

# ALL SOULS DAY.

(By a Regular Contributor.)

"The Memory of the Dead" is truly one of the most noble of inspirations, and gratitude as well as affection may be considered as its foundation. Of all the institutions of earth, of all the organizations for the benefit of humanity, the Catholic Church alone clings to the "faithful departed" and follows them with solicitude and assistance beyond the portals of time. Even in the most devoted households the memory of a dead parent, or of a dead child, while intensely fervent cannot fail eventually to soften down and become partially effaced. A month's mind, an anniversary, a few succeeding anniversaries, and the day comes when the commemoration is only a matter of form. The original mourners die; their descendants have not the same memories or associations to bind them to the departed, the yearly Mass may be kept up for a generation, or even for two, but it becomes, in years, a neglected duty. Finally the snows of oblivion fall upon the name, the form, the features, the deeds and the life of the one so long lamented. The Church alone never forgets the dead; and she forgets not because she is immortal, and like her, they too are immortal. And lest someone or the dead should be neglected, she has established the second of November as a day especially commemorative of All Souls. She consecrates the entire month of November to the dead—that is to say, the suffering members of the Church who are expiating life's errors and blemishes in the cleansing fires of Purgatory.

This is not the time to discuss the dogma of Purgatory, nor to insist upon its reasonableness. Rather is it the period of practical illustration of the faith within us and of timely aid for the souls that languish still in the prison house of temporary detention. On next Monday the Catholic Church, all over the broad world, from Rome, the heart of Christendom, to the remotest outskirts of civilization, will commemorate the feast of All Souls. On that day every practical Catholic in the world will forget the present and passing affairs of life and go in reality, or in spirit to the last silent abode of "youth and old," there to pray that they may be released from their sins and given admission to the undying glories of heaven. And we know of no day in all the year that should appeal more generally to the children of men.

There is not one of us who has not some soul, some beloved departed one, for whom he is in duty bound, by all the ties of religion, of love,

of remembrance, of gratefulness, of affection, to pray. If you have not passed through the more severe trials that death, at some time or other, brings to each household, if you have not lost a parent, or a child, or a brother, or a sister, or a husband, or a wife, at least you have grand-parents, you have more distant relatives who sleep the slumber that the last trumpet alone can ever disturb. It is absolutely impossible to find a man or a woman, in the world to-day, who can say that he or she has no person in Purgatory. Even those who are dead and have left no person on earth to pray for them, are remembered by the Church on All Souls' Day. For them she offers up the Holy Sacrifice, and for them she invites every one of the faithful to pray.

But apart from actual prayers, from the attending at Mass, the offering up of supplications, the visiting of the cemetery, the making the Way of the Cross, there are other means whereby we can tell those who are no longer in a position to help themselves. By offering up for the souls in Purgatory the sacrifices of each day, the pains of life, the disappointments, the worries, the failures, the sufferings of existence, we can be of incalculable use to the souls of the faithful departed. Then there is the noble work of almsgiving. It is especially at this season that the hand of Charity is extended in the most efficacious manner. And be it well remembered that if the souls in Purgatory cannot now help themselves, they are most potent in the aid that they procure for us.

It is true they are yet detained in their prison house of expiation; but they are infallibly of the future saints of heaven; they are dearly beloved of God; they are gradually coming nearer and nearer to Him. With God they have an influence second only to that of the saints who actually enjoy the Beatific Vision. If we are generous in the aid we bestow upon them their immense gratitude will oblige them to intercede for us and to procure us the graces we need and the blessings we covet. Consequently not one of us should be absent, in spirit any way, from the commemorative services that our generous Mother Church has established on behalf of the departed. We know not which of us, and certainly there will be some of us, that will occupy a place in Purgatory when next the feast of All Souls is celebrated. What we would then wish to have done for us let us now do for others, and when our turn comes we will not be forgotten.

