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THURSDAY, APRIL 19, 1906.

VESUVIUS.

The appalling and disastrous eruption of Mount Vesuvius has been compared for its terror and duration by Prof. Mattucci, chief of the Observatory which stands near the volcano, to the activity that destroyed Pompeii. Pompeii was covered with lava and ashes more than 18 centuries ago; and so small a difference does the flight of time mark upon the actions of nature that the stones, lava and ashes of to-day will be found hardly distinguishable from the burden that quenched the life of the little Roman city. Below the ancient volcanic ashes are still preserved many records of the old pagan order. One of the most recent discoveries that excavation has brought forth consists of a wall-painting in four scenes. In the Elysium of the gods the first scene is placed: the sun is seen in his chariot, and the god Mars in full gilded armor, with a lance in his hand, is shown in rapid flight towards earth. In the next scene the house of King Amulius is shown, and on the right of the picture is a little hill, on the slope of which Rhea Silvia, the Vestal who became the mother of the twins Romulus and Remus, is reclining in sleep; and lower down on the left is the temple of the Salii, priests of Mars, who are observing the descent of the god. The punishment of Rhea Silvia is next represented; and the last of the series shows the Tiber, with the twins, watched over by Mercury and suckled by the wolf, and the shepherd Faustulus and his wife Acca Larentia, who look with astonishment on the strange group of the wolf and the children.

The picture, which is evidently a copy of a much earlier work, shows how the people of that period regarded the legend of Romulus and Remus, and the origin of the city of Rome. However strange the story may be, it was recognized as the subject of the picture and inscription. A large marble slab in the Temple of Mercury, in the same City of Pompeii, bears an inscription relating that Romulus, son of Mars, founded the City of Rome, and reigned 38 years.

But Vesuvius sleeps fitfully above now as then, and who can say that the centuries have lulled his wrath.

SOCIALISM.

According to general accounts, Socialism is greatly on the increase. The London correspondent of the New York Sun says: "No subject is

causing greater concern to European publicists and statesmen at the present moment than the amazing spread in all countries of the so-called Socialist movement." In England the sweeping Liberal victory of the last elections merely foreshadowed a greater Socialist triumph in the next elections. Behind the Liberals stand the Labor men, and behind them stand the Socialists. There is no friendship between the Socialists and the other two. Socialism has its arm raised against all others, and assumes that all others are ready to strike it. The end it aims at, and too often the methods employed, are far apart from the purposes of others. Parliament is to Socialists not an assembly for ways to promote and develop existing institutions. It is more a battle ground than a home, a laboratory where they can analyze and destroy—where they can evolve a new state of affairs, and place the relations of citizens upon an entirely new basis. Liberals and Labor party are tools to be used for a purpose. But Socialists are the men who use the tools—"with their own policy and their own whips, who bind themselves to abstain strictly from identifying themselves with, or promoting the interests of, any section of the Liberal or Conservative parties." Germany is more seriously threatened with a current whose swelling stream will sweep away monarchy and aristocracy. The aims of Social-Democracy are thus plausibly stated: "They are not to divide property, but to combine it and use it for the development and improvement of mankind, in order to give to all a life worthy of man." Universal suffrage, secret ballot for men and women, freedom of speech and of the press, disestablishment of the churches, are a portion of the parliamentary programme of the German Socialists. Twenty-five years ago the social vote numbered only 300,000; in 1903 it numbered 3,000,000, or 32 per cent. of the entire vote. In France the working class "is organized from an economic standpoint into a party of class strife." Their immediate aim is to reduce the hours of labor, to increase the wages, and improve the conditions of factories and advance the moral independence of the workmen. Their more general purpose is to lessen the capitalists' privileges, and afterwards abolish salaries as a remedy for sweating and human woe. To the French Socialist there are two classes, the sweaters and the sweated. In Russia the contest, which at present turns upon the form of Government, is moving towards the same forts as the German Socialists are attacking. Throughout all these countries the policy is uniform, and the Socialistic movements are increasing. In the United States the Socialist leader, Eugene Debs, claims that they are gathering strength and increasing in members, so that in the near future they will emancipate themselves "from the galling yoke of wage slavery." In America as in Europe, in the democratic republic as in the aristocratic monarchy, their stand is taken, their watch-word given—war to classes, unless it be the Catholic Church. Upon its watch-towers floats a flag of truce even to Socialism, the strongest and fiercest enemy modern society will ever have combated.

THE HOLY FATHER AND FRANCE.

