



**EDITORIAL NOTES.**

In our next issue we will publish the splendid answer, by the late Robert Louis Stevenson, to the bigoted attacks of Missionary Hyde upon the work, life and character of Father Damien, the martyr apostle of Molokai. It is a brilliant specimen of vigorous English, and will stand as an everlasting monument to the memory of the Protestant poet and novelist. It is a remarkable coincidence that, on the very day on which the death of Stevenson was announced, the news came that a statue of Father Damien had been erected at Louvain, Belgium. No more scurrilous attack was ever made on a great and saintly man, than that of Rev. C. M. Hyde upon Father Damien; no more glorious defense of a mighty apostle than that of the dead writer, Stevenson.

HERE is a sample of that "Liberty"—above all "Liberty of Conscience," so much boasted of by the Continental liberals, the members of the Masonic sect. "El Orden," an Italian paper of Bogota, tells us that Baron Nicotera, a distinguished mason, at one time minister under Victor Emmanuel, and later under King Humbert, for some time an intimate friend of Garibaldi, died recently reconciled to God and the Church, having received the Holy Eucharist twice before death. The Freemasons placed a guard at the hotel in which Nicotera was residing, to prevent a priest from entering his apartments; but the zeal and love of his sister, Signorita Nicotera, defeated the masonic intrigues and enabled her to bring consolation to the dying man.

It seems to us that there are more Irish people, who live over one hundred years, than members of any other nationality. It may be only a fancy, an imagination, or the result of our having read more accounts of Irishmen and Irishwomen dying at very advanced years than of any other people, but nonetheless we are under that impression. Only the other day Kate Gearan, an old woman died at Middleton, County Cork, Ireland, aged 115 years. The only daughter she had at home was 85 years old. The rest of her children had long years ago emigrated to America and Australia. The other day, in the County Down, a man died at the age 125. It would be a nice study to investigate the causes of so much longevity in the Celtic race. There must be something vitally good in the Irish blood.

SOME people are very fond of asking questions: we wonder how they would like to be called upon to answer their own queries. Here is a sample. "Tell me this: is not a tree the development of a seed, acted upon by the chemical properties of the earth and elements? If so; does this not show that all existing objects are mere developments from original matter—a regular evolution?" Not bad, Mr. Newton—our correspondent,

of course, is not the great Newton. We admit that a tree or plant comes from a seed; but whence comes the seed? You will say from another tree or plant. Whence came that other tree, or plant? From a seed. Which was first then—away back in the almost immeasurable past? There must have been some beginning to these objects. Was it the plant? If so, who made that plant, since there was no seed? Was it the seed? Who made that seed, since there was no plant from which it came? Ran back a million years, if you like; either the seed or the plant first existed. Which was it? Whichever it was must have been created by some power anterior to itself. We call that Being God.

HERE is something rich! A Protestant organ published in Rome, gives a "Catholic Church Calendar" for each week. The one for the week ending 5th January is a very elegant sample. We will take one day from that calendar: Monday, Dec. 31st, SS. Sylvester Pope and Confessor, whose body is kept in the Church of his Name near G.P.O. (general post office, we suppose), where a great celebration is held at 10.30 A.M. 4.30 P.M. with good music. Solemn First Vespers for the circumcision of O.L.G.C. (probably Our Lord Jesus Christ) at 3 p.m. in the church of the Gesu where a solemn Te Deum is sung and Benediction given by Cardinal Mazzella of the Gesuit Order. Fine music." The punctuation, spelling, and italics are exactly as in the calendar. We leave this to any of our readers who might feel inclined to discover the number of mistakes to be found in that one paragraph. The same calendar tells us that on Saturday last commenced "the Octavarium, in which every morning Mass is celebrated in a different rite and a sermon in a different language."

THE "Daily Kennebec Journal," an organ published in the State of Maine, seems to show that prohibition over there does not prevent drunkenness. It speaks thus:

"The years of 1893-4 will be noted in the jail annals of this State for the number of commitments, that of the past year, 6,176, being over 2000 greater than during any year previous to 1893, when the number of commitments was 4,987. Also in the number of commitments for drunkenness the excess over previous years is noticeable. In 1894, 2808 were sent to jail for drunkenness, 900 more than in the previous year, and there were over 400 more tramps committed than in 1893.

We believe these statements! But where did these drunkards get their liquor? Were there no prohibition it is evident that one law the less would be broken. In truth we never could believe in making a man good or a woman virtuous by act of parliament. You cannot legislate a citizen into heaven. We believe in prohibition—but not prohibition alone. You require the inculcation of religious principles, the education of the character, the moulding of the heart. "The Monks of the Screw"

style of making the world better will never succeed. Universal prohibition on our continent is so remote that we cannot imagine a period when it might exist; partial or local prohibition will never do—unless united with religious motives. We know that the Catholic Confessional has done more than all the prohibition laws that were passed for the wiping out of the liquor abuse.

