



EDITORIAL NOTES.

THE war between China and Japan, over the Korean territory, seems to be kept up with considerable spirit on both sides. To judge from the rather vague reports that come in a very roundabout way, and generally to be contradicted or corrected by subsequent despatches, we must say that Japan seems to be having the best of it. Numerically, China is by far the stronger; in every other sense Japan seems to be the more advanced of the two. Not having had the experience of some of our enterprising conferees of the press in matters oriental, and not enjoying the privilege of a special correspondent at the seat of war, we do not feel competent to give any opinion upon the probable outcome of the struggle, nor are we able to tell what are likely to be the results, as far as civilization in general, or international equilibrium, is concerned. All we know about the matter is that there is a war going on in the far East, and that quite a number of people are being killed. Whether the majority of the slain consists of Chinese or of Japanese does not—we think—affect our readers to such an extent as to induce sleeplessness. So far it has not affected the price of the winter's coal in Canada, nor has it had any marked effect upon the many political meetings taking place throughout the country. It may seem strange, but it is none the less true, that the breaking of a saucer by a Chinese laundryman, in our Police Court, has created more interest than the breaking of a thousand Chinese skulls, by Japanese arms, on the confines of Corea. Such is life; the world is very large.

REV. C. F. ROUTLEDGE, Canon of Canterbury Cathedral in England, an inspector of schools in that country, the editor of the *Archæologica Cantica*, the discoverer of the foundations of the old church of St. Martin's in Canterbury, and a Doctor of Divinity, took it in his head to spend his summer vacation studying the systems of Education in Canada. He crossed the Atlantic, went out to Manitoba, spent three weeks in and around the Carberry district, returned east by rapid stages, landed in Montreal, registered at the Windsor, took a return ticket to England, and has come to the very lucid conclusion that Canada is behind in education and that our schools are not what they should be. It is easy to surmise how much this learned gentleman was able to learn about our schools and our educational system during a month of vacation time—when all schools are closed—and that spent in the agricultural regions of the North-West. Probably the next thing we will hear of is a book, by the Rev. Mr. Routledge, on the Canadian Educational system. Unless this archæologist be an inspired person, we fail to see upon what he has been able to base his opinions. Perhaps, however, he read Canadian tracts, of the P. P. A. class, while rushing over the rails of the O. P. R. Just

imagine a Canadian school inspector going to England to study up the conditions of the schools in that country, taking the vacation time for his trip, landing in Liverpool, rushing up to London, and immediately taking train for the Highlands, spending three weeks amongst the Lakes of Scotland, coming back to Liverpool, setting sail for Canada and pronouncing the schools of England totally unfit for the purposes of education.

ONE of our evening contemporaries reports in a very sarcastic vein the interesting ceremony of the inauguration of the Irish Industries depot in Montreal. By sneer and insinuation it shows clearly that even the slightest success of anything Irish goes against its grain. When Lady Aberdeen was assured that the press—irrespective of "creed, nationality or political hue," was heart and soul with her in her efforts to ameliorate the condition of the Irish peasantry, it was not deemed necessary to tell her that there existed here a particularly constructed organ that belongs to no special creed, that gives evidence of no distinct nationality, and that is such a political acrobat that no party could rely five minutes upon its stability. There are heavenly bodies that twinkle with a dim uncertainty; it is only when darkness is abroad that they can be discerned by aid of a powerful telescope. At the very first approach of daylight they disappear entirely in the realms of space. They do exist—for their own benefit, and that is about all.

IN the cemetery of Priscilla, outside the Porta Salaria, in Rome, the work of exploring the Catacombs is carried on with great success. Numerous marble inscriptions have been unearthed. Some very ancient symbols, in red, have been defined, such as the anchor, the dove, the Good Shepherd, and the monogrammatic Cross. The last mentioned is rarely found on monuments anterior to the peace of Constantine. Tracings of fifth and sixth century paintings are found; also what is supposed to have been the sepulchral chamber of Saints Proto and Giacinto, martyred under Valerian. It seems to us that these Catacombs will yet give up every evidence required by the Church to confound her increasing enemies.

IF A NOVICE finds that the religious life is not her vocation and leaves the convent, she is styled, by the secular and anti-Catholic press, "an escaped nun." If a religious, for one reason or another, departs from an order—and there are many legitimate reasons that render it advisable for such a step to be taken—it is at once heralded abroad that another "escaped nun" is on record. One would imagine that every time a member of or an aspirant to a religious society has found it better to withdraw, it were the same as if a criminal had "escaped" from some place of punishment. It would be just as sensible to say that Mr.

