



EDITORIAL NOTES.

A Merry Christmas to each and all of our readers and friends.

The TRUE WITNESS sends you a 'Xmas-Box' in the form of a supplement of specially selected matter appropriate to the season. May our readers enjoy these stories—and especially the one which tells how an English monarch spent Christmas, in the days of Faith, four hundred and fifty years ago.

As we go to press the nomination for the electoral division of Montreal Centre is taking place. As yet we have heard no talk of any opposition. With the exception of the solitary attempt made by the *Daily Witness* through its correspondent "A Workman"—who is no workman in the sense he would have it understood—not one voice has been raised in favor of opposing Hon. J. J. Curran. We hope to have occasion in our next issue to congratulate the Irish Catholics of Montreal—Liberal and Conservative—upon the example they have given to our fellow-countrymen the world over. Let us be national in the first place and partisan, if necessary, afterwards!

The *Michigan Catholic* says that "Canada has a Catholic prime minister and he has three Catholics in the Cabinet; and her neighbors across the border are not up in arms against the 'encroachment of Rome' etc., etc." We would remind our esteemed confrere of Michigan that Sir John Thompson has five Catholics in the Cabinet and six in the ministry. Hon. Sir. A. P. Caron, Hon. A. R. Angers, Hon. J. A. Ouimet, Hon. John Costigan are all Catholics and members of the Cabinet. Hon. Frank Smith is a Catholic in the Cabinet, without portfolio; Hon. J. J. Curran, Solicitor General of Canada is an Irish Catholic. In this country bigotry is almost dead and buried.

It is proposed to make sweeping changes in Scotch Presbyterianism. "The fostering of a due sense of the historic continuity of the Church from the first." "Necessity of a valid ordination to the Holy Ministry:" "reverence for holy places," and such like are objects proposed. The *Liverpool Catholic Times* referring to this exceptional bestirring says: "The Oxford movement, like a rising tide, has swelled over the summits of the Cheviots, has swept over the Roman wall at Carlisle and is now flowing in a peaceful steady volume past the tourists' shrine at Ecclefechan, right on to Commercial Glasgow and Literary Edinburgh! What will be the end of all this? * * * * * The famous Scotch 'Confession of Faith' is likely soon to need repair quite as much as the thirty-nine articles of the Church of England."

Since the day upon which the TRUE WITNESS was appointed, by the Grand Council of Canada, an official organ of the C.M.B.A., it has refrained from taking any part in the discussion going on be-

tween different elements of the Association with regard to the formation of a Grand Council for the Province of Quebec. We considered that the letters of their Graces the Archbishops of Toronto and Montreal should suffice to convince all members of the C.M.B.A. that in union alone can be found that strength so necessary to carry on effectively the grand work of such a noble Association. However, this has not prevented us from being asked, numberless times, for an opinion upon the merits or demerits of the arguments put forward by the advocates on either sides. As we have already stated, not being members of the Association, it would be an unwarranted intrusion upon our part to enter into such a controversy. From an impartial standpoint we can see considerable force in the reasons given by both sides; yet it seems to us there is some great misunderstanding some place. The sooner such misconception is cleared away and perfect harmony is secured the better for the whole organization. Out of the amount of publicity this discussion has received, thousands may hear of and be attracted to the C.M.B.A. who might have otherwise remained indifferent to its existence. Even that would be a good too dearly purchased at the cost of a continued division. It seems to us that Quebec, in seeking to have a Grand Council of its own, is speaking for this Province only, and not for this and other Provinces combined. Perhaps careful reflection upon that point might lead to a clearing away of an apparently misunderstood point.

One of our priests received a letter signed "A Catholic" upon the subject of "French Evangelization" by the Ministerial Association. The letter has been handed to us, but we do not deem it necessary to publish it in full. However, we will just indicate the principal points contained in it. The writer says that, owing to the Priest's duties forbidding his being in the world in a worldly way, in certain parishes the pastors are not aware of the growth of heresy amongst their people. "In Ste. Canegonde, the Association have opened stores and placed in charge, poor young men from the Presbyterian and Methodist colleges; induced to abandon the faith of their fathers. I passed along Notre Dame St. West, one Sunday evening not long since, and was surprised to see a service in progress, the shop being quite full and many children hanging about the doorway." Then the writer asks that some efforts be made to check this progress of heresy. He points out as a means the instruction of the Catholic masses in the history of the Church and of the sects; only persons who know nothing about the Catholic Church, her saints and writers are thus seduced from their faith. "The time is past," says the writer, "when the French Catholics can refer to the *Suisse*, the truth being that perverts are more numerous, and the number swells yearly. A perusal of the Ministerial report reveals the fact that three meetings were devoted to French Evangelization, to use their shibboleth." The

letter closes with two very striking remarks, the first of which is positively exact, the second seems to us to apply more to France than to Canada. "The cause of this lamentable depravity may be traced to the fact that the French Canadians, as a people, never suffered for their religion; and to it may be added the additional charge that, as a people, (French) they are given to heretical doctrine." It would be well, indeed, if more attention were paid to these inroads of heresy. It must be done, or men will lose their Faith.

