

The True Witness

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ITEMS OF LOCAL INTEREST: LOCALITY.

In vain will you build churches, give missions, found schools—all your works 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, Archbishop of Montreal.

THURSDAY, APRIL 14, 1910.

THE EFFECT OF SEPARATION FOR THE PROTESTANTS OF FRANCE.

(To a Correspondent.) Notwithstanding the pious fancies of Professor Bieler, late of France, now of Montreal, Protestantism in France is nearly as dead as an Orange "doormat."

As far as Protestantism is considered from the viewpoint of financial organization, however, the heretics of France are in a sad plight, indeed. They courted infidelity, smiled with joy upon the deeds of the infamous "Bloc"; and in consequence, they are to-day reaping the tempest, with a cyclone to match.

The correspondence below, which appeared a while since in "America," is worthy of perusal. We heartily recommend it to Prof. Bieler, and are sure he will relish its contents. The admiring friend of that godly man, the Rev. Merle d'Aubigné, who came out to America, on a goose-chase, some months ago, will now, perhaps, better understand the earnest share he has taken in spreading Atheism over the immortal Republic of quacks, duellists, s, nun-hounders, and infamous mountebanks in general. Follows the letter:

Nice-Cimiez, March 14, 1910. A short while before the separation of the Church and State in France, the Rev. Merle d'Aubigné, the grandson of the notorious writer of the "History of the Reformation," preached in New York a sermon in which he urged the "separation" as a means of destroying French "Romanism."

To give an account of our stewardship is what the Almighty will demand of each one of us when life's probation is over, and knowing that human justice is based on the divine, he who occupies the highest position this earth affords, has just permitted to be made public a detailed account of the fulfillment by him of a public trust,—an account which must more than repay with satisfaction those whose confidence had supplied that trust, and fill with admiration even those who have not yet got the good fortune to

then their expenses have increased 303,427; and they see bankruptcy staring them in the face. The French Protestants now find it hard to get ministers. The number of the students for the ministry has decreased. In 1905 there were 55 students in Paris, now there are only 22 there; and in Montauban there are only 20. Parents no longer encourage their sons to become ministers, for on account of the deficit no proper salaries can be paid, and the obligation of the "pastors" to take up frequent collections diminishes their authority and hampers their ministry.

Perhaps this is a typical small parish in the South of France, and your readers would like to read how things are done since the separation. The church here has one of the prettiest sites in the world, on a hill overlooking Nice and the Mediterranean Sea, and dates from the days of Charlemagne. The other morning, with my cassock slung over my left arm like a folded overcoat, I walked the quarter mile that intervenes between my hotel and the church to say Mass. Sauntering along in the early morning, about eight o'clock, I was overtaken by a small crowd of boys and a man. The boys were going to school. The man was evidently their teacher. The boys were good and polite. I cannot say the same thing for the man. He was of medium size and slight build; bearded, dark skinned, almost as dark as the skin of the mummies in the Capuchin Convent in Rome; dull eyes and morose looking. I did not know the way to the church, so I said to him: "Can you please tell me the way to the little Catholic church here?" His answer was a sharp look, a scowl, and a small snarl very like that which a woman's lap dog makes when you come near his mistress; the snarl said "no."

At the church I met two round faced pleasant abbés, the rector and his vicar; and as we had mutual acquaintances, one of them knew the Sulpician Vigouroux, the great Scripture scholar, we became immediately friends. I have said Mass there often since. I saw the children gathered in the church for instruction in catechism; and I read the Bishop's rule, printed and posted on the door of the building, requiring on the part of the children faithful attendance at the catechism instructions for two years before receiving first Communion. On Sunday after nine o'clock Mass, the children were gathered around the Crib, which is kept in the church at Christmas time much longer than with us in America, and one of the priests was teaching the boys and girls the meaning of the Crib and ended his instruction by reciting prayers. Were all the children there that should be there? No! The attendance depends on the good will of the parents; and many of the parents are lukewarm, while some of them have little religion.

There is no better clergy in the world than the French clergy of to-day; and while in the sixteenth, seventeenth and eighteenth centuries there were reasons in France for not respecting many of the clergy, there is no such reason now. The clergy of the nineteenth and twentieth centuries in France in zeal, self-sacrifice and intelligence are not surpassed and hardly equalled by any clergy in the world.

