

The True Witness

AND CATHOLIC CHRONICLE

Is published every Thursday by The True Witness P. & P. Co.

26 St. Antoine St., Montreal, P. Q. P. O. BOX 1138

SUBSCRIPTION PRICE. Canada [City Excepted], United States and Newfoundland, \$1.00 City and Foreign, \$1.50

Terms: Payable in Advance.

NOTICE. When a change of address is desired the subscriber should give both the OLD and the NEW address.

SUBSCRIPTIONS will be continued until order to stop is received and all arrears paid up.

Send remittances by Money Order, P. O. order or registered letter.

NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon

CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, FEBRUARY 14, 1907.

LENT.

We have just entered upon the holy season set apart by the Church for reflection and humbling of spirit. Purple has replaced the gold in vestment and on altar; subdued chants are heard instead of the glorious harmonies of the ritual; the Gloria has been suppressed, and everything speaks of the sorrow of a betrayed Saviour.

DECLINE OF FAITH.

A short time ago the Wall Street Journal, one of the important financial newspapers of the United States, discussed the possible economic effects of a decline in a religious faith in the United States, and the opinion was expressed that if such a decline was in progress, the conditions and destiny of that country would inevitably be changed, and changed for the worse.

"The world has now an opportunity of witnessing the effects upon a great nation of an undoubted decline in religious faith. The separation of Church and State in this country was not caused by indifference to religion, nor has it prevented the spread of religion.

"In France the separation has been accomplished by indifference to religious faith, accompanied by not a little actual hostility, not alone to clericalism, but to Christianity itself. The other day even a member of the French Cabinet was quoted as saying in effect that what was wanted was that the name of Jesus Christ should be driven out of the country altogether.

Valuable information concerning the religious situation in France is given in an article by Abbe Hermeline." (This article is printed in today's True Witness.) The Journal continues.

"The article is, of course, written by a churchman for a church paper, from the church point of view, but it is remarkably temperate and discriminating in its discussion. What is more valuable is Abbe Hermeline's statement of facts regarding the decline of religious faith in France.

"If all this is true, then the spectacle is presented of a country in which religion is far on the decline. With the causes of this and the political and purely ecclesiastical aspects of the French separation of

Church and State, we have no right to concern ourselves. But what is of supreme interest to us is the question, What are to be the economic effects on France and the world of this decline in religious faith? Is it to undermine morality? Is it to corrupt commerce? Is it to weaken the social order? Is it to make a people no longer regardless of a future life, reckless of what they shall do with the present life? Peace, liberty, individualism, marriage and the home, the right of private property, civilization itself would seem to be involved."

THE POPE AND THE FRENCH BISHOPS.

In another column to-day we publish the text of the reply sent to the Supreme Pontiff by the members of the French Episcopate. The grand and illuminating encyclical which commanded the respect of the world at large finds in this document a forceful response. Truth will come to the surface in the end, and these letters will stand through time to vindicate the attitude assumed by the church in a prolonged period of danger.

The one great fact which these letters emphasize is the close union existing between the Holy See and the whole of the Bishops of France. There is no indication of lack of unity among the French Bishops themselves. Nor is this the noblest feature of their tribute of loyalty at the present moment. Men in France and men outside have dared to say that the loyalty of the French episcopate was either enforced or passive. The calumny is branded with particular baseness. The Bishops of France have thus shown the world how Catholics make sacrifices.

STIMULATION NEEDED.

Men who have gone out on the stump in political campaigns have said that nothing can be put too simply for the masses of the people, that the usual fault of the speaker is to talk over the heads of his auditors, that the man can never talk too simply for the average intellect. Preachers have found the same thing out, the lesson taught in parables is the lesson listened to and understood.

The noted "Evangelists" of the sectarian pulpit may be criticised for their vulgarity, but they have one merit that accounts for their popularity, notwithstanding all their blemishes, and that is their entire simplicity. The amount of half information and misinformation which one meets among the masses of the people is extraordinary. Ask the average citizen why he is a Liberal or why he is a Conservative, and classify the reasons given, and you will have an astounding chart of stupidity.

It is much the same with the average parishioner, he needs intellectual stimulation. He needs spelling-down tests in his catechism. If subjected to this sort of a test, he would listen with greater attention to the Sunday sermons.

THE SCHOOL TEACHER.

President Roosevelt has just written a noteworthy letter to an aged school teacher, lauding him for sixty years of service in the instruction of youth. The teacher observed his eightieth birthday on Saturday and in honor of the event the President says that the town ought to be proud of a soldier who has rendered analogous service in war, and it should emphatically be proud of a man, who, as teacher, has done such work. He adds that "no work can be more valuable to a community than that of a teacher," and asks "what better a town could do than to honor one of its citizens who has done such work."

Teachers are supposed to supplement the work of the parents in the molding of the lives committed to their care.

Many parents, unfortunately, have willingly thrown the responsibility for the training of their offspring to an unjust degree on the school teacher. Even from the tender years of nursery life, it has been fashionable, it seems, for parents, mothers

especially, to place the care of their young in the hands of others. It is now, however, becoming more and more evident that a spirit of co-operation between parent and teacher is beginning to exist, as to the desirability of having home and school work together in the training of the minds of boys and girls.