In its issue of the 15th December, the IRISH CANADIAN intimates that an amalgamation with the WEEKLY CATHOLIC REVIEW—both of Toronto—is in the near future to be expected. For over thirty years we have been accustomed to the good old name of the *Irish Canadian* ever and always synonymous for patriotism and religious fidelity. It is with sincere regret that we learn of its early disappearance from the arena in which it has so long and effectively wrestled with every spirit antagonistic to the interests of Irish-Canadian Catholics. But there is a great compensation promised, in the establishment of a new and powerful Catholic organ, in the place of the old *Irish-Canadian* and the new, but able *Weekly Catholic Review*. There is not a centre in Canada where such a publication is more required than in Toronto. We wish the new enterprise every imaginable success from its very first step on the journalistic highway, and unbroken prosperity in its useful and beneficial career. It is a pleasure to know Mr. Patrick Boyle will be connected with the new journal. A Toronto Catholic organ without that sturdy patriot and true hearted Irishman would be an anomaly. Long life to him and to the new enterprise.

Our editorial of last week, upon the Liberty of the Press, has attracted considerable attention and some criticism. This we anticipated and that was our reason for commencing the article (which is only one of a long series) with these remarks: "There are several phases to this question, we, therefore, warn those who might feel prompted to jump at conclusions, that our space will not permit us to go very deep nor to touch upon many points in one issue. If what is advanced to-day does not altogether please—yet we think it should—just await the continuation of the subject before flying to conclusions." Exactly as we foresaw, several of our readers have darted off to the conclusion before even our major premise is fully laid down. One in particular finds fault with our treatment of Louis Veuillot. Remember we are not talking about the author of "Correspondence," of "Ca et la," of "Rome et Lorette," and of those thousands of literary gems that sparkle in the deep ocean of his philosophy; we are speaking about the *journalist*, the editor of *l'Univers*, and taking him as a sample of the ultra religious continental journalism that was called into life by the ultra-

anti-religious organs of *free thought*, and which swung to the other extreme of the pendulum, knocking against Dupanloup, Lacordaire, Ozanam and kindred Catholic workers, in its oscillations. We said: "There is no question of the goodness of that powerful writer's motives; there is no question of the badness of his methods." We had just explained the latter assertion, but had not as yet reached the evidence of the former one, when our last article closed. We repeat: whenever a subject is being treated in a serial manner, it would be wise on the part of critics to await the completion of it, before flying to its conclusion.

The *Sunday Morning News* makes a very characteristic reply to our editorial of last week. It simply attempts to disparage THE TRUE WITNESS in vague and meaningless terms. However, it fails to answer any one of the reasons advanced by us to support our contention that the "tone and spirit of that organ are unhealthy." It gives no excuse for the "prize-fight" and "Gaiety Girls" paragraphs; it admits, in an indirect manner, that its remarks upon the "life labors" of Herbert Spencer, were penned by a *Freethinker*; and it most carefully avoids referring to our criticism of its false assertions with regard to the Catholic Church and the practice of Lenten fasts. Therefore, our assertions with regard to that organ stand not only unreluted, but actually admitted by its editor. Even the irrepressible "Jingle" flings off several lines of meaningless and very ridiculous stuff which he evidently supposes to be wit, at our expense. Men read these things; laugh, perhaps; then seriously turn around and admit the truth of the solid reasoning against which these squibs are fired. The editor of THE TRUE WITNESS thanks the *Sunday Morning News* for a very bountiful compliment paid him, and assures the editor of that paper, that, if cunningly avoiding an issue is a mark of cleverness, the said editor of the *Sunday Morning News* is an adept. Truth existed before error, and it has survived the shock of centuries, while all its assailants have invariably sunk into nothingness. THE TRUE WITNESS was old and honored before this Sunday mushroom journalism was thought of in Canada. THE TRUE WITNESS has witnessed the birth, the short life and the inevitable early demise of more than one such spasmodic publication. We can well afford to be scoffed at by an organ whose only argument is some silly generality, whose only weapon is ridicule of all that most men consider venerable. We shall now say "Goodbye" to the *Sunday Morning News*; but when we shall be called upon to write its obituary we will not be revengeful, but will do its memory full justice.

The year 1892 has been marked by many important events; and the Angel of Death has knocked at many doors. But the most inglorious death of the year is that of the A. P. A.