

WOMEN'S SOCIETY.—Established March 6th, 1856, incorporated, revised 1864. Meets in Park's Hall, 92 St. Alexander street, first Monday of the month. Officers: Rev. Director, Callaghan, P.F. Director, Justice C. J. Doherty; F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansey.

WOMEN'S T. A. & B. SOCIETY.—Meets on the second Sunday of each month in St. Patrick's, 92 St. Alexander Street, after Vespers. Management meets on the first Tuesday of every month, 8 p.m. Rev. M. J. McDevlin, President; W. P. McDevlin, Vice-President; J. J. McDevlin, Secretary, 716 St. Andrew Street, St. Henri.

T. A. & B. SOCIETY, 1868.—Rev. Director, McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Dominier, 18 St. Augustin. Meets on the second Sunday of each month, in St. Ann's, Young and Ottawa, 8.30 p.m.

YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in its Ottawa street, on the first of each month, at 8 p.m. Spiritual Adviser, Rev. J. J. McDevlin; President, C.S.S.R.; Treasurer, Thomas; Sec., Robt. J. Hart.

WOMEN'S AUXILIARY, Diocese of Montreal, organized Oct. 10th, 1892. Meetings are held in St. Patrick's, 92 St. Alexander, Sunday of each month, on the third Thursday of each month, on the third Thursday of each month, on the third Thursday of each month. President, Miss Anglin; vice-president, Mrs. Anglin; recording-secretary, Mrs. Anglin; treasurer, Mrs. Anglin; secretary, Mrs. Anglin.

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The True Witness



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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."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

ALL SAINTS' DAY.—Each day of the year is dedicated by the Church to some special saint; there are some of these more conspicuous, and for various reasons, more widely known than others; but, so numerous have been the saints of God, that it would not be possible to find one day in the whole year that has not its special patron saint. But apart from those saints whose names figure upon the calendar of the Church—and they are beyond number—there are millions of saints of whom the human race has never heard of, and of whose lives, virtues and glories there is absolutely no record. Take for example the tens of thousands of martyrs that suffered death during the ages of Roman persecution, when the tyrannic family of the insane Caesars, came one member after another, to the number of twelve, each with his deeds of barbarism and his hatred of Christianity. Take the tens of thousands of Christians, during the first, second, and even third centuries that were cast to the wild beasts, or were murdered by other means, wholesale, all over the Roman Empire. We have no trace of them. They were martyred in groups, in legions, and it is a question if even the census of Rome could tell who and what they were. Yet all these are saints in Heaven, powerful there, perhaps, as any saint who has been specially canonized. And they have no special days, for it would be an impossibility to have such.

The Church, ever mindful of all her members, be they on earth, in the Church Militant, or in Purgatory, in the Church suffering, or in Heaven, in the Church Triumphant, sets apart one day of the year; and on that day she dons her brightest vestments and she celebrates the glories of all the saints. Consequently, All Saints' Day becomes one of great and sublime importance for every Catholic in the world. How does the individual Catholic know that there may not have been a saint amongst his own ancestors—some good, virtuous, holy soul, whose name was unknown to worldly fame, but whose glory is none the less transcendent in Heaven to-day? At all events there are millions of saints whose powers of intercession are only limited by the deserts of those on earth who need their help. And they have all one special day in the year when the faithful are called upon to honor them and to rejoice with them in their reward.

To-morrow, the first day of November, will be All Saints' Day; and this year it falls on Sunday. As a consequence, it will be an extra day of rejoicing, in the religious sense; and not only will there be grand ceremonies and all the pomp and circumstances of the Church's sublime ritual on earth, but, also, in Heaven there will be greater and more unqualified rejoicings still. On that day, from the thousands and thousands of altars over the face of the universe will the great sacrifice of Calvary be repeated, and the prayers that will ascend to Heaven's chancel, will awaken the gratitude of the saintly host around God's throne; and, in response, the blessings of grace and the benedictions of God will pour down upon the human race and upon the Church in particular. That we may all participate in the benefits of such a feast there are conditions that every true Catholic knows, and is glad to fulfil. Of course, these conditions are the guar-

antees of the plenitude of such blessings, and even when not entirely fulfilled there are still causes for all to rejoice. But the Church offers us the opportunity, and it is well that we should seize upon it; for, numerous as those opportunities are, still any one of them may be our last. There can be no question as to the fact that there are thousands of Catholics who will celebrate, with the Church, the great feast of All Saints to-morrow, who will not be of this earth when comes around All Saints' Day 1904. It is, therefore, wise and well to take full advantage of this opportunity to make friends with the powerful in Heaven.

