



EDITORIAL NOTES.

A VERY HAPPY NEW YEAR TO ALL! May 1894 bring our readers every blessing that they could desire, and may the sorrows of the coming year be few and light! The close of 1893 will be a period long to be remembered by the TRUE WITNESS; during the last two months of the expiring year we encountered very rough weather, but by careful seamanship on the part of our assistants and steadfast adherence to the post of duty, the old vessel has been guided securely through the breakers, and we now see the calm waters of 1894 stretching out before us. To our subscribers and patrons we now look for "the raising of the wind" to fill our sails, that we may glide on successfully and uninterruptedly in the track of that mission which Providence has evidently marked out for us.

LA VERITE seems to glory in the title of a "violent Catholic" newspaper. In our humble opinion we have no need of "violent" Catholic journalism; what we want is consistent Catholicity in our public organs. La Verite claims to be an uncompromising defender of the Church and all her institutions. We do not think the following ungenerous un-Catholic and unfounded remarks give evidence of a true Catholic spirit.

"The Sulpicians of Montreal," says La Verite, "who have never been prominent in fighting gallicism, liberalism, freemasonry and other similar plagues of modern times; the Sulpicians, who have always been careful to remain in the sacristy, the only place where modern progress still tolerates the priest until such time as it can drive him from his last entrenchment; the Sulpicians, who never committed the imprudence of patronizing, even by an ordinary subscription, 'violent' Catholic newspapers; the Sulpicians, like the other priests of this province, are, now subjected to the violent attacks of the radical press of Montreal."

The Editor of La Verite, while trying to copy the famous editor of L'Univers, need not think by slapping at the Sulpicians he will reap the same fame that came to Veuillel from his attacks on Mgr. Dupanloup, Montelambert, Father Lacordaire, and other lights of the Church. We are surprised to find La Verite allowing its jealousy or any other sentiment, to draw it into the atmosphere breathed by La Patrie and the Canada Revue.

BENZIGER BROTHERS, of New York, have sent us another beautiful little volume, and one that we can most heartily recommend to our readers. It is entitled, "The Comedy of English Protestantism, in Three Acts. Scene: Exeter Hall, London. Time: the summer of 1893." It is edited by A. E. Marshall, B. A., Oxon, and consists of a most pleasant yet learned sketch of the countless divisions and contradictions of Protestantism. Seven actors take part in the comedy; the President of the great congress, which has been called for the purpose of Re-union between all the sects of Protestantism, and six representatives of the principal divisions of Anti-Papa-

Christianity. The volume is a rich treat. Since we referred in our second last issue to some of this publishing house's books, we received a great number of letters asking for those volumes. In order to save time we would ask our readers to address, in future, Messrs. D. & J. Sandler & Son, 1669 Notre Dame St. Montreal, and they will be supplied at once.

IN OUR ISSUE of the week before last we gave our readers the "Jesuit vows;" perhaps Bishop Coxe, the A. P. Aists and P. P. Aists may not believe that these few and very simple vows constitute all that binds the members of that order. For the special information of these pronounced enemies of the Church in general, and of the Jesuits in particular, we intend unfolding a few of the "occult principles" that serve in directing the life course of a follower of St. Ignatius. This we do on our own responsibility, without having consulted either Jesuit or anyone else. It is well known that the founder of that Order was a soldier, and when he became a religious he lost none of that military discipline which governed his worldly life. He laid down a code of laws for his followers, and he expressed the hope that they might be ever obliged to "fight the good fight" against the enemies of God. The perfection of that system may be found in a Code known as the "Spiritual Exercises of St. Ignatius." These "Exercises" form the basis of a Jesuit's life. Whosoever makes a retreat in a Jesuit Novitiate, whether it be for the purpose of seeking a vocation or for any other object, is obliged to study—in a more or less complete manner, according to circumstances—the "Exercises." But whether it be an eight day, or a thirty day retreat, or a year's novitiate for a candidate admission to the order, it matters not: all instructions given are founded upon the "Exercises." For the edification of our non-Catholic friends—and for many Catholics—we will commence in one of our early issues a series of short explanations of and meditations on the "Exercises of St. Ignatius." Let the anti-Jesuitical enthusiasts prepare for terrible revelations!