President Roosevelt has not exaggerated the importance of the work of the school teacher, and as the cause of education broadens and progresses, the teacher will ever occupy a still higher place in the estimation of all.

EDITORIAL NOTES.

An indignant reader, says the Monitor, writes to us to inquire if everybody of importance is Irish and whether the devil is Irish. Our indignant reader is not Irish. There are lots of people prominent just now that are not Irish. There is Harry Thaw—and he is receiving more columns in the daily press than any one else just now—but one of the men who is prosecuting this silly, insignificant Irish. There is Belmont. He is not Irish. But McDonald, the builder of the Subway, the man whom President Belmont brought back, is. There is Clemenceau. He, thank God, is not Irish. But there is a drop of Irish blood in Cardinal Merry del Val, who has outwitted the smiling cynic who rules France just now. And so you might go on indefinitely. All the important and prominent people are not Irish, but the Irish have the troublesome habit of bobbing up wherever there is something doing.

The Living Church, an organ of the Protestant Episcopal Church, has the following astonishing article in a recent issue:

"After shrieking for more than three centuries that 'The Bible and the Bible only is the religion of Protestants'; after reproaching Catholics for a like period of time because they held that the Church was prior to the Bible, rather than the latter the ultimate authority in religious belief; after making of the letter of the English Bible a fetid little short of idolatry, and building all sorts of crazy systems and sects upon disjointed texts—these same Protestants, having discovered that they have been wrong ever since Protestantism came into existence, and having built up their entire 'ism upon a mistake, have now flopped over into the other extreme."

As a proof that M. Briand never said anything about hunting Christ out of France, a Canadian Protestant paper recently asserted that the French Minister is a "good Protestant" and hence could not make use of such words. "As to that question," says our correspondent, J. Napier Brodhead, writing from France under date of January 16, "it is easily settled. At the tribune he proclaimed recently, 'I am a freethinker; I favor no religion, and I have no desire when one religion disappears to see another take its place' (Journal Officiel, page 2461, November 9, 1906)." These words effectually dispose of the claim that Briand is a Protestant.

In one of his vainglorious moods a former Premier of France declared: "I have swept away 17,000 religious establishments whose dark silhouette was cast on the town halls of our communes." "Ah," remarked Pere Coube, thenoted Jesuit, "if we had 17,000 journals, or even less, well edited and widely read, Combes would not have swept them away; it is they who would have swept away Combes and his band."

France and this country are examples of what the presence or absence of a Catholic press means to the faith of a country. French Catholic papers are not numerous, and these but poorly supported.

On April 27 Archbishop Williams of Boston, the oldest American prelate, will celebrate his eighty-fifth birthday. He was born at Boston in 1822. Archbishop Ryan will be seventy-six on February 20; Cardinal Gibbons seventy-three on July 13. All the other Archbishops are under

seventy. The youngest is Archbishop Glennon, of St. Louis, who will be forty-five next June. Bishop McQuaid of Rochester was eighty-three on December 15. Bishop McCloskey of Louisville was eighty-three on November 10.

Little importance is attached to the talk of war between the United States and Japan. If she were disposed to, Japan has not the money now to wage war, and England would not allow her to go to war with the United States. When the Panama Canal is finished we shall not hear much of Japan as a military power on the Pacific.

The Catholic Church in the Philippines is to receive from the United States Government \$363,000 for the use of its churches and other buildings by the United States troops during the insurrection and for damage done the property by their occupancy.

We print elsewhere in this issue the famous speech on the French question delivered by Rev. Father Fallon in Buffalo. Rev. Father Fallon will conduct the Mission at St. Patrick's Church beginning at High Mass next Sunday.

Every reader of this paper should not destroy it, but pass it on to a non-Catholic. This would be a missionary act accomplishable by any one.

Struggling Infant Mission

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK ENGLAND.

There is Mass said and benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly Collection...3s 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shorted, I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great mission.

Best outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS OF ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO LITTLE. Do that little which is your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL.

"May God bless and prosper your endeavors in establishing a Mission at Fakenham.

ARTHUR,

Bishop of Northampton." Address—Father H.W. Gray, Hampton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart.

This new Mission will be dedicated to St. Anthony of Padua.

A Magic Pill.—Dyspepsia is a foe with which men are constantly grappling, but cannot exterminate. Subdued, and to all appearances vanquished in one, it makes its appearance in another direction. In many the digestive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild and sure.

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Villatte Known in Montreal Up to His Old Games

Villatte, whose attempt to form a national church in France, has created quite a sensation and considerable trouble for the police, is well known in Montreal. His rank as an archbishop comes as a surprise, however, to most of those who knew him as a student here twenty-seven years ago, although those who met him on his last visit to Montreal, seven years ago, knew that he claimed this rank in the Greek Church.