One of the most intimate and interesting accounts of Pope Pius X. and of his feelings in connection with the deplorable anti-Christian movement in France, was given by Cardinal Logue, of Armagh, upon his return from Rome two weeks ago. The Cardinal assured the public that the Pope is in good health despite the many afflictions that have come upon him. There were none of these afflictions and

trials which the Pope necessarily felt so keenly as the state of things in France, the terrible trial of which the Church of France—that Church which in times past merited the distinguished title of "the Eldest Daughter of the Universal Church"—was and is subjected to at present. "The Pope," continued Cardinal Logue "could not fail to feel this; but then in that trial there was consolation, because it had brought to the surface what seemed to have vanished permanently—the spirit of the Catholicity of France. The enemies, not merely of Catholicity, but of all religion, who wished to banish God and His empire from the country, which was once so glorious as a Catholic nation, imagined that Catholicism was dead in France, but they had found to their cost that they were mistaken in that view. The events of the last few months had brought prominently before their minds the fact that the spirit of Catholic France was not yet dead; that it lives and is active, and if the enemies of the Church continued in their persecution they were likely to find that spirit more active still. Though the Church of France must suffer, and be disorganized perhaps for years to come, still Almighty God Who knows how to draw good from evil, had made that affliction the means of stirring up what seemed to be dead: the Catholic spirit of France."

Hence Cardinal Logue declared that the event would show that the trial to which the Church of France had been subjected, and might be subjected for some years to come, would become a blessing in the guise of a curse, intended as an evil by the enemies of the Church, but likely to be turned by Almighty God into a blessing. Still the existing state of things involved anxieties which could not fail to affect the Pope very deeply, and to create for him a state of mind anything but agreeable. However, notwithstanding that, on the three occasions on which His Eminence had the pleasure of seeing him privately, and on public occasions on which he had seen him, he found that he was cheerful and in good health, and that he seemed to be prepared to bear to the end the burdens of the great position he holds. They all lamented the state of things in France and sympathized with the French Catholics, and Irish Catholics had special reason to sympathize with them, because during our own days of trial and persecution we had no better friends in Europe than the Catholics of France. So far as any human being could understand—certainly it was his own conviction—all these trials and all these troubles and all the spirit of irreligion which had sprung upon Catholic France could be traced to one cause, and one cause alone—namely, the divorce of education from religion. Some of their politicians told them that the placing of education under the control and authority of the Church tended to evil rather than good, and they said that the schools in France had been under the Church and under ecclesiastical authority. There was not a word of truth in that, and the assertion could spring from only one of two causes—either from ignorance or dishonesty. From the days of the French Revolution education in France was not only withdrawn from the control of the clergy, but it was not even free. Any person who had read a little of modern history must remember the great fight made by Lacordaire and Montalembert and the active Catholics of France to free education from the slavery of the State; to leave those who were best adapted to giving a Christian education to the young free to do so; and it was only after great efforts that a law was passed to tolerate the education of Catholic boys and Catholic girls in Catholic establishments. Of course a great deal of the education of the higher classes was in the hands of religious and under the control of the Church, with the result that to-day the best Catholics in France, contrary to what happens in our

own country, were those of the higher classes, whereas those who were demoralized were, unfortunately, the sons and daughters of the people; the very opposite to what they had reason to thank God for in this country, where the greatest fervor, love of the Church and love of religion, and the most careful practice of religion, are to be found amongst the sons and daughters of the people. There was no way he knew of by which they could explain this difference except one—namely, that the higher classes in France were able to secure for their children a Christian education. Sometimes the religious teachers were expelled, but the higher classes were rich enough to send their children after them, to England, Belgium, and elsewhere, to receive their education; hence those children remained good Catholics. The poor were not able to do this for their children, except a few of them who had their children taught at the Brothers' Schools, and the result was that the children of the poor were taught in schools, not merely secular, but actually opposed to religion. And so great bodies of these people had now grown up without any religion whatever; and if there be demoralization in France, as there is, and if there be an anti-religious spirit amongst the working people, it could be traced, to a great extent, to the fact that they had been brought up in secular schools or in anti-religious schools.

A GRAVE DECISION FROM ROME AT HAND.

