

The True Witness

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ITEMS OF LOCAL INTEREST SOLICITED.

THURSDAY, JULY 23, 1908.

IN vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

—Pope Pius X.

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,

Bishop of Montreal

WORLDLINESS.

There can be no doubt that no matter what may be our avocation, we are called as disciples of Christ to live for eternity and the next world. To live as if this life were the be-all and end-all is to miss the very aim of our being. It is something far worse. It is to neglect and condemn our Lord; for it places Him in the balance with His creatures and too often prefers them to Him. In the first ages of the Church people who wished to lead a devout life left the world entirely, went out into the wilderness there to commune alone with God. Nor is the reason hard to seek. All around them was corrupt. Society was pagan, sceptical, sensual. It was a kingdom of darkness from which the apostles warned the disciples to keep themselves unspotted. Our Blessed Lord Himself frequently speaks of the world as a force which is in continual and deadly opposition to Him and His servants. "The world knew Him not." He left the world alone. He excluded it from His prayer. Gradually the old world built up with pride and tyranny began to feel that there was a Leader in its midst greater than Caesar—that there was a light guiding men away from the market of avarice and the groves of sceptical learning—that a new solid phalanx was making victorious war upon the crumbling walls of ancient civilization. Henceforth there were two camps—the spirit of the world and the spirit of the Gospel—time and eternity, this world and heaven. It may be that now things are not quite so bad as when the Roman Empire was in full sway. Still there are many snares for the unwary and marks indicating the battle ground of the two implacable foes. There is in the first place indifference to God and their souls which turns men to the cultivation of this life. It is the fruit of our irreligious education. The young not knowing their religion, or knowing it only as a law which puts tasks and duties upon them, care not for their religion. They are not taught to look to eternity and their very youth helps them to avoid its thought. They grow up hardly believing in eternity. In maturer years instead of listening to the teachers of divine truth and reading of the unseen world men and women listen to every one else. How slack people become; they think little of missing Mass. Holy confession becomes too heavy a burden and Easter Communion is missed. The creed he learned in his childhood, the name of Catholic which he bears, the faith of which he boasts—might all be jewels in his crown, weapons in his hands for truth and right and pure ideals and eternal beatitude. But because he hides them or lets them rust in carelessness and indifference they are turned against him. Free thought,

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THE ROMAN CURIA.

The word Curia has an honorable pedigree and an unbroken history reaching to the shadowy dawn of Rome's foundations. First of all it was the place where the spearmen, the warriors, the Quirites, met. Then it came in republican days to signify the senate-house, where the conscript fathers assembled, where Cicero used to harangue them and where the destinies of western Europe were framed and fashioned. Time passed on. Pagan Rome made way for Christian Rome. The language was transferred from the old uses which had fallen into disuse and was to serve higher purposes. Thus the term Curia was applied to the whole papal court, to whose care is charged the government of the Church. It differs from a Council. It is not exactly the same as our term court; or rather it includes both the executive and administrative branches of the Church's government. It consists of the Cardinals residing in or near Rome as well as prelates of various ranks. For many centuries there was no division of labor amongst them. All met at the call of the Pope who presided at the meetings. These meetings were called consistories and were presided over by the Pope himself. In the year 1587 Pope Sixtus (or Xistus) V. made an important change by which he divided the members of the Consistory into different bodies. These he called congregations. They were al-

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Our Lady of Japan.

In a recent issue of the Observer was announced the arrival at Tokio of the Sacred Heart Nuns, who are about to begin their educational work in Japan. The account which follows gives some further interesting details of this event.

A band of ten nuns left Sydney, Australia, for Japan on the 4th of December last. The nuns of the Sacred Heart arrived at Nagasaki very early on the morning of December 28 and made their way on foot to the Cathedral. The very first object on which their eyes rested at the door of the Cathedral was a statue of Our Lady, with the inscription "Notre Dame de Japon, priez pour nous." They had an interview with the bishop, who received them with the greatest kindness, and told them the good news that the Archbishop of Tokio had rented a house for them. The Rev. Mother Salmon met her brother, the vicar general of Nagasaki, after an interval of nearly forty years. A community of French Sisters in charge of an orphanage showed the greatest kindness and hospitality to the travellers. They met there some aged

Christian women of Utsunomiya (virgins they call them), who had been instructed in the Christian faith by the mother of the Rev. Mother Salmon, who had spent some of the latter years of her life in Japan, helping on the missionary work. The convent is in the very house where she dwelt. Several of these women were confessors of the faith, having suffered imprisonment during the last persecution of 1867-72.

The Bishop of Osaka paid the nuns a visit at Kobe and they had the privilege of assisting at his Mass in the little convent there. It was a touching sight at the consecration to see all the Japanese orphans prostrate themselves flat on the ground. After breakfast the nuns went to see these little ones, and distributed among them rosary beads, chaplets of the Immaculate Conception, etc., which they received with the greatest joy. They ran with their treasures to show them to the bishop, just like children to a kind father.

They arrived at Yokohama on New Year's Day, but so much earlier than was anticipated that the train for Tokio had started before the good sister, who, it appears, were expecting them, knew of their arrival on the Mikko Maru. There was no one consequently to meet them at Tokio. But the watchful care of Providence is everywhere, and just as they stepped from the platform and were facing the unknown they perceived a priest, who, astonished to see them alone, came up to them and told him was going to the archbishop to wish him a happy New Year, and asked them to accompany him. How gratefully they accepted the invitation. His Grace was most kind and fatherly, and expressed his regret that he had not been at the station to receive them, but no telegram coming from the Sisters at Yokohama, his plans were upset. The first night in Tokio was spent with the good nuns of St. Maur, who gave their new sisters a loving welcome, and the next day the Rev. Mother conducted them to their own little home where, according to their letters, in the midst of intense cold and cares of Mother Poverty, their joy and merriment are indescribable.