"How do you get along here, Monsieur le Curé?" "Ah," said he, with a shrug of the shoulders, "we do our best and trust in Divine Providence. The people are beginning to be more generous, and sympathy for us is growing." "But how is it that I see so many pictures of St. Francis of Assisi around here; and it is stated that this is a Franciscan monastery?" "So it is," he replied. "We are Franciscans, but as the government will not permit us to wear our dress we have to appear as secular abbés." And there I was, before the brown-robed frati of Assisi dressed as secular. Pardon me, reader, but I very nearly exploded when I spoke to them of their miserably petty government that violated, by so-called laws, all the elementary principles of honor and justice when religion is in question; a government that prates of liberty and yet imitates Nero in despotism; that puts notices on the lamp-posts of Paris to be gentle and kind to horses, while it uses the lash on priests and nuns! They are scourged at the pillar like their Master.

THE JUST STEWARD.

Then the outside world began to realize the extent of the disaster and all humanity was stirred with a sympathetic desire to do something for the victims. Spontaneously from all over the world offerings came in, addressed to the Holy Father, to be used in his work of succor. In all about \$1,370,000 was sent him for that purpose. Not a moment did he lose in devising the best and most expedient application of that fund. The work of rescue, the housing of the survivors, the care of the maimed and sick, the provision for the future of orphans and helpless, the erection of churches, schools and other institutions indispensable to the spiritual and moral, as well as the physical welfare, of the surviving population,—all these had to be looked to without a moment's delay. And the divinely appointed Feeder or the lambs and sheep met the crisis in a manner worthy of his office. In four days after the awful occurrence the Hospice of Santa Marta, alongside the Vatican, with a capacity of 600 beds, was ready to receive the first arriving refugees; two days later the first contingent of 156 arrived, and

know what that confidence means. In a neat volume of 77 pages issued last month from the Vatican press, an authentic description is briefly given of the terrible disaster of earthquake, fire and tidal wave that wrecked both sides of the Straits of Messina a year ago on the 28th of December last; the awful effects in loss of life and property; the work of rescue, succor and reconstruction accomplished by His Holiness Pius X.; the housing of refugees and provision for the care of orphans; and finally, an itemized exposition of the manner of disposing of the millions of francs entrusted to him for distribution by the faithful throughout the world.

This report reflects admirably the pure and tender charity of the paternal heart of Pius X., and at the same time his spirit of justice and rectitude in the administration of this world-wide beneficence. His own slender purse had been emptied out to furnish first aid to his stricken children, even before the demoralized telegraph and telephone system could let the world know all the appalling truth of the disaster. And afterwards, when the Holy Father was made the whole world's treasurer in the providing of relief for the sorely distressed survivors, so well did he fulfil the trust, that not only is every cent accounted for, but beyond it his own meagre resources were drawn upon to supplement it. The document just issued gives abundant proof of this, and moreover shows that there was no waste either in the shape of expenses entailed by the distribution of these relief funds, such as are generally recorded in similar cases, or in want of business-like methods in the administration of these funds. A few thousand francs cover the entire expense, which in many cases absorb thirty or forty per cent. of the contributions, and thoroughly up to date, practical, prompt and efficient measures were taken so that the most good possible should be realized with the means at hand. The report in question will make pleasant reading to the many—some not of the household of the faith—who chose the common Father of Christendom as the best distributor of their whole-souled charity to their afflicted brethren of Southern Italy; and his permission to make these accounts public was given both for the sake of affording this pleasure to those generous souls, and of making permanent acknowledgment before the world of the magnanimous charity of whose application they had made him the trusted and faithful instrument.

The report, besides the printed matter, contains, along with a beautiful frontispiece representing the Holy Father, fifty-one excellent halftone engravings showing views of the destruction wrought by the earthquake and of the new buildings erected through the efforts of His Holiness. In the awful catastrophe the city of Messina along with some fifty surrounding towns and villages, and across the Straits, the city of Reggio with nearly all the towns and villages on the extreme point of the Calabrian peninsula, were practically razed to the ground. Over 100,000 human beings lost their lives, and tens of thousands of others were more or less severely injured. Some 650 churches and chapels were destroyed and about 150 priests and religious killed. Immediately from bishops; priests and surviving victims went forth to their venerable Father in the Vatican a heartrending appeal for help, but that true Father had already anticipated that appeal by sending a Commission to bring all that he could then afford, and to examine the condition and the needs of the scene of desolation.

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after that the number was almost daily increased till the various charitable institutions in the city of Rome and many others elsewhere throughout Italy, by the Holy Father's director, had each its quota of helpless victims to provide and care for.