The conditions to which we refer are the ordinary ones, of confession, communion, and prayers in the intention of the Holy Father. If we be permitted to judge, in our humble way, the future world by the present one, without presuming upon God's judgments, we would be inclined to say that this year there is, in Heaven, an extra saint, and one who was in close spiritual touch with all of us upon earth a year ago—we refer to the late glorious Pope, Leo XIII., whose splendid and saintly life closed within the year that has just elapsed. At all events, we are sure that each year adds new saints to the host of the celestial army; and, if they be not specially canonized, and if their names are unknown to us, they are nonetheless with God.

Let us, then, mark of to-morrow a specially grand festival. It will be Sunday, the day of rest, of recollection, of prayer and of particular devotions. United to the ordinary observances of the Sunday will be those of the feast itself, in honor of the entire body of God's saints in Heaven. The Church will rejoice, so should we; she will decorate her altars and assume her vestments of joy, so should we decorate our souls with the flowers and lights of piety and devotion and put on the spiritual vestments of grace obtained from the fountains of all grace—the sacraments. This is the wish that we have for all our readers on the Eve of All Saints, added, thereto, another wish, that they may all live to enjoy the blessings of many a future All Saints' Day.

ALL SOULS' DAY.—"It is a holy and a wholesome thought to pray for the dead, that they may be released from their sins." Away back in the pre-Christian ages, in the time of the Old Testament this was the Word of God, and so has it come down through the ages, with even greater significance to-day. Even as the Church dedicates one day to all the saints in Heaven, so does she select another day—the 2nd November each year—to be devoted to the souls in Purgatory. There are many souls in that prison-house of detention that await the assistance of our prayers to gain their freedom and the glory of God. This is not the time nor the circumstance to refer to the argumentative side of the question of Purgatory and prayers for the dead. All Catholics have the one faith, and consequently, the same consolation. But it is well that we should reflect a moment upon the significance of the commemorations of next Monday, the 2nd November, All Souls' Day. On that occasion Masses for the

dead are sung in all our churches, and with the entire pomp and funeral ceremonial of great occasions. A grand pilgrimage is made to the other city, beyond the mountain to that city of the dead, where in silence and helplessness our friends sleep, and await our coming to aid them in their passage to happiness eternal. It is a solemn procession that one, as it wends its way from station to station along the Way of the Cross, and as it then scatters into groups that seek out each its own spot of special devotion. There are those who are never forgetful of their dead, who keep their memories green, tend their graves, and pray for their souls; happy such souls to have such friends to pray for them, and happy such friends to have such souls to intercede for them later on in Heaven. But there are others who never think of their dead, who never offer up even an "Ave" for their souls; and there are many souls in Purgatory who never had any earthly friends to think of them. These are the sad and lonely souls that have to pay the last farthing of their debt, in sufferings beyond the power of tongue to tell, and who receive no aid from the persons that walk still the ways of life.

Let the world be forgetful; let it ignore the names, the memories, and the claims of the dead; but there is one mother ever faithful to her children, ever loving and ever at their service—she is the Holy Catholic Church. She forgets not one of them, not the most humble and insignificant of them. Even though they have no friends to pray for them, she will do so; and she does more, for on this special day—the 2nd November—she summons all the faithful to pray also for them. And the entire Church and the whole of the faithful offer up their prayers, their Masses, their prayers, their prayers of Holy Communion, for the souls in general who languish in the flames of Purgatory.

Not only is this day in a special manner dedicated to them and for their benefit, but the Church consecrates the entire month of November to the souls in Purgatory, and she has special Masses daily, special prayers at fixed hours, and the entire body of the faithful, in every parish and in all parts of the world, is called upon to devote some few moments of each day to the souls that are suffering in Purgatory. Hence it is that November is called the Month of the Dead. It is quite appropriate that it should be so, for, after all it is not the time when all around recalls the departed. Nature is dying, as it were; the trees lose their garments of green, the face of the fields becomes seared and yellow, the days grow shorter and colder and more death-like. There is an air on all sides that speaks to us of the slumber of the grave, the chill night of winter that is coming on, the lethargy of the body, and the departure of the soul, the life, the light, the gayness, and the flush of existence. It is, then, at this particular time, when everything about invites to meditation upon death, that the Church reminds us of our duty in regard to the departed ones, who have taken precedence in their flight from earth, and who, on the other side, await our assistance.

There is something more than mere invocation of memories to stir us to this devotion, for we may rely that it is one of the most safe and certain spiritual investments that can be made. Just as certain as gratitude is a trait of the good and holy, so sure is it that whatever we do for the souls in Purgatory will be returned to us a hundred and a thousand fold in the hour of our greatest need. If a soul in that prison of detention is freed, or even carried a distance nearer to freedom, by any prayer, alms-deed, sacrifice, or act whatsoever, on our part, as soon as that sufferer becomes a saint in Heaven, we may rely that our names will be forever before the throne of God and that our cause will have gained an advocate eloquent with the zeal that recognition creates, and powerful in the friendship of God. And this is not a mere inducement, held

out to the more selfish side of our nature, but it is a positive assurance on the part of God, that our reward will of necessity follow whatever good we may have done in life.

