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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."

SATURDAY NOVEMBER 2, 1901.

Notes of the Week.

ALL SAINTS DAY. — While the Church celebrates the anniversary of the death of each particular saint in heaven, in as far as it is possible to know the particulars concerning the sanctity and the dates concerning them, still there is an army of holy souls enjoying the eternal splendors of the Beatific Vision, the vast majority of whom are entirely forgotten, in one sense, on earth. Their lives have never been recorded, nor has an account been kept of their martyrdom or sanctified deaths. Amongst other potent reasons this is one why the Church sets apart one day in the year, when she honors in a special manner every one of the saints—it is called All Saints Day, and is always the first of November. On that occasion the whole of the Church Militant is called upon to do honor to the members of the Church Triumphant.

Close to the great White Throne, in the society of the angels, the archangels, the Holy Family, and of the Eternal Father, the blessed ones, whose lives on earth had been of such sanctity that they passed down the Vale of Tears in the unbroken friendship of God, enjoy for ever the reward that had been prepared for them from the dawn of time. They are, in a particular manner, the beloved of God, and the glory that they gave to the Almighty, as they walked the ways of earth, has earned for them privileges of a nature surpassing all human comprehension, or power of expression. Whatever they ask of God is certain to be accorded; for the saints will only ask that which is for the glory of heaven.

It must be remembered that the saints were at one time or other men and women, living on earth, undergoing all the ills that the human race experiences, knowing the weaknesses of man and conquering them, experiencing temptations and resisting them. They felt the pangs of hunger, the fatigues of labor, the chills of winter, the oppressiveness of summer; they know what it costs poor humanity to wrestle with passions, to accept sacrifices, to endure hardships, to know misfortunes, to suffer reverses. Transferred though they be from the association of their fellow-men on earth to the company of the holy spirits in heaven, still they retain all that is noble and good, loveable and true in human nature; and their natural sentiments towards those who now continue the battle which they once so successfully waged, must be sympathetic and generous. All this the Church so well knows that she teaches her children to honor and to invoke the saints of heaven, promising the faithful that their devotion will receive a reward far surpassing their highest expectations.

All Saints Day is consequently selected as a special occasion on which the Catholic may combine in his devotions every one of the holy band of sanctified souls in heaven. It is an opportunity afforded those in need of God's graces and special blessings of enlisting in their favor the powerful array of advocates ranged at the foot of the Almighty throne.

In the ordinary affairs of life, even when the slightest favor is required at the hands of those in power, or position, men invariably secure the best influence they can bring to bear, and request the assistance of every friend whose recommendation or support might be calculated to advance their interests. Why should it be otherwise when the affairs of the greatest moment of all are at stake? We have the friends in heaven, they have the influence required, they are around the Eternal Giver of all good gifts, and their advocacy is of such a powerful nature that it may be calculated on as irresistible.

While the Church thus honors all the saints in heaven, it is the height of wisdom for Catholics to solicit the favors needed through the medium of the holy ones above. In honoring the saints, we honor God.

for their lives on earth and their existence in heaven constitute an unbroken glorification. Let us, then, make friends for ourselves in that kingdom where we all desire to one day enjoy true happiness and unending repose from the miseries of earth. It is impossible for the saints to be deaf to our supplications, and no matter how persistent, and so sincerely we pray for ourselves, our petitions can never have the effect that a single expression of desire, on the part of a saint, must produce on the Heart of Our Divine Lord. Honor the saints that some day we may enjoy their fellowship in eternity.

ALL SOULS DAY. — The whole month of November is dedicated in a particular manner to the holy souls in Purgatory, but the second day of the month is especially set aside for special devotions that affect the dear departed ones. On this day, the very day of all souls, we will not enter into any reasoning concerning the beautiful dogma of Purgatory. Moreover, the arguments advanced by enemies of the Church against the practice of praying for the dead have been so frequently and so completely refuted that we could not well enter upon that phase of the subject without being exposed to mere repetitions. What concerns us most at this solemn hour, is the fact that the Church suffering in Purgatory is linked at both extremities to the Church Militant on earth, and the Church Triumphant in heaven. If the saints, by their sanctity in life and dignity after death, inspire us with sentiments of devotion, the souls in Purgatory deserve from us in a far greater degree the prayers we are taught to offer for them. In the case of the souls we can aid them, we can curtail their terms of probation, we can hasten their exit from the cleansing fires into the higher region where a certain beatitude awaits them. Not only does a sentiment of religious devotion dictate to us prayers and good deeds for the souls in Purgatory, but even gratitude and love play their shares in thus inducing us to aid our friends. Might we call it a feeling of humanity? We know that they are powerless to assist themselves, and the Church teaches us that they constantly cry out to all who were their friends on earth to help them, because the Hand of God is upon them.

