



EDITORIAL NOTES.

CONSIDERABLE excitement seems to have been created by our recent editorials on the subject of the Catholic School Board, and it is evident that in certain quarters the dust that has been kicked up was not expected. In fact it was thought by some, who have since learned their mistake, that the TRUE WITNESS only spoke for itself and not for the great body of the Irish-Catholic population. By the interviews published last week and by those given in this issue it must be evident that we took our stand—without any consideration of personal or political sympathies—in the name of our people, and we are supported by the unanimous voice of that people.

WE have received so many opinions from different citizens—and all in the sense of approval—on the School Board question that we are obliged to omit a score of them. We also received a number of very strong expressions of encouragement from prominent citizens who, for one good reason or another, do not wish their name to be published. We, however, cannot give their remarks to our readers unless accompanied with their names. The reason is quite obvious; the public might be led to suppose that these were mere concocted and imaginary interviews. In this case we do not wish to leave even the slightest ground for suspicion. It has been insinuated that THE TRUE WITNESS did not voice the sentiments and ideas of the Irish-Catholics as a body; we claim that it does. If it does not, then the sooner we close up the better, for our organ would have no mission; if it does express the feeling of that important section of the population, then we want that all interested may acknowledge the fact and act in accordance.

THE Deputy Post-master sent us an invitation to go and peruse a document from Indian Territory, in which the lies and liberty of the Editor of THE TRUE WITNESS and the Post-master of Montreal are threatened. The Post-Master is styled by adjectives that only accord with what the writer of the letter supposes to be the characteristics of a French Canadian, and the Editor of this paper is called "a low, dirty Irish Emigrant." The Indian Territory person claims to be of "high English blood" and the bearer of a "good Irish name." It appears that (in this lady's mind) Mr. Dansereau has been opening some scores of letters that are supposed to have come to Montreal addressed to this "high born ladie" and also has been tampering with her own letters, all for the purposes of conveying their contents "to his boon-companion, Foran," in order that the latter might use them to her great injury. According to that communication this lady has some relatives in very high social circles in England, and some millionaire friends in New York, who are to help her in getting even with the "accursed Post-master,"

and the "demonic editor." She desires that all future correspondence for her be addressed to "The Rosary Magazine, New York." We think it our duty to inform Rev. Father O'Neill, O.P., the editor of that Magazine, that this lady is likely to communicate with him. It might be well that Father O'Neill should know of the facts above stated, as the information may prevent him from having his name and that of his magazine connected with the misfortunes that are in preparation for Montreal's Post-master and the Editor of this paper. We must take an early opportunity of making Mr. Dansereau's acquaintance, since we are in the same boat.

WE are told that a Chinese botanist has succeeded in causing a diminutive oak tree to grow in a thimble whose depth was three-quarters of an inch and diameter half an inch. This is a wonderful feat for a botanist to perform, and especially for a Chinaman. But the truth is that the fact of such a natural phenomena goes to prove more than all the grandeurs and splendors of this universe, the Omnipotence and the wisdom of the Creator. In that little oak is a glorious sermon—a text for a dozen sermons; we leave to the imagination of our readers the working-out of all that might be said on this simple subject.

TWIN brothers are sometimes found following the same avocations, and stories are told of men whose resemblance to each other was such that they could not be distinguished—even in the business affairs of life—by acquaintances. Recently, however, there was a beautiful exemplification of the *quam bonum et quam jucundum est habitare fratres in unum*, in the ordination to the priesthood of twin brothers at Detroit. In the cathedral of that city, on July 1, Reverend Peter and Michael Esper received Holy Orders from Right Reverend Bishop Foley. This, we learn by the Catholic Review, is the second case of the kind in the history of the Church in the United States; the other instance was that of the Quinn brothers, of Peoria, Illinois, who were ordained in the Cathedral of Baltimore. We join with all our Catholic contemporaries in wishing the brothers Esper every happiness and success in life, and the graces requisite to the grand positions they occupy in the Church.

THERE is a gentleman, of the Herr Most school, named Charles Wilfred Mowbray, who claims to be an English anarchist, and who has come to America to preach the doctrine of his political faith. He has taken out naturalization papers, and opens his campaign by saying: "However, I do not come to incite riot, although I believe that the purposes I have in view cannot be attained in a manner entirely devoid of violence." We don't see exactly what use America has for such men; and if the country does not want them we think it would

be wise on the part of the Government to take steps to prevent their landing on this side of the Atlantic. Mr. Mowbray may be a very honest and outspoken anarchist, but he is none the less a menace to the community. With all the strikes, the Coxe expeditions, the internal revolutionary movements that are threatening the social and political sphere of America, there is surely no room for foreign anarchists. Of course it is the business of the American people to look after their own institutions; but we feel somewhat interested also, in as far as these anarchists may take it in their heads to cross the line and come to disturb the harmony that reigns in Canada.

