter of education. As the official organ of the archdiocese has given us some very encouraging statistics, we will take the liberty of reproducing some of them. To-day in the diocese of Montreal alone, we have 879 houses of education; these are frequented by an annual average of 85,567 pupils, male and female, and the teachers, male and female, secular, regular, and ecclesiastical, number 3,000. Of the teachers the number may be thus divided: 1,200 nuns, 800 lay school mistresses, 560 religious (male), 90 to 100 ecclesiastics, and 300 lay school masters. Of the schools 100 are free, or independent, as they are not under the control of the Board of School Commissioners. These schools, principally kept by members of religious orders, count 15,000 pupils. In the diocese there are seven male religious bodies: Christian Brothers, Brothers of Christian Instruction, Brothers of Saint Viator, the Marist Brothers, the Brothers of the Sacred Heart, the Brothers of St. Gabriel, and the Congregation of the Holy Cross. Amongst the female religious teaching communities are the five following: Sisters of the Congregation de Notre Dame, Sisters of the Holy Names, Sisters of Sainte Anne, Sisters of the Holy Cross and of the Seven Dolours, and the Sisters of the Sacred Heart. The Grand Seminary, with its contingent of about 300 students, does not form part of this list. Also there are two colleges (or petit seminaires) that have about 500 pupils in all. We will now close with a statement of the number of houses that each congregation or order possesses. The Christian Brothers, 20 houses; Brothers of Saint Viator, 16; Brothers of Christian Instruction, 12; Congregation de Notre Dame, 9; Sisters of the Holy Cross, 9; Brothers of Saint Gabriel, 7; the Marists, 3; the Company of Saint Sulpice, 3; the Jesuit Order, 2; the Brothers of the Sacred Heart, 2. A total of 74 houses divided between 9 congregations. Now for the nuns. The Congregation de Notre Dame, 42 houses; Sisters of Sainte Anne, 20; Sisters of the Holy Names, 17; Sisters of the Holy Cross and Seven Dolours, 10; Sisters of Providence, 10; Grey Nuns, of the Montreal Hospital, 7; Sisters of the Sacred Heart, 3; Sisters of the Good Shepherd, 3. A total of 112 houses divided amongst 8 congregations or orders. A grand total of 186 houses, under the care of 17 different religious orders. We do not deem it necessary to add any comment to these eloquent figures.

IRISH LAND PROBLEM. — In view of the fact that the recent speech from the Throne at the opening of the present session of the Imperial Parliament announces a bill to facilitate the sale and purchase of land in Ireland, it may be fairly presumed that some steps will be taken to remove one of the worst troubles under which Ireland has so long suffered. The "Sun," in dealing editorially with the subject, points out that Mr. T. W. Russell, one of the strongest Unionist members from Ireland, and the members of the Irish Nationalist Party are united upon this question. What is it that is asked for by these representatives of two very distinct sections of Irish politicians? We find it thus briefly expressed: —

"They ask that the Irish tenant shall be permitted to pay for the land he occupies its market value, plus a specified amount for the application of compulsion, and that the State shall contribute a part of the bonus required to extirpate the root of all Irish trouble. Mr. Russell, who is, as we have said, a Unionist, holds that in this way Irish landlords would have a chance of escape upon terms that would save those whom it is possible to save, and the United Kingdom would have peace, security and contentment, with a chance of evoking among Irishmen a loyalty that has not existed since Strongbow landed on the shores of Ireland."

We will not attempt to enter into the consideration of all or any of the details of the question. A number of objections have been raised to the practicality and even to the ultimate utility of this scheme; but each of these objections has been easily set aside and disproven. In fact, the regulating of the Irish land question is a matter of such vital importance that it would rightly demand a minute study and a careful exposition. We must not run away with the idea that landlordism, as a system, is to-day what it was fifty, or even thirty years ago. The landlord has gradually ceased to be an important factor, one that had to be counted with, in all matters affecting the internal economy of Ireland. On this Mr. Russell has said that: —

"Forty years ago landlordism controlled to a great extent the Parliamentary representation of Ireland; it cannot to-day secure on its own merits a single Irish seat. Five years ago it was supreme in local administration; now, outside of one or two counties in the North, the control of local administration has wholly passed out of its hands. It was wont to administer justice locally; even in this duty it is now superseded and outvoted by a popularized magistracy. As to the alleged dependence of Protestantism upon this falling force, Mr. Russell, who is himself a Protestant, submits that it will be an evil day for Ireland and for Protestantism when religious principles come to depend on a social and economical system on which destiny has set its seal. The roots of Irish landlordism have been destroyed. A rotten trunk and decaying branches are all that is left of it."

[This is as strong a characterization of Irish landlordism as ever came from the pen of a Nationalist, or Home Ruler. Our surprise is that Mr. Russell judges so fairly of the situation, as far as the land tenure is concerned, and that he cannot be brought to recognize the logical consequences of his own admitted principles. But time, and possibly deeper reflection, may yet bring him to the contemplation of all Irish questions from the truly Irish standpoint.]

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LET US GO TO DESJARDINS. — That is what is being said this season among all the buyers of choice furs, at reasonable prices for both rich and poor. It is a well established fact that the great house of Charles Desjardins & Co., gives 30 to 40 per cent. better value than anywhere else for the same money. Join the crowd, therefore, for Charles Desjardins & Co., who are in every way the kings of furs in Canada, 1533 to 1541 St. Catherine Street.

ST. BRIDGET'S NIGHT REFUGE. — Report for week ending Sunday, 19th January, 1902:—Males 303, females 52. Irish 176, French 144, English 83, Scotch and other nationalities 13. Total 355. All had night's lodging and breakfast.