When the day comes, as come it must, that we pass from the arena of this life into the silence of God's judgment hall, infallibly will we stand in need of assistance. If we are fortunate enough to escape the terrible frown of outraged justice, and to be accorded a space of time for the expiation of already forgiven faults, we will be as impotent to help ourselves as are the souls of our departed friends in Purgatory to-day. Then will we cry out for aid. Then will we call upon our former beloved ones, friends and acquaintances in life, to offer up prayers that we may be released from our sufferings. And if we have been entirely oblivious of the dead, how can we expect that the world will remember us? If we have never aided a soul in the passage through the fiery furnace of God's justice, how can we hope for aid from the souls that have been taken to the glory of heaven? If no other sentiment than the selfish one of securing help for ourselves in the future swayed our hearts, reason would suggest the wisdom of helping those who now suffer in Purgatory.

There is not one of us who has not some very dear relative sleeping the last sleep in some cemetery; while we love to recall the faces, the forms, the voices and the sayings of those that are gone forever from earth, we should not forget that more precious than flowers and than words of praise are the prayers we offer to God for their deliverance, and the deeds of charity that we perform for the good of humanity and the glory of God. There is a sense of melancholy that comes with this dreary season of the dying year. The falling leaves, the chilly blasts, precursors of the long winter that

tumultuous—speak powerful sermons on the certainty of decay and the ending of life. The mind turns naturally from the busy rush of fevered life to the quiet and solitude of "God's Acre." In accord with this sad inclination the Church—ever mindful of her departed ones—invites us by her ceremonials and her practices, to unite in her prayers for "the souls of the faithful departed. She dons the funeral vestments of the day, she chants the undying 'Libera,' she invokes High Heaven for mercy on those who suffer, and she leads the way to the cemetery to there impress in a most effective manner upon us the salutary lesson that "it is a holy and a wholesome thought to pray for the dead."

Of all the churches, and all the fragments of creeds, that pretend to the glorious title of Christian, not one but stops on the confines of time and dares not cross the frontier of eternity to hold communion with the dead. The Catholic Church alone exhibits the nature of a mother, and claims as her own the children of her household that have gone before us.

In this connection, and as an evidence of how great is the importance that she attaches to prayers for the dead, we will here translate a page from "La Semaine Religieuse" of last week:

"Again this year does His Grace the Archbishop invite all the Catholics of the city of Montreal and of the adjoining parishes, to proceed to the cemetery on the mountain, with their clergy, to there pray for the faithful departed. This commemoration of the dead is established; it must be retained as one of our most cherished traditions. To secure a greater concourse of the faithful, it has been decided that it shall be fixed for the first Sunday in November, instead of having it take place on All Saints Day. It is, therefore, on the 3rd November that it will be celebrated this year. The public prayers will begin at three in the afternoon sharp. Two instructions will be given, one in French and the other in English; and the whole will close with the chanting of a solemn Libera. . . . The members of the clergy will evidence their zeal by leading processionaly the members of their respective congregations to the cemetery of Cote-des-Neiges."

CATHOLIC MUTUAL AID.—It has been set forth as one of the many advantages of our Catholic mutual insurance societies that they are based on a spirit of fraternity. The binding together of the members in a brotherhood, that tends to make them friends causes them to interaid each other in various ways that come not within the scope of other mutual insurance associations. The visiting of the sick, the burying of the dead and the succoring of the widow and the orphan are amongst the many works of mercy incident to such insurance. No value in mere money can be placed upon these inestimable boons. Apart from all this we may say that the associating with each other is a constant source of mutual improvement, encouragement, and assistance. It is well, therefore, to further, as far as our circumstances will permit, our Catholic mutual societies.

