



EDITORIAL NOTES.

THIS week we issue what is styled "The Shamrock Number of the TRUE WITNESS." In March we gave a "St. Patrick's Day Number." It is our intention, as the months roll past, to issue, every now and again, special numbers that will be dedicated to important religious or national events. Also do we propose taking in the principal cities of our Province, and, later on, of other Provinces, giving each a special number, with illustrations. In this way we expect to create a wide-spread interest in the TRUE WITNESS. We are determined to spare no pains to accomplish our task—it is a pleasant one, and its aim is to secure for our readers a first class organ, in every acceptance of the term.

A MR. MELLIGAN writes us to ask several impertinent and silly questions regarding Catholic practices. When Mr. Melligan tells us who he is, what his mission or business is, and what right he has to know the things he enquires about, we will be ready to satisfy his inquisitiveness. Meanwhile we greatly suspect that he is collecting material to start out on an "ex-priest" lecturing tour. If so, judging from his knowledge of Catholic practices, we can predict a huge failure.

WE certainly do receive queer letters, couched in extraordinary language. Although people who don't sign their names are not generally deserving of attention, still some of them are so amusing that we cannot refrain from letting our readers know of their existence. "Fair Play" takes exception to a remark, in one of our recent editorials, in which we spoke of the saloon-keeper, who allows a man to remain in his place as long as there is money to be got out of him; but who fires him out as soon as his last cent has gone into the till. "Fair Play" wants to know if we are copying certain "ranters" or speaking from our own experience. He says that we condemn men who do more charity than we ever did. Firstly, if he would define the word "ranter" we might be able to reply. Secondly, we do speak from experience, of close and long observation. We could name at least one hundred cases for his benefit. There are many fine exceptions to the rule—all saloon-keepers do not come under the censure. If "Fair Play" be one of these exceptions, so much the better for him. As to charity, he misunderstands the meaning of the word. Giving money to beggars and donations to institutions for the indigent is what Christianity calls "alms giving" and "benevolence." But there are other kinds of charity: charity of thought, charity of expression, charity of sentiment, charity of refraining from doing injury to others for our own benefit. Would it not be more charitable, in many cases, to refrain from taking the money that should be used to clothe and feed poor wives and children than to deprive them of it, leaving them in misery, and turning it over to some in-

stitution? This is "robbing Peter to pay Paul;" it is leaving the indigent to suffer in order to head a subscription list for the poor. Of that charity probably "Fair Play" has done much more than we ever did. We never had sufficient means to distribute large sums: the saloon is a better paying business than the Catholic newspaper—the saloon-keeper can better afford to "do charity" as he calls it.

ANOTHER correspondent, a friend who takes a marked interest in the TRUE WITNESS, takes exception to a paragraph in one of our recent editorials, in which we stated that the Blessed Virgin was as Immaculate on the day that the Angel Gabriel came to announce the great tidings to her as she was when the dogma of the Immaculate Conception was defined. He says that we leave it to be inferred that she was not immaculate previous to that date. Surely, such a keen-sighted critic could detect that, in the rush of rapid editorial work, the intention was to say "when the announcement of Mary's own arrival was made to her parents." But suppose our sentence expressed exactly our meaning, by all the rules of logic it is correct. If she were immaculate on the day of the Annunciation she could not possibly have been other than immaculate from her conception. For had ever the stain of original or any other sin darkened her soul she could not have been immaculate when the Angel Gabriel came—she might have been purified, but not immaculate. Immaculate (in the theological sense of the term) at any period in life presupposes it from the beginning. The same correspondent suggests the names of two or three priests to whom he thinks we should submit our articles on dogmatic or moral subjects. Now we would like to know who told him that our articles were not submitted to and were not tested by gauge of high theological authority?

SINCE we are on the question of correspondents we might as well mention that one gentleman, in sending us a number of subscriptions, informs us that in his section of the country they have no priest—except for one month—during the year. The result is that they peruse the TRUE WITNESS every Sunday, pass it from one to the other, or read it in groups. In its editorials, he says, they find subject-matter suitable under the circumstances for reflection and study. Later on we will publish this letter, with a number of others, and give thereby an idea of the work that a Catholic paper can do. Another gentleman sends us sixteen subscribers from Ottawa, and states that he has constituted himself a voluntary agent, on account of the esteem in which he holds the TRUE WITNESS, and the number of his friends who seem so anxious to have it. Another gentleman, from Ontario, came in last week, and subscribed for THE TRUE WITNESS, saying that he could only afford one paper, and he would have to return the Catholic organ that he has been

taking. By accident our editorial on the "Month of May" came under his notice and it produced the effect above mentioned. Another, an eminent clergyman, not satisfied with subscribing, came in of his own accord and took a few shares of the stock—simply because he "considered the spirit of the paper the most thoroughly Catholic on the continent." This is encouraging: we can afford to be criticised.