We trust that when Monday comes our churches will be well filled, and that the service at the City of the Dead, which will be to-morrow at 3 o'clock p.m. will be larger even than in the past; and we can rest assured that the day will come when those whom we have not forgotten in their need will not forget us in our need.

AUTUMN ALMS.—All times of the year are appropriate for alms-giving; but none more so than the present. The warm weather is gone, the twilight of the year is at hand, and the here, cold, dull winter will soon be here. The winter with its hundred and one necessities; the wood, the coal, the clothing, the food, that people must have if they are not to perish. We were forcibly struck the other day on hearing read from a city pulpit an account of all that the St. Vincent de Paul Society of one parish had done, during the year elapsed. All the clothes made over, the meals furnished, the provisions given away, the wood and coal supplied, and even the children made ready to go to school. We never had much sympathy for those beggars who go from door to door, taking anything that will be handed out to them. There are really deserving cases amongst them, but then there are so many who simply secure what they ask for, in order to sell it for drink. But if you feel charitably disposed, and wish to be sure that your alms do good and go in the right direction, then we would advise that you seek out the St. Vincent de Paul, or any kindred society in your parish, and whatever you place at the disposal of that organization is sure to be sent into the proper channel. This is certainly the season for such alms-deeds.

One word about alms-giving. It is a commandment of Our Lord that you should thus give to the poor. But you must give in the proper intention, and again, that it may be meritorious, you must make some sacrifice in thus giving. It is no sacrifice for the person of wealth to hand out a dollar; but when you deprive yourself of something for the sake of thus helping the poor, you surely make a sacrifice. We once knew a gentleman who was accustomed to take the car every morning to go to his office, and the same in the evening coming home. For a long time we noticed that he walked to and from office. We were under the impression that he did so for his health. But the truth was that he put aside every month the amount of his car-fare and gave it to the poor. That was a sacrifice. It obliged him to rise earlier in the morning to reach his office, and to get home late to his rest. But he did so in a proper spirit, and we are sure that each tramp that he took added to his merits in the Eternal Record of Life.

There are countless ways of performing small sacrifices. Another person is fond of the theatre, but he gives up that pleasure; another likes a good cigar; a third takes his glass of wine and feels the need of it when deprived. And so on, you may go from one point to another, and you finally find that there are hundreds and thousands of ways of gaining by alms-deeds. It is not the giving away of some of your superfluous means, but it is the encroaching upon what you really need. And, again, we repeat; this is the proper season. There are old clothes that could be made over, old shoes that could be repaired, extra coppers that could be afforded, and thus you do an incalculable benefit to God's poor, while you build up a small treasure for yourself in the life to come.

LECKY THE HISTORIAN.—The press of London contains very lengthy obituary notices of the late Rt. Hon. William E. H. Lecky, M.P. It is generally agreed that Lecky's Parliamentary career was merely an incident in the long industrious life of a scholar and worker. His reputation will entirely rest upon his literary works. While his admirers rank him as an historian, with Macaulay, Hallam, Carlyle and Froude,

we have no desire to disturb the position that they accord him. In fact, we are strongly of opinion that he is, in many ways, the equal of any of those whose names are bracketted with his. But that does not say that we have a very strong admiration for nor faith in any one of them, from the point of view of historians. Possibly we might except Hallam, in one sense. But Macaulay was a brilliant essayist, with a magnificent style and a wonderful memory; Carlyle was as stubborn as his prejudices were great; Froude was a bigot, and therefore, incapable of being an historian. Lecky had less style than Macaulay, less prejudice than Carlyle, and less fanaticism than Froude. The question is, did he make up in other qualities for what he lacked in some directions? We are not going to analyze his works, nor pass judgment upon them at this moment, but we are under the impression that while he will live for a time in English historical literature, he will eventually have to sink into the oblivion that has been the fate of so many equally laborious and painstaking writers.

A SWEDISH FIND.—It is very interesting to note how, from time to time, history is revived and illustrated by means of coins. A short while ago, at Stige, near Sundswall, in northwest Sweden, a heap of coins was discovered which should make valuable material for study. Some three thousand silver coins were dug up by a farmer. Most of them are of old English origin, dating from the end of the eighth century. Besides these there are Byzantine coins from a later period, coins from the "Ottoman period" of the Holy Roman Empire, so called because three Emperors, all named Otto, succeeded each other, from the year 936 to the year 1214. In the heap are also coins of Arabian origin, and coins with partly Gothic, partly Runic characters, and square coins, the inscriptions and skillful engravings on which suggest that they may have come from Russia or Hindustan.