FRIDAY OBSERVANCE. — Elsewhere we publish a very instructive article, from the Australian press, on the subject of Meat-eating on Friday by members of the Catholic Church. This is far more general a practice than many may suppose. We meet with the meat-eating Catholic every day, especially in the public restaurants of the city. He seems to consider that this is a regulation of the Church that applies only to the clergy, or to persons living in religious institutions, and that he, by the fact of being in constant association with those who are of another faith, is exempt from the duty of abstaining from flesh from the duty of fast and on all prescribed days, such as the Fridays throughout the year. It is indeed a great evidence of moral cowardice as well as animal preponderance in our nature. Moreover it frequently brings its own punishment with it. We know of one case, in this country, in which a young man, who is still struggling for an existence, might easily have long since attained an independence, had he once had the courage of his principles, and refrained from eating meat on a Friday. It chanced to be a Friday; he was invited to dine by a merchant who intended appointing the young man to a position of trust in his establishment. When offered fish at the dinner, he declined it, taking meat, and remarking that he did not pay any attention to the Catholic rule in this regard. He never got the office, because the merchant concluded in his own mind that the young man would treat his business regulations just as lightly as he did those of the Church, and that he was not to be

trusted. This Protestant gentleman subsequently openly avowed that this was his reason for breaking off the arrangements. It is not safe to disregard the advice or the regulations of the Catholic Church in any particular. They are all for the good of humanity.

THE POPE'S WORDS. — A thousand times, if once, we have referred to the unreliability of all secular reports concerning the Pope's health. The Catholic press of Rome, and all the Catholic correspondents are united in saying that the Holy Father is in much better health than he was five years ago. A couple of weeks ago the Pope was informed that a report of his illness was circulated; the aged Pontiff said, "I suppose there is again a scarcity of sensational news, but I have yet much work to do." This would indicate that he sees, or knows of some very important work that must be accomplished by himself before the end comes. All along this has been a conviction of the Holy Father and it has served to buoy him up when others, less certain of themselves, would have bent before the oppressive forces of age and weakness. It is quite possible that Leo XIII. may yet see his centenary.

TO STOP EMIGRATION. — We learn that a "new idea for helping to stop emigration from Ireland is that of the Anglo-Celt (an Irish paper) which announces that to the person who succeeds in keeping the greatest number of would-be emigrants from emigrating between September 28 and May 28 next, it will present a gold medal for patriotism, together with a vellum certificate. Twenty silver medals will also be given to the twenty who come next, they also securing vellum certificates. A certificate will be presented to every man, woman, boy, or girl who can prove that through their efforts one person was kept in the country."

At this particular juncture, when Mr. Chamberlain is launching his open threats of reducing the Irish representation on account of population, it would be a benefit to the cause if the tide of emigration could be stayed. It seems to us that this new attitude of the Colonial Secretary will precipitate another and very important period in the history of the Home Rule struggle. It is evident that the spirit of coercion is still alive in the breasts of Ireland's enemies, and that the lessons of history are entirely lost upon the bigot and the extremist.

AGAINST ORDERS.—The Legislature of the Island of Jersey has adopted a bill prohibiting members of foreign religious orders living in communities greater than six, whether in one or more houses. It does not affect orders settled in Jersey prior to September of this year. Commenting upon this ungenerous and ungrateful piece of legislation, an English contemporary says:—"Our readers will be surprised to hear that this proposition is being brought forward by the descendants of those Huguenots who themselves, when persecuted in France, gladly found, and accepted, hospitality in Jersey. Here we have another instance of the persecuted becoming the persecutors, and the history of the Pilgrim Fathers, who became themselves bigots, penalizing the Catholics who offered them refuge in their hour of distress in Maryland, comes back to our memory."

AGAINST SAINTS.—There is a Mr. Lamont in Dunoon who has very original ideas of Christianity. Amongst others of his references to the Catholic Church, in the course of a recent address, he said that "he is dead against saints of every description." Possibly his choice is the sinner. If so he is a happy man, or should be so, for he is far more likely to come in contact with sinners than with saints. Very probably he is of the same Christian faith as those travelling ladies and gentlemen who misname our streets simply because they are so "dead against saints of every description" that they would rather be wrongly directed, in a strange city, than be guilty of calling any person "saint." They ask the way to "Catherine street," or "Dominique street," or "James street," and they do not seem to feel that they are making fools of themselves. However, the saints are not likely to suffer any diminution of their celestial glory and happiness in consequence.

MARQUIS OF RIPON. — It was stated in the Imperial House of Commons that a Sergeant Sheridan, of the Royal Irish Constabulary, was acting as an "agent provocateur" of crime in County Limerick. He was dismissed from the force by the chief secretary. The "Irish Daily Independent" newspaper

contained some anonymous correspondence on the subject. The same having been forwarded to the Marquis of Ripon, gave that nobleman an opportunity of clearly expressing his conviction concerning the Irish Home Rule question, which expression is of the highest value, and is couched in the following language—as a reply to a correspondent:

Studley Royal, Ripon, October 2, 1901.