We quote this announcement from the recent Rome correspondence of the London Tablet:

"Some weeks ago your correspondent announced, that an important decision affecting Biblical Criticism might be expected in the near future. He is now able to add that the matter is being carefully studied by the proper authorities in Rome, but the subject has grown so complex, so extended and so serious that it is possible that the decision may not be given so soon as was at first anticipated. Nor will it be concerned solely with the Scriptures. There is, unfortunately, only too much evidence to show the existence of gross and fundamental errors affecting the very nature of faith, revelation and dogma. Many Bishops have implored the Holy See to provide a remedy for the disease, pointing out that unless something is done, the consequences will be very serious. Some part of the harm is being wrought by the writings of laymen. Hence the Roman authorities have instituted an examination of books, magazines, and newspaper articles, letters, etc., which have been published in recent years, and which reflect the prevailing tendencies of thought. It is more than likely that the forthcoming decision will take the form of a new syllabus of errors, affecting the moral career and the divinity of Our Lord, the foundation of the Church, the development and nature of dogma, the relations between faith and science. Among the works under examination are those of a number of authors well known in France, Italy and England."

EDITORIAL NOTES.

The people of Rome, as well as the Catholic people of America, have read the report that the visit which Mr. Pierpont Morgan paid to the Pope had as its object the question of payment to the Vatican of an indemnity of £1,400,000 sterling on the part of the United States for the confiscation of ecclesiastical property in the Philippine Islands. The official journal of the Vatican has characterized the statement as a fable, "which has not the least shadow of foundation," and which deserves to be put in the same rank with the others which have recently been circulated concerning princely gifts and millions offered to the Pope. The only reason why the "Observatore" refers to this latest story is to point the malicious tendency of all these utterances, which are as false as they are fantastic. In fact, they cannot have and indeed have no other aim than that of surprising the good faith of Catholics and of turning them—as much as that is possible—from coming to the assistance of the necessities of



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the Church and of the Apostolic See."

Thus the aim of these fantastic flights of journalists—English nowadays—is rather mean. To publish the story that the Pope is getting money from every side might deter simple people from contributing to the Holy See. It is necessary to contradict such false statements, and the "Osservatore" has done so with authority.

The appointment of Monsignor Cioffi to a vacant Canonry in the Chapter of the Patriarchal Basilica of St. John Lateran has been officially announced. The Chapter, which dates back to the year 492, is the senior Chapter, and is regarded as the blue ribbon on clerical promotion, in Rome, just as the Basilica itself is, in dignity, the first church, not only in Rome, but in the world, being described as "the Mother and Mistress of all Churches." The appointment has been hailed with universal satisfaction. Monsignor Cioffi is one of the most popular as well as the most charitable and zealous priests in Rome. In the midst of a busy life he has for 28 years unfailingly devoted his hours each evening to work in a free night school, which he maintains practically at his own expense.

A special meeting is being held in Ottawa to-day to hear objections to the Sunday Observance Bill. Those opposing it are Jews, Adventists, and men interested in iron smelting. The entire clergy, including eight Catholic Bishops, support it.

San Francisco and the surrounding region was visited between five and six o'clock yesterday morning with a disastrous earthquake. Water mains burst in every direction, some thousand buildings, including telegraph, telephone and power buildings, were wrecked or injured; fires broke out in many places, and it is said one thousand lives have been lost. Between Suisun and Benicia three miles of railway sank completely out of sight. Up to 11.30 the Western Union Telegraph was unable to get communication with the city. A despatch at 2 p.m. said that the Palace Hotel was collapsing, and was surrounded by fire.

Bickle's Anti-Consumptive Syrup needs no recommendation. To all who are familiar with it, it speaks for itself. Years of use in the treatment of colds and coughs and all affections of the throat has unquestionably established its place among the very best medicines for such diseases. If you give it a trial you will not regret it. You will find it 25 cents well invested.

Be patient; card houses are built in an hour, cathedrals take centuries.

Daniel O'Connell's Friend.

The illness of the aged Earl of Bessborough, now in his 84th year, furnishes to the present generation a link with the career of Daniel O'Connell. His father, the fourth Earl of Bessborough, who died in 1847, within a few hours of the death of O'Connell, as Lord Lieutenant of Ireland in Dublin Castle, was through life one of O'Connell's most attached political and personal friends. He it was who, as Lord Duncannon, with Sir Francis Burdett, introduced O'Connell, who had been returned at the great Clare election of 1828, but who never claimed to sit until after the Emancipation Act had received the royal assent, on April 13, 1829, to the House of Commons. It was on that occasion that O'Connell, on reading the oath, said: "I see in this oath an assertion as to a matter of fact which I know to be false. I see in it another assertion as a matter of opinion which I believe to be untrue. I therefore refuse to take that oath." The Speaker requested O'Connell to retire below the bar, and the Liberator, again leaning on Burdett and Duncannon, came below the bar and sat under the gallery. Lord Bessborough was a life-long correspondent of Daniel O'Connell's, and his colleague in many stirring episodes. O'Connell died on May 15, and Lord Bessborough on May 16, 1847. O'Connell's death in Genoa was not known in Dublin—there was no telegraph in those days—till long after Lord Bessborough's funeral.