They have already opened a boarding school, and the two first pupils are the daughters of Admiral Ito. These nuns are the first English-speaking religious to open a school for girls in Japan. The Jesuit Fathers have begun a university in Tokio. Father Meyer, S.J., recently assistant to the Father General, is the rector. He is an American. One of the Japanese public men published a fly sheet reproducing a letter in which St. Francis Xavier extolled the valor and other good points of the Japanese character, and prophesied that "one day this nation will be at the head of the whole Orient." This letter determined the Mikado and his government to recall the Brothers of St. Francis Xavier.

Ligue Patriotique.

Pope X. recently granted a collective audience to about one hundred and fifty ladies who went to Rome as delegates of the "Ligue Patriotique Francaise," which now numbers nearly 40,000 members and which is organized principally to help the bishops and priests of France in such religious work as may be done by lay women.

In England a somewhat similar organization has been effected among the Catholic women, suggested by a corresponding movement, the Frauenbund, in Germany; and this, in turn, has its parallel and counterpart in the "Daughters of the Faith" in the United States.

And now we are told that in this country another organization known as the Catholic Ladies' Aid society has been recently organized; and that its first annual report promises an agreeable surprise in the amount of valuable and practicable work accomplished during the first year of its existence.

Pope's Sisters Wear Irish Poplin.

We learn that, within a short time, the three sisters of His Holiness Pope Pius X., will appear before him arrayed in Irish poplin, the gift of Surg-Gen. Dr. Nugent McNamara, of County Clare, who visited Rome recently and was presented to the three sisters of the Pope. He determined to send each of them the material for a black poplin dress; and a few days ago a packet containing three rolls of this excellent material reached Rome, and was addressed to the Very Rev. Father O'Meehan, O.F.M., Guardian of the Irish Franciscan College of St. Isidore, with whom Dr. McNamara became acquainted during his recent visit to Rome. The rolls were addressed to Rosa, Maria, and Anna Sarto, and were delivered to them at their residences on June 24, by Rev. Father O'Meehan, O.F.M. As might be expected when these ladies saw the very fine gift that was brought to them they were quite grateful and requested the Rev. Father to thank the Surgeon-General Dr. McNamara. The sisters of the Pope always appear at the Vatican in black dresses and veils; there is a special place reserved for them in St. Peter's at grand ceremonies. The youngest of the three, Anna, is 60 years of age, Maria, 56, and the eldest, Rosa, is 70 years old, or three years younger than the Pope.

So Young and Yet So Clever!

Longfellow's first poetry was published at thirteen. Shakespeare left school at fourteen, John Bright at fifteen. Scott entered the fair realm of literature at twenty-five. At thirty-four he was the most popular poet of the day. Galileo discovered the isochronism at nineteen. Byron's first poems appeared at nineteen. At twenty-four he reached

SURROUND YOURSELF



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the highest pinnacle of his literary fame.

Wilberforce entered Parliament at twenty-one.

Pit the younger was in Parliament at twenty-two.

Burns' first volume was published at twenty-seven.

Napoleon at twenty-seven commanded the army in Italy.

Tommyon at thirty-three took that high stand among the poets he held till his death.

Brougham, that strange and wonderful phenomenon, entered school at seven and graduated at the head of his class when twelve. At twenty-five he was a noted scientist.

Answer.

Archbishop Brings Books to Pope.

When Archbishop Farley sails for Rome next Saturday he will carry with him three books for presentation to the Pope which will represent in a way the literary finish and scholarship of American Catholics.

The largest will be the third volume of the Vatican edition of The Catholic Encyclopedia. This edition, which costs \$3000, is said to be one of the most costly ever printed in America. It is bound in vellum with a stamped design in blue and gold, and is profusely illustrated with rare photographs and color plates. The Papal coat of arms, which appropriately, is painted on the fly-leaf of each volume. There are only 26 sets in the edition, and the first volume of each set has been signed by Pope Pius X., as a mark of his personal interest in this, the most comprehensive literary venture of Archbishop Farley's administration.

The Archbishop's own history of St. Patrick's Cathedral, which he prepared for the recent centenary, will be doubly acceptable to the Pope inasmuch as it shows the gratifying progress of Catholicity in New York and is in the hand of New York's foremost Catholic churchman. The "Catechism of Modernism," compiled at the diocesan seminary of Dunwoody, will complete the trio of gifts. Both of these will be bound in vellum to match the Encyclopedia. Mgr. Merry del Val, the Pope's secretary, will also be the recipient of copies of these volumes.

The Late Sir Nicholas O'Connor.

Sir Nicholas O'Connor, British Ambassador at Constantinople, whose death was recently reported, was a descendant of the last King of Ireland, Roderic O'Connor. Sir Nicholas was educated at the famous Jesuit College of Stonyhurst, and had a most distinguished career in the diplomatic service. "Though naturally amiable and polite," Sir Nicholas (says the Times biographer) "did not belong to what has been called the oily school of diplomacy; on the contrary, in manner he was direct and straightforward almost to bluntness, and when he held strong views on any subject he usually did not seek to conceal them. In harmony with this trait of character, and with the unceremoniousness which is not infrequently to be met with in the best class of Irishmen, was a tendency to neglect the minutiae of ceremonial. On one or two occasions in his official life this tendency gave momentary dissatisfaction in certain quarters, but it never affected injuriously the public interests or his own career. Among his colleagues and in general society he was extremely popular, and among those who had opportunities of knowing his private character and

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