Dear Sir,—I have received your letter of September 24, and after a few days the copies of the "Irish Daily Independent" which you sent me. I have no personal knowledge of the transaction relating to the dismissal of Sergeant Sheridan, but, assuming that the statements made in the House of Commons by Mr. Wyndham are correct, they disclose the existence of a lamentable state of things. I remain of opinion that the grant of a substantial system of Home Rule for Ireland is the only effective remedy for the evils which exist in that country.—Yours truly, RIPON.

UNITING DENOMINATIONS. — The Rev. Walter Laidlaw, at the New York Christian Conference, after stating that "the Protestant Church was relatively weaker in evangelical power in the city than it was thirty years ago, while the Catholic Church had gained in power," suggested the formation of "a great American Church, combining all the weaker denominations."

After drawing a very amusing picture of the union between the various discordant and antagonizing sects, the "Freeman's Journal" wisely says:—"There is one way for these disunited and antagonizing sectarians to bring about a perfect Christian union; it is to go back to the old home from which their ancestors, like Prodigal sons, departed. There would be rejoicing at their return. As there was at the return of the Prodigal after his insipid and prolonged diet of hucks."

In addition to this good advice on the part of our contemporary, we would add that two of the greatest men that Protestantism can claim, were of exactly the same opinion—the Lutheran Melancthon and the Calvinist Hugo, Gratius. Bercecel and Feller relate that Melancthon's mother, who was a Catholic, having consulted him about her religion, he persuaded her to continue in the Catholic faith. In a letter to Francis I., King of France, he said: "We acknowledge, in the first place, that ecclesiastical government is a thing holy and salutary, namely, that there should be certain bishops to govern the pastors of the several churches, and that the Roman Pontiff should be above all the bishops. For the Church stands in need of governors, to examine and ordain those who are called to the ministry, and to watch over their doctrine; so that, if there were no bishops, they ought to be created." Now Gratius, writing to the minister Rivet, said: "All who are acquainted with Gratius (speaking of himself in the third person) know how earnestly he has wished to see Christians united together in one body. This he once thought might have been accomplished by a union among Protestants; but afterwards he saw that this is impossible. Because, not to mention the aversion of Calvinists to every sort of union, Protestants are not bound by any ecclesiastical government, so that they can neither be united at present, nor prevented from splitting into fresh divisions. Therefore, Gratius now is fully convinced, as many others are also, that Protestants can never be united among themselves, unless they join those who adhere to the Roman See, without which there can never be any general Church Government. Hence, he wishes that the revolt and the causes of it may be removed; among which causes the primacy of the Bishop of Rome was not one, as Melancthon confessed, who also thought that primacy necessary to restore union." After all these clear assertions, it may be asked what it was that kept both Melancthon and Gratius from submitting to Rome. The answer is easily given; exactly that which prevents the New York minor denominations from taking the "Freeman's Journal" advice—pride, perversity, stubbornness, on the one hand and lack of illuminating Faith and Grace on the other.

A RECTOR RESIGNS.—It is only a few weeks ago that we had occasion to dwell upon the many fine talents and splendid qualifications of Rev. Dr. Constantineau, rector of the Ottawa University. It is with sincere regret that we have learned within the past week, that ill-health has obliged that prominent educationalist to resign the rectory and retire, into quiet and rest. Dr. Constantineau is yet a young man; per

we doubt very much if he has reached his fiftieth year, and it was very reasonably expected that the institution which he so ably directed, would enjoy, for many years to come, the great benefits conferred upon it by his zeal, his administrative capacities, and his deep and varied erudition. Such men are the exceptions in the great world to-day, and no institution and no country can afford to lose their services. It is to be hoped that time and care will restore the learned priest to his usual health and strength, and that he will yet have an ample field for the utilizing of all his talents for the glory of God and the greater good of his fellowmen.

A MIGHTY VOID.—In the "National Review" Dr. William Barry has an able article upon the "Prospects of Catholicism." (We would have preferred had he called it "Catholicity.") A remarkable passage is that in which he describes the importance of Catholic dogma throughout the ages; especially does he dwell upon the great void that would have existed in the world had the Catholic Church been unknown. The learned writer thus presents the case:—

"Strike out Catholic dogma from the ages; imagine the Catholic Hierarchy a fiction; and what is left? East answers West that nothing is left. In the concrete, as a religion, accepted, acted upon by nations, and larger than a mere sect or school, the Christian religion has always been Catholic, and is so at the present day. All modern churches are fragments hurled forth, or broken off, from a centre at which the ancient Faith is still as resolute as ever. And they remain Christian simply in so far as they keep what they have inherited. Survey them all, from the Anglican on the extreme Right to the Unitarian or Universalist on the extreme Left, what have they to call Christian which they have not received from Rome? Christ Himself, the Bible, the sacred ordinances, the creeds—all were brought to Western Europe and taken thence to America from this single source. Historically, creed and system are not to be divided. Rome is the Mother, as she was during centuries the Mistress, of all the churches with which we have any concern."