An object of the Holy Father's special care has been the orphans, for 511 of whom he has made provision until they will be able to make their own way in life. For the success of this work His Holiness appointed Prof. Fornari to supervise it and so look to the comfort and care of these little ones, that satisfactory accounts as to their condition can at any time be given to any one who may have a right to ask for them. Every week this gentleman makes a report to the Holy Father, who frequently has groups of the children admitted to his presence to bless and encourage them. For at least ten years these many children will be cared for and trained for useful positions in life. And not only are they supplied with mere necessities, but when in delicate health they are removed to suitable climates, and in the heat of summer sent to the mountains or the seaside.

Children of more advanced age have been in many cases aided to qualify for and obtain suitable occupations. Some 34 students received each one hundred dollars to help them continue till they obtain their diplomas or degrees; and several will be so aided for two, three or four years. Apprentices have been enabled to complete the learning of their trades. Moreover, workmen have been provided with new outfits of tools, shopkeepers have been helped to acquire a new stock of goods and start afresh, and so through all the varied lists of charities that left out no one that was needy and could be relieved.

In the purely material part of the resurrection of Messina and Reggio, the Holy Father was no less generous, thorough and business-like in method. His representative, Mgr. Cottafavi, dwelt for many months in a miserable wind-swept shed in Reggio, directing the works all day and planning for them far into the night. To assist him was named Count Zileri, a man of varied experience and an expert engineer. Gigantic was the task before them, but it could admit of no shirking or delay. Difficulties of all kinds had to be overcome, made even, the report says, in quarters where they should be least expected. But fifty of all the wrecked church edifices were solid enough to warrant repair, and this was set about at once. The new churches and buildings could not be erected in stone or brick as before, both on account of the fact that the earthquake shocks continued at intervals, and sometimes with considerable violence for months after the great disaster, and also from the rapidity with which these so necessary buildings had to be supplied.

at the altar of the Catacombs of St. Cyriac, under the Basilica of St. Lawrence near Rome, and at the Church of the Consolata in Turin. Thus has the saintly Pius X fulfilled the trust reposed in him. Works not alone for the relief of immediate and crying need have been accomplished, but others of permanent and enduring character have been established for the benefit of soul and body of living and dead.

FRANCIS JOSEPH OF AUSTRIA.

Emperor Francis Joseph of Austria some time ago celebrated his 80th anniversary, and was hale and hearty. The world is even prepared to hear he is somewhat older, his name has so long been spoken; but, then, this is due to the fact that he ascended the throne at the age of 18, in 1848, eleven years after Victoria of England. He has reigned during sixty-two years with remarkable skill.

Francis Joseph has seen Prussia seize the hegemony of the German States, and establish a new German Empire with its capital in Berlin. He has seen Italy make a goose and gander attempt at unity, and drive his armies out of its northern provinces. Incidentally, he witnessed the passing of the Pope's temporal power, through the pious process of the highwayman. He has seen the Republic of jumping-jacks, France, pass from a monarchy to a republic; from a republic to an empire; from an empire, through the gates of humiliation, back to a republic again, which is now Europe's pandemonium, a country with laws, ideas, plans and procedures, as ridiculous as a state under Don Quixote and Sancho Panza, and as corrupt as if Satan were answerable for its morals.

Then, from 1848 to our day, open chapters of war, of extension, of surrender, of conquest, of loss, for all the European countries, with the most brilliant story reserved for the progress and iron development of the United States and Canada, with a concurrent and soul-cheering recital of the Church's triumphs. Francis Joseph is a student; he has fathomed the events that have shaped the destiny of nations. They used to tell us that the next great European war would come when the Austrian Emperor died. Fortunately we have lived long enough to outlive that scare and enjoy Halley's comet. The Austrian scare had no more prophecy to it, than has the supreme joke that we, or our descendants, shall ever see a United States of Europe, no more than has the claim that Anglicanism will, perhaps, become the national church of Canada.

There is, indeed, little danger that his death would precipitate a war. The extension of the franchise has obliterated race lines in Austria, and let the blood out of Pan-Germanism. Hungary is more in danger to-day of disintegration than her partner. Francis Joseph's heir will ascend the throne, the dual throne, with as much composure as Edward of England attends a Catholic requiem service. Dogs may bark up the tree; but only the crows will be disturbed. Then, Bohemia is not the thorn in the Empire's side she thinks she is, or the power economists would make her.