Rene Villatte, a native of France, entered St. Laurent College, in the autumn of 1879, as a student in Latin elements. He was then about twenty-five years of age, of good appearance, and presented the appearance of the typical Parisian. During the year which he spent at St. Laurent, he proved, however, that his talents were all exterior, as he was unable to follow the Latin course, and he was so advised and told that it was useless to attempt to complete the classical course, as it was beyond his capabilities to master the Latin and Greek, as well as the sciences included in the curriculum. He applied to be allowed to take the gown as an ecclesiastic, but the Fathers of the Holy Cross did not deem him a proper subject, and so informed him.

During the next year, he entered McGill College, where he tried the study of law, but remained only a short time, as that study, too, proved too much for his capacity as a student. He was also a devotee of theatricals, and was never so well satisfied as when he could don long robes and appear as a high personage.

He disappeared from the view of his Montreal acquaintances for a number of years, and the next heard of him was that he had turned up at Rome, where he expressed his desire to abjure the doctrines of the Greek Church, of which he claimed to have been consecrated an Archbishop. He wished, however, to retain his title as bishop, and to be admitted to membership in the Roman Catholic clergy. A commission was appointed by Pope Leo XIII. to examine into his titles as a priest and bishop of the Greek Church. The investigation into the ordination and consecration which Villatte declared he had received from the Patriarch of the Greek Church in Asia, failed to prove that he ever received any such ordination. His application to be received as a clergyman into the Roman Catholic Church was, therefore, refused. He was advised to retire into a monastery and there to devote himself to study and prayer, so that his situation might be regularized when he had shown the proper capacity and dispositions. This did not suit his purpose, however, and he proceeded to Paris, where he opened an office and announced his intention of ordaining priests to officiate according to the Greek rite. He remained there but a short time, however, and seven years ago he again visited Montreal.

On this occasion he visited St. Laurent College, where he informed the Fathers of the Holy Cross that he was a regularly consecrated archbishop of the Greek Church, and was proceeding to the United States to look after Greek congregations there.

About a year later, Villatte turned up in Detroit, and was prominently identified with trouble among a Polish congregation which had revolved against the bishop. Villatte placed himself at the head of the rebellious congregation and assumed to speak for a congregation which he organized from the membership of the Polish Church. His rule, however, did not last long, and he was

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set upon by the very people whom he assumed to lead. They accused him of deceiving them, and of misappropriating the funds which they had subscribed to further his work among them, so that he was obliged to leave Detroit in a hurry. Since that time his old acquaintances in Montreal had lost sight of him, but when he turned up in France and formed an association culturale, in accordance with the wishes of the French Government, his acquaintances in Montreal realized that Villatte was still at his old game, and had found the opportunity to gratify his ambition for dressing in flowing robes and creating a sensation.

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Mission at St. Ann's By Redemptorist

The renewal of the mission was preached a year ago at St. Ann's Church, by the Rev. Fathers of Saratoga, N. Y. commenced last Sunday after High Mass. The mission in charge are Rev. Father Superior; W. Crosby and older, assistants. The mission was preached by Schneider. "The Egyptians," said he, "held the Jewish people in the greatest slavery and bondage who was saved by Providence, and afterwards the great legislator and prophet, was a man of iron. Having killed an Egyptian whom he saw ill-treating a Hebrew he fled for safety to Midian, spending some time in the wilderness, and then returned to visit his people and lead them in the path of righteousness. A year ago three Redemptorists preached a mission to you at St. Ann's church. Those same missionaries should be here with you today. One of them is a wreck, another is under the charge of a superior, and the third is sent to another province. We have sent you to see if you are still in the path of righteousness. Last year many are sleeping the sleep of the dead, but among the living as regards the soul, but are among the dead. The renewal of a mission complete your sanctification, the golden thread of the life. We must love God not that he may love us, but because God is deserving of it. We must have beauty of virtue, the nobility of soul, and the great reward after. Your life is summed up in the words of St. Paul. 'God is your sanctification.'

The renewal of the mission as many think, for the sake of the saint as well as for the people. There is no halting when you are going against the stream in a boat you will e driven back. apply your spiritual oars on the road to eternal life. commenced well, continued ended in hell. A priest spent fourteen years in preparation for his ordination and after spending his whole life in matters pertaining to religion he dies after all his long life with an imperfect soul, and the great reward after. Your life is summed up in the words of St. Paul. 'God is your sanctification.'

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As ambassadors of Christ here to act the part of Samaritans. Remember, "the last call" from God yourselves of this opportunity do not let the last call be in the afternoon. Rev. Father opened the children which continued three days. In the evening the mission's mission opened, Rev. Crosby being the preacher, continue for a week. In the special exercises 8 o'clock and 8 o'clock evening at 7.30. Next married men's mission be

Dr. Sarah Hackett Stevenson, who has become a Chicago, has become a Chicago, Stevenson was an Episcopalian is one of the most prominent physicians of the United States, graduate of Illinois State University, she studied at the Singleton Scientific School and in 1873 was graduated the Woman's Medical College. She was the first woman American Medical Association. She also was the first woman of the Cook County Hospital on the west side of Chicago. She is the author of the book, "The Medical Topics," and a number of other medical topics.

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