SOME time ago we reproduced a few remarks of Cardinal Gibbons, and amongst them one in which he pointed out how a writer might go on for years penning the most perfect compositions and no notice seemingly would be taken by them, but the moment the slightest mistake—be it ever so insignificant—is noticed—he is condemned and criticised on all sides. All the good done and all the labor expended go for nothing; everything is forgotten in presence of a slip of the pen. We have had a striking illustration of this a few days ago. Some poor devil, who is either ashamed of his name, or else feels that it would add little weight to his effusion, sent us the following anonymous letter. It is written on the back of some instructions (in French) for the benefit of the Revising Barrister and electors: "True

WITNESS, Wednesday, Dec. 13, 1893. *Bis dat qui cito dat*: he gives twice who gives freely. It should be 'who gives quickly.' P. 8., Mass, *sticker* should be *stickler*. P. 8, 2nd column, near last line. *Ailment* should be '*aliment*.' P. 1, 2nd column, 1st line, 'genius;' it should be '*genus*.' Take care Friend 'TRUE WITNESS.' This is too rich to keep from our readers. At this season it is well to have all the fun possible. The term "quickly" (apart from the free translation) applies much better than the word "freely" when there is question of our correspondent's donation—of criticism. He is more of a "stickler" than a "stickler;" people of such a caliber usually *stick* in the mud of their own creation. His "ailment" seems to be a superabundance of an "aliment" which produces nightmares and engenders dyspepsia. If he is not a "genus," at least he is a *species* of "genius." We would just like to see our critic attempting to edit the TRUE WITNESS for one week; we are confident that the depth of philosophy, the breadth of erudition, and the splendor of broad and elevated ideas that he would display in his editorials, the exactness with which he would correct his proof sheets, the care and wisdom with which his selections would be made, and the financial success that would attend his business management—we suppose of course that he would take all our duties upon his shoulders for that week—would so dazzle the world, that all other editors would break their pens, tear up their manuscripts, and, while crying out, like the Dominie, "Pro-di-gi-ous," make way for the meteor of literary perfection that had suddenly appeared in our firmament.

SINCE we are on the question of correspondence, we will take the liberty of presenting our readers with another communication, received by the same mail which brought the anonymous critic's epistle. We reproduce the following in order to illustrate the difference between the narrow spirit of the one writer and the noble and generous impulses of the other. It is dated "Helena, P. Que., Dec. 17th 1893," and runs thus: "The friends and supporter of the TRUE WITNESS in this vicinity, having heard with sincere regret of its continued financial difficulties, beg leave, with your permission, to make the following suggestion, feeling sure it will be endorsed by all who have its welfare at heart and who wish to see the only Catholic weekly in this Province, placed on a sound financial basis; we propose that every subscriber to the TRUE WITNESS contribute (at least) one dollar additional to their subscriptions, to be paid before January 1st., 1894, or as soon after as possible. And we would further suggest that the agent, for the TRUE WITNESS, in each locality in which it circulates, will collect the same and forward the amount, along with the names for publication. Trusting that this proposition may meet with general approval, and if you, sir, approve of it, please

sign 'A Friend of the TRUE WITNESS.'" We sincerely thank our Helena friends for the generous and truly Catholic spirit that evidently animates them. We leave the suggestion to the consideration of our readers. Perhaps our critical "genius" will be able to find some errors grammatical, typographical or otherwise in the above; of course we don't expect that such a keen-minded person could appreciate the sentiment that animates and the grand principle that governs the life of the one who wrote the above. What a contrast!

THE New York Telegraph Age, in its issue of the 16th December, has the following very interesting piece of information:

On December 3, the President's message was transmitted direct from the New York Bureau of the United Press to San Diego, Cal., via the Postal, Canadian Pacific, and the Pacific Postal telegraph lines. There were twelve repeaters in the circuit, situated as follows:

	Miles.
Albany.....	150
Montreal.....	343
Sudbury, Ont.....	444
Fort William, Ont.....	558
Winnipeg, Man.....	426
Swift Current, N.W.T.....	511
Donald, B.C.....	518
Vancouver, B.C.....	458
Portland, Ore.....	367
Ashland, Ore.....	316
San Francisco, Cal.....	402
Los Angeles, Cal.....	478

San Diego is about 122 miles south of Los Angeles, which made the total length of the circuit 5078 miles, which was without doubt the longest circuit ever successfully worked for any length of time. The message consisted of 5211 words, and the time occupied in transmitting the same was 3 hours and 42 minutes.

REFERRING to the death of Professor Tyndall the Liverpool Catholic Times gives the following very fair resume of the scientist's career:

"Of the great scientists of the later part of the nineteenth century, Tyndall was in many respects the most remarkable, certainly the most virile in thought and power of expression, if not the most original in investigation in his peculiar departments—mostly research in the scientific domains of light and heat and the glacial period. This is scarcely the time to estimate the influence he has exercised on the thought of his age, or to speak of his personal asperities, of his political eccentricities, of his rancorous speech and of the vulgarity and ferocity of his attacks on Mr. Gladstone, and his policy. He was a great believer in heredity, and he certainly illustrated its power in his own person. The son of an Orangeman, neither his scepticism nor his scientific acquirements ever allowed him to forget the fact. In his own words, his early teaching inculcated upon him the necessity of holding his own against the Catholic majority that surrounded him, and we can understand what an interpretation this phrase received in the home of young Tyndall, where a remnant of an old banner said to be carried at the battle of the Boyne was held in veneration. As an original and industrious experimentalist Tyndall's place in the scientific world is assured; as an inventor—such as Davy and Faraday—he is almost unknown."

Lens enchantment to the distant view—The telescope.