## The Shrine of St. Catherine.

A correspondent of the "Catholic Standard and Times," Philadelphia, writes a description of a visit which he recently paid to the famous shrine of St. Catherine at Bologna—"Inter Mortuos Libera" (Un-touched by death's hand") and "Ut Gloria Eius in Te Videbitur" ("That His glory may be revealed in thee") are suggestive inscriptions placed aloft over the altar of a transept in the Church of Corpus Domini. Through the grating above the altar table visitors may look in and see one of the most renowned of the incorrupt bodies of the saints. Despite the scaffolding which encumbers it, I was privileged to enter the inner chapel, which is being decorated with marbles against the saint's feast in March next, an undertaking which is a testimony to the perpetuation of her cult despite the suppression of her convent of Poor Clares, who have charge of the shrine. It lasted from the time of her founding it in 1456, after which she ruled it as abbess, until the law of suppression; since then the nuns have not been allowed by the State to accept postulants. The body of the saint is inside a wooden case, which has a glass front and which is not air-tight, of set purpose, lest on the occasions of its opening the contact should affect the remains. The appearance of the body is that of a person seated; in

reality the corpse lies slantwise, with only the left foot touching the floor of the case, and this but slightly. There is doubtless a chair, though this I did not see and made no inquiries about. The appearance, however, though not the posture, is that of a body seated; the face, hands and feet are exposed to view. A silver cross stands in her hand. Her dress is of the floral texture of Mass vestments, and in the form of a dalmatic under the crown of gold and gems on her head is a nun's veil, and beneath this a wimple of linen. I think that I was able to distinguish hair emerging at each side of the latter.

This linen is changed three or four times a year, the which fact would alone attest the perfect conservation of the body. The eyes are closed. The teeth are visible. The large limbs are flexible. I was assured by the priest who has charge of the shrine and to whom I owe my information about it. Skin, nails and every part of the body are intact, and I noticed that the nails were of a rather light brown color. The profile is beyond all question recognizable, and the nose stands out prominently, though the skin is dark, almost black. On the entire chin it is plain and not crumpled as in the other parts, and the tradition of the convent recalls that it was on the chin that in a vision the saint received the kiss of the Holy Child.

This celebrated shrine was the last place that I visited at Bologna; at Parma, the next stage in my journey, the Museum chance to be the first, and I could not help comparing the mummies of its Egyptian department with the body of St. Catherine. The two mummies which have

been stripped of their swaths and tarred are of about the same color, but the surface of St. Catherine's body is dry. A mummy among the gifts of Cav. Santoni has been stripped of its swaths, but not tarred; it is of the same color as St. Catherine's. The heads, also Egyptian, exposed in a glass case in the Sforza castle at Milan are less blackish. It would appear, then, that the saint's body is in a state of natural preservation equaling the best results of artificial processes. I do not dwell upon the moral aspects of the case; in regard of these I may say what Mr. Symonds remarks about the body of St. Clare of Montefalco: "her closed eyes seemed to sleep." He adds: "She had the perfect peace of Luini's St. Catherine borne by the angels to her grave in Sinai." ("New Italian Sketches, May in Umbria.")

Before I take leave of Parma I would like to utter a mild protest against a page of his "Italian Journeys," which Mr. Howells devotes to it. He is, I see, always voted in the symposia to be the first living American author—I cannot see why this place should not be assigned to Mr. Crawford; his books of Italian travel and story are very familiar here; his influence upon the minds of travelers must be commensurate and immense. And I had forgotten that he is a Bostonian by adoption. He describes the hall at San Paolo in Parma which the abbess had painted by Correggio: "You might almost touch the ceiling with your hands, it hovers so low with its counterfeit of vine-clambered trellis work and its pretty boys looking roguishly through the embowering leaves. It is altogether the loveliest room in the world," etc. The casual reader or

the tourist in a hurry might fancy from the remainder of the description that there was something not quite correct in the frescoes, in their association or in their history. I have verified them to be as proper as the other grand frescoes of Correggio in the Cathedral and in San Giovanni Evangelista.