THE CZAR'S VISIT.—It appears that the Czar's visit, lasting four days, to France, cost the Government about three-quarters of a million dollars. Amongst other items of extravagance, we learn that:—"No less than three thousand rare volumes were taken away from the Bibliotheque Nationale and other princely collections to form a library for the Emperor, who is known not to have more than an ordinary taste for reading, and who had scarcely an hour to himself during his eventful visit."

We cannot see in what way France or any person in France, benefited by this costly and flying visit. While the country was supposed to be in height of delight over the honor, the French people saw but very little of the great little man from Russia. Any, apart from President Loubet, the Cabinet ministers and the detectives, who did catch a glimpse of the Imperial visitor, were obliged to use telescopes for the purpose. Then he never went near Paris. But the Government will in no wise be the loser; three-quarters of a million dollars is not a very large sum, considering the circumstances, and the confiscated properties of the exiled religious orders will more than make up the amount.

PROSPECTIVE CANDIDATES.

According to the daily press there are likely to be opposing candidates, at the next aldermanic election, in both divisions of St. Ann's Ward. We are not aware whether these announcements are well founded or not. However, in case that they be based on serious actions, we desire, at this early date, to make it clear that we will follow the course that we have heretofore adopted under like circumstances. That is to say, that whenever two Irish Catholics, in a ward, are purpose remaining entirely neutral in the contest. We must refrain from giving any expression to our sentiments or opinions upon a general principle. This paper is the organ of the Irish Catholic element, and is expected to advocate the national cause while defending the religious faith of our people. Consequently, each individual Irish Catholic has a claim upon us, and we do not feel justified in taking sides against any one of our race and creed. Consequently it may be thoroughly understood that as far as such contests are concerned while we hope that the better qualified candidate succeeds, we cannot even indicate which we consider the fitter of the two. Still, it seems to us passing strange that while preparations are being made already for contests in the aldermanic elections, the one, great, and all-important contest of the majority should be apparently neglected. In this latter case, however, we take a most emphatic stand, because a very important principle is at stake, and the future influence and weight of our people in the municipal government of the city must depend greatly upon the course taken on this occasion. We trust that before we again go to press there will be some definite steps taken in regard to a candidate.

"Multum in parvo" is the motto of St. Jean, preached at the in St. Jean Sunday. In an ing season, the eloquent p briefest possible situation of life all who were through the co Neiges, and th and the oblivi thousands who sleep. Some there are; a m graves surround into the city, of life and act very pavements those who r mountain. In the magistrat Court House, his work, the s to school. Ask "whether he w would unhesita he was proceed labor, or to th case might be; would ever drea he was rushing to the cemetery of all men.

He pointed out has come to something that human being ex only when some is stricken down that man begin the real separa too much de ordeai. Every p gation can coun amongst the de mother, or othe know that not heaven. It is your father, o cherished relative to die stainless. must be expiate alty be paid for have been forgiv to think of you. Hell that knowe very distinct rec thought. Under justice that cher to you to assist, the pains of Pur less of itself; b you can hasten all those sufferin is to pray and p in the intention you intend doing

LOCAL.

DIVISION NO. 10. A.O.H. was County President lahan, in St. Pat 10th, 1901. The were elected: Mi president; Mrs. S president; Miss recording secreta street; Miss Emm secretary; Miss treasurer. The off by the County P Father McGrath, Church, has been laln. Division No meeting on Th and has a membe members. Meeting the first Sunday 4 p.m., and the 2 p.m., in St. Patr Alexander street.

AT WESTMOUNT. The Archbishop visited the Ch Westmount, and encouragement to striving hard to s population of that needed church and ings that, we tru future, add to th ing town. The pos be summed up in mer.

"For more th Perron and the p have felt that the ers are not the be They meet every Hall, the altar be a room used, the as a dancing hall. Improvement; so ning of this year a started for the pu a new church. Day the fund was stoa the 1st September ficient was on han start. The sum t variously stated at and \$15,000, but it is generally acco Two lots aggrega feet on Western A calls were purcha