What a mine of historical knowledge represented by these pieces of metal. It is to be hoped that they may be given to some university, or college, for we believe that in such institutions they are of far more benefit than in museums. In a museum they rest there to be stared at by the curious; but in an institution of education they may serve as great anxieties in the study of history. Nothing more tangible, save monuments, than are coins to substantiate the written records, or the oral traditions of the historian.

EFFECTS OF A WILL.—We read of a banker in Warsaw who before dying left his entire fortune to whichever of his three nieces—daughters of three different brothers and sisters—married first. The parties interested in this provision were present when the will was read; and all of them took immediate steps to secure the prize. By procuring special licenses and taking other unusual measures it was found that the earliest possible time for a wedding to take place was at eight o'clock on the morning of the tenth day after the will had been read. Before noon on that day all three nieces appeared at the notary's office with certificates showing that they had all become wives between eight and fifteen minutes past eight o'clock on the morning of the tenth day after the will had been read. Before noon on that day all three nieces were declared married, although on the day that the will was read, not one of them claimed the fortune, and the courts, after the style of Solomon, settled the matter by dividing it equally between them. If it had been the aim of the Warsaw banker to get his nieces married, certainly he succeeded. But it seems to us that he took a very dangerous means to attain his end. In fact, he would have caused no end of ill-feeling, and possible litigation, had the courts not been so wise. This is a peculiar case, but it is one that illustrates very nicely the great danger there is in placing restrictions and conditions in a will. The fact is that such a will was equivalent to a forcing of the prospective heirs into a marriage; and then comes the risk of unhappy alliances. A marriage con-

tracted in a hurry and for the purpose of securing a given amount of money is not of the safest character. It might turn out all right; and it might not; and if it did not there is nothing surer than that the testator would be the cause of the subsequent misery. We think that there is no act in which a man should use more care and consideration than in that of making a will, and none in which he should be more particular what conditions he inserted. For once he is dead the matter is beyond his control, and those who come after him may be simply cast into a sea of endless turmoil and bitterness. It is a solemn act, that of making a will. Often the money left is the seed of misery; and it is for the testator to weigh well all possible consequences and eventualities before leaving his means subject to conditions.

CHRISTIAN BROTHERS.—On Sunday last the Christian Brothers, of Hull, observed the twenty-fifth anniversary of the foundation of their college in that city. The occasion was one long to be remembered. His Grace Archbishop Duhamel presided at all the ceremonies. The direction was under Rev. Father Gauvreau, O. M.I., professor at the Ottawa University, and a former pupil of the Brothers in Hull. The institution known as the Order of the Christian Brothers, founded by St. Jean Baptiste de la Salle, had its first establishment in America in 1837, which was opened in Montreal. The next year a novitiate was founded, which, some years ago, was transferred to Maisonneuve. At present there are throughout the world 15,000 members of the community; and 4,400 novices. They have 1,530 houses in Europe, America, Asia and Africa.

The Brothers first came to Hull in 1878, the year of Archbishop Duhamel's consecration, of the death of Pius IX., and of the election of Leo XIII. They were there established by Rev. Father Cauvin, who besides being local superior of the Oblates, was also chairman of the School Board. They then opened a college and called it Notre Dame. Fourteen years earlier they had been established on Sussex street, in Ottawa. The first director of Hull was Brother Mathias, who held the office of superior from 1878 to 1890; and who came from Montreal for the celebration of the twenty-fifth anniversary of his first great work.

The present director is Brother Mark, who has under his care twelve Brothers, who teach 750 pupils. There are also eight other schools, containing 47 classes, in Hull—all of which are taught by lay teachers. The total number of these being fifty-one, who have under them 2,300 pupils. The present college is a handsome brick structure situated on Albert street, not far from the Main street. It replaces the one that was destroyed by the fire of 1901. It would be no easy matter to estimate the good work that has been done in Hull by the Christian Brothers. In fact, we all know that in every part of the world where the members of this grand Order of teachers are to be found, civilization, Christianity, and a harvest of virtues that go to build up the moral, social and religious character of the generation.

A MEAN ACT.

There are unprincipled and mean people in this world. Some of them steal money and others steal other things. A case recorded by an American newspaper furnishes an illustration of one of those classes. The report says:—

An act which should receive the condemnation of all occurred last Tuesday forenoon at Snake River, when Benjamin Phillips plunged into the water and saved the lives of the two women who jumped from the railroad bridge at the Forbes lithograph works, as the Rockport express swept by. Young Phillips, who saw the women go into the water, threw off his coat and vest, and in his pockets was a sum of money, and after the young man came out his clothes had disappeared and also his money.