THE Catholic Truth Society, of Montreal, has just received the Papal Benediction, granted at the request of Mr. John W. Heckman, C.E., now in Rome. The blessing particularly affects the work of the society in connection with the Catholic Sailors' Club. Elsewhere we publish an account of a similar institution about to be established in New York. Again we may state that while the idea originated in England, Montreal has the honor of being the first in the world to put it in practice.

WE had intended going into a criticism of Rev. Mr. Morehouse's lengthy communication, in a recent issue of the "Gazette," on the question of Papal supremacy, in reply to Cardinal Vaughan; but we find the matter so thoroughly threshed out by Right Rev. Dr. Bilsborrow, Bishop of Salford, in a series of sermons, that we feel it would be only a poor rehash of his powerful arguments. At the next general meeting of the Catholic Truth Society, the third Friday of the month, one of the magnificent sermons of Dr. Bilsborrow will be read, and at succeeding meetings the others will be given for the benefit of all who attend.

Not long since the London Daily News, the organ of the Rosebery ministry, had the following important editorial:

"Ireland must occupy an important place in the coming session. Ireland has hitherto got nothing from the Parliament of 1892. The Liberal party is bound by every consideration of honor and justice to uphold the Irish policy of Mr. Gladstone; but, indeed, duty and expediency point the same way. Many men who entered the House of Commons for the first time two and a half years ago, coldly convinced by dry argument of the necessity for Irish Home Rule, have been turned by experience into Home Rulers of a type at once practical and enthusiastic. The idea that Home Rule means the dismemberment of the empire has been abandoned to speakers and writers who have neither responsibility nor self-respect. The only questions left are how it is to be done and who is to do it. The Irish Home Rule bill is at the stage which parliamentary reform had reached after the rejection of Lord Russell's reform bill in 1866."

It appears that Catholics of France, tired of the attacks made by infidels and God-haters upon the characters and reputation of priests, religious orders and the teaching brothers of that country, have started a society for the purpose of suing for libel whenever such charges are made and the author of it can be found. So far these wicked villains have gone on with impunity, but now they

may expect to be dealt with in a proper manner. Would not such an organization be a benefit on this side of the Atlantic? Perhaps some of the "ex-nuns" and "ex-priests" might find their professions somewhat too dangerous, and the public would be relieved of so many miserable and lying lectures.

THERE has been talk of a Canadian International Exhibition, to be held from May 24th to October 31st, 1896, in the City of Montreal. The scheme has only been started, but with an evident determination on the part of its promoters to carry it to a successful issue. It is unnecessary to dwell upon all the advantages that would be derived, both by Canada in general and Montreal in particular, from a successful international exhibition; equally so, there is no denying the great loss and humiliation were such a gigantic undertaking to be commenced and to be a failure. We are not yet prepared to give any opinion upon the subject until the scheme is fully prepared and that a table of figures is ready showing the amounts required, the sources whence they are to come, and the estimated amount of actual benefit that the citizens of all classes and ranks might expect. Such a table is now being prepared, and as soon as we have seen it, we will be able to speak upon the subject. All we can say, at present, is that the time is very short, not more than fifteen months, and consequently the work of construction, laying out of lands, and preparation in general would have to be rapidly pushed, and, in view of the thousands who are seeking work and are unable to get it, we feel sure that the benefit in that direction would be great.

THE best proof of the advancement made by the different countries of the world, along the highway of civilization, is the fact that the great victories that marked different epochs, are no longer celebrated in a manner insulting or humiliating to the vanquished. The thanksgiving services, that always took place in the Russian churches, for the retreat of Napoleon from Moscow, have been discontinued and removed from the calendar. "Eighty-two years have elapsed since 1812. It is high time to let the animosities of that period be bygones," says the Universe. Waterloo is remembered in England, but not celebrated as it was in the early days of the century. The Prussians are inclined to pass over the Sedan anniversary. In the United States the commemorative services for the dead, who perished in the Civil War, are participated in by both the South and the North. One body of people alone keeps alive the memory of the so-called victory. The Sardinian Italians persist in commemorating the sacrilegious fight at the Porta Pia. But this last case is not surprising; the germs of barbarism have never been killed in those enemies of God, and as the Porta Pia is the only advantage they ever gained over the Church, they may well celebrate it—for truly it will be their last.