THE sword of General Wolfe is soon to become a portion of Canada's historical relics. It is a grand evidence of the powerful cementing of the different elements under our present constitution that we cannot refer to Wolfe without associating with his glory that of Montcalm, nor can we think of Montcalm without uniting to his fame that of his rival Wolfe. Look at that monument that stands in the Governor's Garden, Quebec; it is there to commemorate the deeds of both heroes. While one fell in the arms of victory and the other died before he beheld the surrender, still so linked are their names that in presence of the memorial shaft we forget which was the conqueror. Fifteen years ago we penned a few lines on the subject of "The Siege of Quebec," and the incident of the sword recalls a couple of stanzas to our mind:

"In lofty pride along the side
Of Stadacona frowning,
Your city grand—our native land—
A monument is crowning!
It tells sublime, thro' waning time,
Of deeds of vanished glory;
How heroes fought, the works they wrought,
With blades in crimson gory!

"Oh, England's fame! Oh glorious name!
And one that France most cherish'd—
On marble bare are written there—
Their names, and how they perish'd!
Its summit high, against the sky,—
Like sentinel defending,—
Points from the sod to where, with God,
Their spirits now are blending!

"Sons of a land so great and grand,
Bethink you of the story
Now shedding bright its living light
On Stadacona hoary!
Think of the day when in the fray
A nation's hopes were blighted;
And in the end these peoples blend,
In firmest bonds united!"

THE Anti-Anarchist Bill passed the French Senate intact. M. Floquet considered that the measure was worse than useless. Strange to say that in the midst of his speech, one calculated to do untold damage to society, the orator stopped suddenly and could not proceed. After several attempts he finally had to give it up, and the sitting was suspended. When it was again resumed M. Floquet was still unable to continue. It was then that M. Dupuy pronounced the most sensible words that were used in the French Senate for years—words that decided the fate of the Bill. He said that the Bill was not anti-republican, but that the aim of it was "to establish a line of demarcation between republicanism and disorder." It will be a happy day for France when her statesmen begin to recognize that anarchism, socialism,

and other species of "isms" that are anti-Catholic in origin and chaotic in aims, are the curse of the nation.

News comes that the Wellman party is still safe and pushing ahead successfully toward the North Pole. We may have very peculiar ideas on the subject, but nevertheless we cannot help expressing them. In case Mr. Wellman's expedition does reach the open sea that is supposed to surround the Pole, and that it reaches that long-sought-for centre of the earth's axis, and that he climbs the Pole (figuratively speaking) or sails around it on all sides, and that he returns safely with his information, his proof, and his laurels; even then, what is to be the practical result as far as the world is concerned? Socially, morally, politically, commercially, or otherwise, we would like to know what good it is all going to do?

THE July American Catholic Quarterly Review is to hand, and perhaps no more splendid number ever issued from that grand press. We will simply mention a few of the contents, the list alone must suggest the great value of the publication. "Dom Gasquet as an Historian," by A.M. Grange, a splendid critical contribution. The Rev. T. J. Shahan, D.D., gives a powerful article on "Ancient Keltic Literature." That erudite Jesuit, Rev. John J. Ming, comes with "The Latest Phases of Pantheistic Evolution." "Religious Persecution," from the pen of Oxford's able essayist, A. F. Marshall; "The growth and spirit of Modern Psychology," by Rev. Dr. E. A. Pace; "Indian Bibliographies," by Richard R. Elliot; "Higher Criticisms and the Bible," by Rev. Dr. C. P. Cannan; also contributions from Isabel M. O'Reilly, Rt. Rev. Dr. Seton, Rev. Wm. Poland, S.J.; Rev. Thomas J. A. Freeman, S.J., and other masters of the pen, all combine to make the July number one of exceeding interest and instruction.

If the gentleman who wrote us concerning our interviews, and who signs "Subscriber," will be good enough to give his name and address, we will feel justified in giving him a statement of the "how" and "why" of all we are doing. Should he deem it worth his while, he may call at our office and we will let him see that we are pursuing the very course that he claims we should adopt. And as far as the gentleman—the sought-for candidate—to whom he refers, by simply going to that party's office he will learn the reasons, very good and sufficient, why that gentleman, although spoken to very often, has deemed it better not to express a public opinion. Some people are so cranky in their views, and so rabid in their politics, that they seem to see everything through glasses colored with the hues of their particular prejudices. If any reader feels that he has an opinion to express or an advice to give, let him sign his name and then we will feel justified in paying due attention to him.