So-and-So, who became a Catholic, was an "escaped Methodist;" or Mrs. Such-a-Person, who left Canada to reside in Quebec, was an "escaped Montrealer." In fact, our papers should not announce that Lord Aberdeen has left for the West, they should say that he has "escaped" to the West. It would sound just as sensible to style an ex civil servant an "escaped civil servant," or to say that an ex-Minister was an "escaped member of the Government." The "escaped nun" correspondent seldom reflects that his meaningless and unjustifiable expressions indicate more the "escaped lunatic" than the honest writer.

EVIDENTLY some of our anti-Roman critics are beginning to grasp the exact meaning of Papal Infallibility. The moment they understand it they find it can no longer be used as a weapon against Catholicity; consequently they turn to "Papal Impeccability," and seek to make the credulous believe that it is taught by the Church of Rome. The author of the *Contemporary's* article, "The Policy of the Pope," stated that he had placed in the hands of the editor a list of Catholic clergymen who are prepared to prove that "Papal Impeccability" is a doctrine openly taught by the Church. Mr. Thomas Baines, of Gracechurch street, London, applied to the editor for the names, but he could not comply with the request. He said he would not be a party to any such arrangement. The fact is that the author of "The Policy of the Pope" has learned how feeble his own arguments are, and has gone about inventing lies in order to bolster up his poor attempt to confound Infallibility with Impeccability. Wonderful are the ways of Satan; he suggests queer methods.

AT MONTE GENERASO, in Italy, in the visitors' book of the Albergo Chericotti, the following lines were written: "Santo Casario of Monta Visconti, Province of Milan, 5-4, 1898. Evviva l'Anarchia, Morte al Papa-Re." Death of the Pope-King wrote this poor anarchist. He went abroad to carry out the mission of murder that ended at Lyons in the death of Carnot. This blaspheming wretch ended his own inglorious career far sooner than he probably anticipated, and in a manner that he evidently did not relish. He was not the first to cry out "Death to the Pope," nor will he likely be the last—for the spirit of evil is abroad; but where are they all who conceived or expressed such a thought? If you wish to know, the task is difficult; you must take up the torch of perseverance and grope around in the Catacombs of Oblivion—perchance you may stumble upon some stray skull that once belonged to an enemy of the Pope; and even that will be silent.

WE have often spoken of the unreliability of the Roman news that comes to the secular press; but even the Roman papers—except the official organs—are sometimes the most ignor-

ant of what is taking place in the religious world. The *Carriere della Sera*, a Roman publication, recently informed the world that Father Anderledy, the General of the Jesuits, was expected to visit the Vatican. Of course this means that some very important step is to be taken by the Pope and that the dreaded Jesuits are to have a finger in the pie. The visit of a Jesuit General to the Vatican must necessarily cause considerable consternation in the world. In the present case, seeing that Father Anderledy has been over two years dead, we feel confident that his arrival at the Vatican would cause no small amount of commotion. In fact it would create considerable surprise even amongst the Jesuit Fathers themselves. Just think of so-called well-informed journals giving out such stuff to the world. What would our Canadian people say were one of our live papers—the *Star* for example—to announce that it had it from its "own correspondent," or to state as "special to itself", that Sir John A. Macdonald would run for Kingston at the next general election? One case is not more preposterous than the other. And still people believe in every bit of news that refers to the Vatican.

HERE is something worth reading. It is the Rev. George W. Pepper, the eloquent Methodist clergyman, who, in an address recently delivered at Cleveland, Ohio, thus defines Home Rule for Ireland. His remarks require no comment:

"What is Home Rule? It is giving the Irish people the privilege of managing their own affairs. Why, as it is now, an Irish county can't build a railroad as long as this platform without going to the English Parliament about it. If Cork, or Belfast, or Dublin wanted to put electric lights in their streets they'd have to get a bill through Parliament. Home Rule covers these local affairs. Is there anything unjust in that? New Zealand has home rule. Australia has home rule. Ohio has home rule. And they are prosperous. The government, you understand, has the supreme power. Gladstone's bill gives that power to England. What objection, then, can there be to home rule? A man said to me: 'Ireland is too small to govern herself.' I wasn't under the impression that when God measured out justice from the throne above, He noticed whether a country was 1,000,000 miles long or 1,000,000 miles broad. The great nations are passed away, Persia, Macedonia and Syria. All our wisdom comes from the small countries. Ireland can't govern herself? What are the elements of self-government? Love of liberty is the first essential. And don't the Irish love liberty? Haven't they poured out their life-blood for these stars and stripes? And the objector says 'give us evidence that Ireland can govern herself.' Well, aren't Dublin and Belfast as well governed as New York and Cleveland? Why, when I returned to Cleveland they told me I would have to carry a policeman's whistle. I never heard of such a thing as that in Ireland. Take the railways of Ireland. In fifty years 125 people have been killed. How many thousands in the United States? Take the banks of Ireland. Not a failure but one in seventy-five years. We've had a few more than that in this country. I'm not depreciating this country. I love it. But I am trying to convince you of Ireland's right, her right to Home Rule."