Pious Union in Honor of God the Holy Ghost.

The Holy Ghost deserves to be honored in a special manner by all men, not only individually, but also in a body. It would, therefore, be very desirable to see men bind themselves together for the express purpose of promoting devotion to the Holy Ghost. To this end an Association has been established with Episcopal sanction and approval under the title of "Pious Union in Honor of God the Holy Ghost." It has been devised upon the simplest plan. No conditions of any kind are required beyond the earnest desire of promoting devotion to the Holy Ghost. No obligations are contracted except the promise to practice devotion to the Holy Ghost and promote the same among others. The form of enrolment, which is very simple, consists of consenting to have one's name inscribed on a register, and in receiving a certificate of membership.

Advantages.—Members, by favor of the Most Reverend Father-General of the whole Order of Capuchin Friars Minor, share daily in night upon four thousand Masses, besides the other good works of the Capuchins throughout the world. Subscriptions.—Gratefully received towards spreading the devotion, though they are in no way of obligation. When more than one certificate is asked for, stamps, according to the number required, should be enclosed in envelope, otherwise the supply of certificates cannot be sustained.

Address Rev. F. Director, Franciscan Monastery, Glton, Birmingham, England.

ITEMS OF INTEREST.

NEW CHOIRMASTER.
 DAME.
 The Rev. Abbe Bouché, Seminary of St. Sulpice, and authority in Grego has been appointed choir of the Church of Notre Dame.

SUCCESSOR TO ARCHBISHOP O'BRIEN, OF HALIFAX.

A report comes from Rev. Father Bourke of Ward Island, will succeed Archbishop O'Brien. Father is a young and energetic man of great business.

BANQUET FOR HOME BODIES.

The lady patronesses of for incurables have organized for the inmates who place to-day at one o'clock the patronage of His Archbishop.

WOMEN IN SALOON.

The Moniteur du Commerce includes a report of the of the Licensed Victuallers association as follows: "We have the opportunity to call the attention of the association to the fact that the establishments for sale of liquor are divided into sections—one for men and one for women. We are informed that the women's section is increased, especially in the evening, is an abuse which, it is the association should attend to."

ORDINATION SERVICES.

Bishop Racicot held an service in the Church of the late Conception on Tuesday the following members of order were raised to the Rev. Fathers Thos. Louis Boncompagni, Pie. Richard Vandanaigne, Sullivan, Gregory Frere, drough, Samuel Lemay, s. Brogan. The Rev. Father the Order of the Blessed and the Rev. Father Antiscian, were also ordained.

INTERESTING CEREMONY.

A rather unusual celebration place at St. Anne's, Que., on Sunday last, Joseph Therrien celebrated Mass. The assistants of the altar were his two brothers, A. Therrien, O.M.I., and Therrien, as deacon and Rev. Brother Clovis Therrien, as server, with Rev. Cousin and Conrad cousins, as assistants, w. Zenon Therrien, another livered the sermon for the evening there were gathering. The four priest brother are members of a twenty-one, of whom two live.

PRESENTATION TO MR. KELLY.

On Sunday afternoon Mr. Kelly's Total Abstinence Society met and presented D'Arcy Kelly, the retiring with a gold locket as a token of esteem in which he is the members. Rev. J. ran, spiritual director, w. presentation, and paid the work of the former Congratulatory speeches made by Messrs. Gillies, T. O'Donnell, Sr., Dey and O'Donnell, Jr. thanked the members for their thoughtfulness, and reminded that although he was not new field of labor, he would labor for the good of St. T.A. & B. Society.

EASTER MONDAY NIGHT.

Two societies divided the last Monday evening. Co. 185, C.O.F., held a grand Quintal's Hall, and the St. Juvenile T.A. & B. Society their first musical and dramatic entertainment in the large basement of the church.

It is quite unnecessary at any length about these aims, as both are too well known. While the C.O.F. has for its aim to help and assist its members in their families in sickness and the Juveniles have undertaken of providing worthy members for all future so the guidance of the C. the furtherance of the growth of temperance. On the Monday night in St. has done much to further so proverbial among the district, and we wish cities all sorts of successful undertakings.