## Archbishop Walsh On Church and State.

The Most Rev. Dr. Walsh, Archbishop of Dublin, speaking at Glasnevin on Sunday, spoke of the increase of churches and religious institutions in Dublin in proportion to the growth of population. In some countries abroad churches and religious institutions did not multiply as cities expanded. The churches, if they were to be found at all, were too likely to be found few and far between, standing, too, in lamentable contrast with all the splendor that surrounded them, and even in point of size, wholly inadequate to the actual, to say nothing of the growing, needs of the day. It was a lamentable spectacle (hear, hear). They were not called upon to account for it. But if they were, they would probably not be very far astray in finding the root of the evil, at least in great part, in those peculiar relations of Church and State that have been brought into existence in modern times in not a few of the Catholic countries of Europe. In those countries they found the civil power outstepping the bounds of its rightful authority, and intermeddling in religious matters in such a way that, whilst on the one hand it did far too little. It charges itself with the maintenance of the Church and of the work of the Church within its borders. But it made just such a contribution to that work as enabled it to keep the Church and the ministers of religion in a state of bondage, and it stopped far short of making that adequate provision for the requirements of divine worship which the people, as a result of its officious intermeddling, were practically deterred, not to say incapacitated, from making for themselves. They had reason to thank God that they in Ireland were free from the evil influence of that system so pernicious in its results. For centuries the Catholic Church in Ireland had, no doubt, to pass through the fiery ordeal of persecution, but they were reaping the benefit of it now in the unfettered freedom from State control which they enjoyed. He knew it to be the settled conviction of a great Irish ecclesiastic that whatever reason the Orangemen of Ireland might have, or might think they had, to keep up the celebration of the anniversary of the battle of the Boyne, they had no ground for rejoicing over the issue of the memorable conflict, to be compared with the ground which the Catholics of Ireland had for rejoicing over it, inasmuch as it was through the issue of that conflict that the Stuart power in Ireland was overthrown, and it was through the overthrow of that power that the Irish Catholic Church was saved from the state of servile subjection to the English Crown which could not but have paralyzed in the end the energies of the most vigorous Church in Christendom. Their Church was free of every vestige of State control. It naturally followed that they were at the same time unprovided with State aid for the work of the Church.

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## Perils of School Life.

(Continued.)

(By a Regular Contributor.)

We have followed the boy into school and have spoken of the difficulty that the teacher has to overcome in the important work of classifying the pupils. Without wishing to write an essay on practical elementary education, nor even so go into all the details of that momentous study we would like to mention a few of the "hard facts" with which the one responsible for the school has to contend. In the first place, there is need of a special attention to the characteristics of the boy. "Boys will be boys" they say still; but no two boys are exactly alike in capacity, in qualifications, in inclinations, in dispositions, or in ambitions. Consequently each new pupil forms, in himself, a special object of study for the conscientious teacher. What will work admirably as a system of discipline with one boy, or one set of boys, may prove a great failure in regard to others.

Take, for example, the bashful or timid boy. Bashfulness and timidity are characteristic of a vast number of boys. That peculiar and undefinable backwardness in asserting oneself, amount almost to a malady with some children. At certain periods, and above all at that special time when a lad first becomes acquainted with the new world of the school, it is not always easy to distinguish between real timidity and downright stupidity or lack of talent. It has been remarked by nearly all the great critics that some of the most successful men in professions and business and some of the most renowned writers were by no means talented or successful pupils. Some of them were actually regarded as dunces and met with no small degree of discouragement from their teachers. Of course, we do not expect the teacher to be a prophet, to be able to foresee the future reserved for each of his young pupils. He may have before him many "mute, inglorious Milton," but he is not supposed to be able to detect the germs of genius beneath the outward veneering of apparent stupidity. Still by practice, and by dint of observation, the true teacher may become so accustomed to gauge his pupils that he can distinguish between timidity and incapacity, bashfulness and laziness. It is evident that the treatment in such cases must be in record with the needs and deserts of the pupil. While it may be necessary to stir one boy into activity by a severe discipline, the same method would, in the case of his companion, very probably produce discouragement and final failure.