Francis Joseph is a good man, a staunch Catholic. He is not the "Sacrilegious-Emperor" Joseph II. was. Nor a two-penny figurehead, like commonplace Fallières, the modern Pontius Pilate; not a Sardapanus, like M. Loubet. As he looks out from his capital, he sees a new generation of rulers on the thrones of Europe, with Leopold the last to go down into the grave. Victoria, too, is gone; Bismarck and his Emperor have paid the common debt of mankind; Humbert caressed the revolution, and fell its victim. Pius IX. saw the years of Peter, as did Leo XIII., and Pius X now reigns King and Pontiff. Victor Emmanuel's grandson is on the throne of Italy. And good Catholic young men preside over the destinies of Spain, Belgium and Portugal. Catholicity is conquering the United States, and the attitude of England towards the Holy See is worthy of solid British brains, while poor France is dying of immorality and the ills of the asylum. Even Turkey is willing to agree with the Pope, as is Russia, in fact, too.

Edward of England is about the next sovereign in seniority to Francis Joseph. There is a new king in Denmark, and a new dynasty in Norway. Oscar of Sweden died broken-hearted, and his promising son could make a fairly good collector of inland revenue for Canada. Bigotry in the United States has been declared officially dead. Scotland is still willing to forego her national birthright, but Ireland was never so near Home Rule. Francis Joseph is hardly a very old man, but he is a very old ruler.

Years ago John Boyle O'Reilly wrote (see his Life, by James Jeffrey Roach, p. 539): "Till Europe's thirteen monarchies and states, Without a barrier and without a throne, Of one grand federation like our own." But Francis Joseph will not die a Republican; nor shall Alfonso of Spain.

CATHOLIC ENCYCLOPEDIA, VOL. VII.

Volume VII. of the Catholic Encyclopedia, which has just issued from the press, marks the completion of the first half of the greatest literary undertaking that Catholics in the English-speaking world have ever known. In three years the work has grown from a single volume to a splendid array of imposing tomes, crowded with the world's best learning, and giving promise of even better things, when "finis" is written on the last of all. So steady and regular has been the progress of this Encyclopedia that the realization that it has reached the halfway mark comes almost as a surprise, but it is a surprise which brings with it an appreciation of the real value of this latest addition to the bibliography of the Catholic Church.

Nothing like it has ever before been attempted in the English language, and nothing superior to it has appeared in any other. No longer is it necessary in searching for information on Catholic matters either to turn to the biased accounts of unfriendly works of reference or to search laboriously through various Catholic works until the particular thing wanted is unearthed. The time has at last arrived when the institution whose manifold interests and influences demanded encyclopedic treatment can point to a thorough, dignified and dispassionate medium through which its past and present may be made known to every inquirer with accuracy and despatch. Already scholars of all denominations are beginning to use and to quote from this Encyclopedia; the fair-mindedness which characterizes its treatment of its subjects has done much to promote a better feeling and understanding among students of all creeds and it is safe to say that the impetus which it has given to historical and literary research will go far to raise the standard of American scholarship. Truly, the Encyclopedia deserves well at all hands.

The present volume begins with an article on "Gregory XIII." by Michael Ott, and concludes with "Infallibility," which important subject is ably treated by P. J. Toner. The alphabetical grouping has brought within the purview of this volume many subjects of particular importance. The biographical, geographical, philosophical and theological articles have been contributed by masters each in their own line. Two articles which more than bear out the eulogistic comments made upon the mastery way in which Indian subjects have been previously treated in the Encyclopedia are "Huron Indians," by Rev. A. E. Jones, the Jesuit authority, and "American Indians," by James Mooney, United States Ethnologist. In this field, as in many others, the Catholic Encyclopedia stands alone among reference works and its contributions to the bibliography of the Red Man are of permanent value and usefulness. Altogether, Volume VII is a worthy continuation of a work, which is without any question the greatest addition to the learning of the world that this decade has seen.

Signor Ferrer, a Freemason of the worst Atheistic type, conferred a high Masonic token upon Teddy, who, in a brief speech, expressed gratification at the honor, but whether the token was a reward for unflinching bravery in the presence of African lions, the press photographers, and the Sphinx, or his flinching bravery in the presence of the conditions imposed by his masters is not stated.

The first number of the "Bulletin of the Missionaries of La Salette" has come to us; price, 50 cents a year, Hartford, Conn., U.S.A. The missionaries are fervent clients of Our Blessed Lady, and their earnest aim is to spread her devotion. We can never do too much for the Queen of Heaven. The Bulletin is a credit to those responsible for its publication.

They are trying to place the responsibility of the Roosevelt incident on the Papal Secretary of State, according to despatches. The reason adduced is that Cardinal Merry del Val is a Spaniard and that Roosevelt is an American. It looks more like as if the Cardinal were a Prince of the Church of God and Teddy a rough rider.

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