THE narrowness of prejudice, and the littleness of the human mind that can entertain it, is apparent in some of the so-called enlightened men of our day. Two weeks ago, at a vestry meeting held in Hooton, the vicar's son, Rev. Allen Owen, who had been indulging in some Ritualistic practices, was accused of being a Jesuit in disguise. A Mr. Newell—a supposed man of education—remarked: "I do not hesitate to say that in the Church of England there are Jesuits educated by the Church of Rome and sent out and ordained in our Church to bring us back to Roman rules." No wonder that the Established Church is the most tottering of edifices, and that contradictions innumerable are the outcome of its efforts to exist, when men, of education, are found to make such fools of themselves in the eyes of the world. One would imagine that the Jesuits had not enough to attend to in their colleges and missions, without going about disguised as valets, Protestant ministers, beggars, or circus men. The fact is that these learned (?) Protestants are members of some Masonic, or other secret society, and they know by heart the methods and instruments used by the societies of the continent; they consequently conclude that the followers of St. Ignatius can have no other aims and no other means than those of Mazzini (The Knight of the Dagger) and such like characters. A pity such men cannot see themselves as others see them.

AFTER all we know of no country more fortunate than Canada. When we read of the earthquakes that convulse and pestilences that infest other lands, we feel grateful to Providence for having protected us from such dangers. When we look over the world's face and behold the unrest, the armed watchfulness, the constant vigilance that is the companion of distrust, the financial perils that menace, the gigantic strikes, the armies of dissatisfied people, we turn with relief to the contemplation of the peace, prosperity, harmony and national success that belong to our Dominion. The only element the country has to dread is that which is animated by the P.P.A. spirit. And that element cannot long survive. It is not naturalized under our sky, and it cannot feed upon the purer moral and social nutrition of the country. Its doom is sealed by its own hand.

THE Rev. Wm. O'B. Pardow, S.J., Provincial of the society of Jesus, in New York, contributes a most interesting reply, in the New York Journal, on the

subject of the "end of the world." After speaking of the manner in which the question was discussed at the close of the tenth century, the Rev. Father gives expression to the following wise remark:—

"The only present sign, which might possibly be construed into pointing toward an end within a few centuries, is the weakening of faith which was anticipated in St. Luke, xxiii, 8, where is asked: 'Nevertheless, when the Son of Man cometh shall he find faith on earth?' Agnosticism, skepticism, atheism, and all sorts of unbelief are certainly growing, and faith is growing less, and this fact, coupled with the sign given in St. Luke may account for some men holding that the end is near."

But he adds to this:—

"But this falling away from the faith does not show itself in the Catholic Church, where the creed is very clear and definite, and where belief is just as it was centuries ago, and as it ever will be. But in churches where there is no authority, where no one leads, and people are allowed to follow their own inclinations and form their own opinions as to the Bible and its messages to men, there has been this falling away from faith, and from those sources have come the recruits in the ever-increasing army of unbelievers and agnostics."

IN Dodge City, Kas., an effort was made by the members of the A.P.A. to take a couple of little girls from the Sisters of Mercy, who had received them from their mother, and to hand them over to their grand-mother, who kept a house of ill-fame. The battle was fought before the courts. Judge Henry presided, and the Michigan Catholic tells that the Rev. Mother and the children were in court; also the disreputable grand-mother and two women, who are ardent admirers of "ex"-priest McNamara, were also there. The judge ordered the children back to the convent. Protestants and Catholics alike proved the character of the grand-mother. The lawyer for the A.P.A. was most insulting and ungentlemanly in his treatment of the Rev. Mother while she was on the witness stand. If there were ever lacking any proof that the Devil has organized this A. P. A., we have it here. Not satisfied with trying to undermine Catholic institutions and attack Catholic men and women in their rights, these envoys of Satan want to corrupt innocence, and to pollute children, by placing them in hell where both soul and body must be ruined.

THE Sacred Heart Review tells us that an English surgeon distinguishes between drunkenness and inebriety in this way: "The drunkard is a person who drinks whenever he has an opportunity; the inebriate is a person born with an unsound mind; the one is vicious, the other diseased." The distinction is one that seems to us should always be taken into consideration when there is question of treating and curing the dipsomaniac. There is too little consideration, in general, for the circumstances that surround the person's life; a more careful study of the character would facilitate greatly the work of reform.