In drawing attention to this difficulty we would have it clearly understood that we are not in favor of any partiality being shown to a pupil. If a teacher should, for one reason or another, fall into the grave error of giving undue advantages and paying marked and special attention to some favored pupil, he will eventually find that he is undermining his own influence with the school, and is perpetrating an injustice upon the very one whom he seeks to favor. As a rule no boy likes to be marked out for preferment or favor. He knows instinctively that while it may be well intended as far as he is concerned, the other pupils cannot be expected to see it in the same light, and that they will eventually resent the same—and he is the one whose young life will feel the resentment. Consequently, while all boys cannot, in fairness, be treated in exactly the same manner, still there should be no evidence even of undue favoritism. That is the rock upon which too many of the best teachers split. They have, let us say, a boy who is extra brilliant; they wish to have him shine in a special manner; they know that his successes, in the eyes of the public, will reflect upon the institution. As a result they seek to push him ahead in an open and distinctive way. All that may be very right; but less fortunate, and less capable pupils cannot see it in that light. Each favor conferred upon him appears to them as a distraction from their deserts. They may not openly avow their dissatisfaction, but by means too well known to the young, they will make that boy feel their antagonism; and frequently his career will end in disgust, discouragement, and failure, simply because he has had the misfortune of having been treated, in an

open manner, much better than the others.

These are only reflections that came to us, at hazard, as we review in our own mind the question of elementary education. We have no desire, nor have we any right, to dictate to experienced teachers; but sometimes a hint dropped even by the inexperienced may serve a good purpose and help, to guide those who have less time than we have to study the situation. Each teacher will have his own special method; each one will have his prejudices born of long acquaintance with the classroom; each will know more from actual teaching, than we could, ever expect to learn from theories; but, all the same, we may see some things that might escape the observation of the practical teacher, and by recording our views we simply perform a duty of Catholic journalism, and we do so without either prejudice or self-assertion.

## City and District Savings Bank Offer to Boys and Girls.

A very praiseworthy step has been taken by the Montreal City and District Savings Bank with a view to creating and fostering a habit of thrift amongst the young. This is the furnishing of a handsome little "savings box" to families, for the use of one child or several children, accompanied by a little bank book in which the sums, including pennies, deposited in the "Home Savings" branch of the City and District Savings Bank are to be entered. The key of the "Home" safe is kept in the bank, and it is suggested that the "safe" should be taken to one of the bank offices at least every three months, when it will be opened, and emptied, and the amount contained in it will be credited to the boy or girl or to the parent, in whose name it has been agreed before hand to keep the account at the bank.

The management of the City and District Savings Bank deserves great credit for this effort to encourage the habit of thrift amongst our boys and girls. We have no doubt that it will meet with great success. The solid financial position of the bank, which is the only one incorporated under the Savings Bank Act doing business in Montreal, is a guarantee of the utmost safety and security for the funds entrusted to it. Its chief object, as it reminds its youthful depositors in the little bank book which it issues with the "Home Safe," is to receive and to safely invest the savings, however small, of the young and of the working and industrial classes. Its charter is so framed as to afford all possible protection to depositors. It issues no notes and it does no discounting business. It has a paid up capital of \$600,000, and a reserve fund of \$600,000; and its depositors have the first claim on the funds of the bank.

This practical effort to encourage and utilize that spirit of thrift which finds expression in the use by boys and girls of little tin and wooden "savings boxes" and other devices for putting by small sums, cannot fail to be a great boon to our young people.

The little bank book contains a number of helpful mottoes, such as "Cultivate the habit of saving in yourself and in your children." "Start saving at once with one of our Home Banks." "Saving in youth secures an independent old age." "Every rich man of to-day had to first learn to save." "It is not what you earn, but what you save, that builds up your future." Parents will act wisely if they immediately apply for these Home Banks for their children, and if they impress upon their children the great benefits that will certainly result from a practice of the important habit of saving money.

Those who receive cringingly, will give superciliously.

All affectation is the attempt of poverty to appear rich.

The use of money is all the advantage there is in having money.

Self-respect is the noblest garment we can clothe ourselves in.

Lose not the glory of the sun by always seeking to count the spots upon it.

G. KENNEDY,

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ottiers (Palace St.)

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MONTREAL.