



EDITORIAL NOTES.

We continue this week the controversy between Chiniquy of fifty years ago and Chiniquy of to-day. We notice that a great deal of interest is taken, by our readers, in this little pamphlet. It is really admirable to see how cleverly the famous apostate confounded every argument that he has spent half a century, since, in advancing against the Church of Christ. To-day he would scarcely call Luther and Calvin "monsters of impurity;" the term would apply too obviously to himself.

Absence serves to teach us the value of a friend, so is it with those who have become our companions for a while by means of their writings. During two or three weeks past we have been so overcrowded with matter for our reading columns, that we were obliged to let Walter Lecky's admirable essays stand upon the galley. Although we regret exceedingly this unavoidable interruption in their publication, yet we are pleased to learn how highly these contributions are prized by our readers. We have received numbers of letters asking us when they would be continued. We can tell our readers that we have quite a bundle of them on hand, and that they may expect many more interesting and instructive columns from the same source.

The editor of a Catholic journal is not a living encyclopædia. However, some people think that he should be able to answer all kinds of questions upon every imaginable subject. We have received letters asking for information upon points that the writers should have submitted to their lawyers, or their doctors, or their parish priests. Above all upon certain questions of church discipline it would be preferable, and much surer, if the enquiring persons would submit their difficulties to their pastor, or even their bishop. Last week one gentleman wrote us asking if Catholics were permitted to go to the C. Y. M. S. halls on Dominion Square, and if "it would be out of the way to join in their prayer meetings if asked to do so by them." As to the first point, we know of no regulation that would prevent a Catholic going to the gymnasium or recreation halls of the C.Y.M.S. It would be preferable to join some Catholic society and attend that association's hall. But as to the second point there is no doubt at all about it. It is not only "out of the way," but is prohibited by the Church. As a Catholic you have no right nor permission to join in their prayer meetings, nor in any other non-Catholic religious services. You might as well ask us if it would be out of the way to become a Protestant if you were asked or invited by a Minister.

The Daily Witness' Ottawa correspondent has, for a second time this year, spoken of the TRUE WITNESS as "Mr. Curran's personal organ." We suppose it is on account of our editorial of last week, in which we spoke strongly in favor of an Irish Catholic from this Province being

admitted into the Dominion Cabinet. The Witness evidently cannot understand a journal advocating a principle and asking to have that principle established through the medium of the most eligible person, without that the one whose cause it espouses has control of its actions and words. We did not give the party in power the majority it has, it was the people of Canada that did so; we did not elect Mr. Curran for Montreal Centre, it was the electors that did so; he happens to be the only eligible Irish Catholic from this province, and through him we want to have the principle established that we have a right to representation in the Cabinet. Were the Grit party in power in Ottawa, and had Mr. Curran's opponent been returned at the last election, we would have demanded the same for him, even though his claims on account of services were much inferior. And to-morrow, were there a change of Government, we would ask the same for the most eligible Irish Catholic in the Liberal ranks. But we can say emphatically that the TRUE WITNESS is not Mr. Curran's, nor any other man's organ; it is the organ of the Irish Catholics in general of this province, and when their interests are at stake it is not afraid to speak out and with no uncertain sound. Mr. Curran has no more, individually, to do with the TRUE WITNESS, than he has to do with the New York Herald, and he inspires its articles less than he does those of the Witness; were Mr. Curran not in the question our course would be the same, but had he never existed the Witness would not have had to pen retractions.

In the *Canadien* of Thursday last, Mr. Israel Tarte tells his French-Canadian readers that Mr. J. J. Curran is the most bigotted enemy of their race in the country. We beg to apply to Mr. Tarte's remark the words which he used to Mr. Curran, in the House of Commons two years ago, when Mr. Curran slapped his face for it—it is a falsehood and he knows it to be such. We have only to read Mr. Curran's speeches in and out of Parliament, during the last ten years, to judge of the great admiration and sincere affection he has for our French-Canadian fellow-country men. But who is this Sour Israel that dares attempt to fan up and constantly keep alive every ember of national prejudice? Did Mr. Tarte ever say a kind word, or write an honest friendly line, or even do the slightest generous or gracious act when his English-speaking or Irish fellow-countrymen were in question? Never! What has he ever done for his own countrymen? A rabid, bluest of the ultra-blue Tories, he wormed himself into every secret, until a time came when he could play public accuser, grand inquisitor, and general informer; then a red-handed, reddest of the rouge party, he panders to the men he fought for half a lifetime, and he is watching a chance to gain additional notoriety by some fresh scandal that he may unearth. Let the Liberals beware of him! Nothing is too high or too low for his arrows. The Bench on

the one hand and the political cerrup-tionist on the other. Give Israel notoriety and he is ready to play the political acrobat—or rather mountebank to any audience. If he is capable of it, let him be less nationally prejudiced and he will not expose himself to the making of such self-evident false statements.

Some few days ago the *Witness* passed a very wise and truthful remark. Leaving aside the many "buts" and "howevers," by which it was followed, we take the words as they stand. "If the Pope can, in his assumed role of arbiter of the powers, bring about the disarmament of the five great nations of Continental Europe, he will be one of the greatest benefactors of the race." The *Witness* is right; and whether the Sovereign Pontiff succeeds or not, in this matter, as in every other one, he was and is undeniably a benefactor of the whole human race. The century will close much happier and much more brilliantly for Leo XIII. having lived and reigned.

The following is told in a letter to the *New York World* from a doctor who was a witness of the touching incident:

Here is a true story, one of many thousands that could be told by any physician whose experience has led him to the hospitals. A poor "soiled dove" lay dying in the smallpox hospital at North Brother Island. She had been born and bred a Catholic, but had fallen away from all religion, all self-respect, all decency. Nevertheless, some lingering sparks of her old self still remained amid the dreary ashes of her degradation. For though she had refused, even with blasphemy, the ministrations of a priest, she one night begged that a Sister of Mercy might be admitted to her bedside. The sister came. The dying girl gazed up into the calm, kindly face of the nun, and as she read nothing there save utter pity, she whispered with piteous eagerness, "Sister, won't you kiss me?" And the holy woman threw her arms around that other, whose body was as loathsome with disease as her soul was leprous with sin, and kissed her, and that other, weeping, begged to be held, and was so held for an hour, and when the nun at last sought gently to disengage the clinging arms she found that they were the arms of a corpse. The woman had died in her embrace.

Dr. Thomas Addis Emmet, of New York, received the following cablegram on the 21st November last:

"Irish Parliamentary party unanimously resolved heartfelt thanks be expressed to National Federation of America for timely contributions received through organization at moment of supreme necessity. Dr. Fox out by next steamer on behalf of Irish party."
"JUSTIN MCCARTHY."

Some person signing himself "Ambrose," writes to the *Daily Witness* of the 2d December, to proclaim himself a subscriber of our esteemed contemporary, and to accuse the priests of St. Patrick's of having caused the discontinuance of English sermons in the evenings at the Gesu, and to paint the Archbishop as being under the thumb of the Sulpicians, on account of some hundred thousand dollars received by him, from that Order, for his Cathedral. We do not know who "Ambrose" is, but decidedly he has very little of the virtues of St. Ambrose about him. In the first place, his connection with the *Witness*, his seeking that channel to vent his grievances against a Catholic bishop, and his terms "impartial and classical," applied to the preaching of Catholic priests, indicate that he is not a Catholic. Or, if he pretends to be one, he is not a Catholic according to the spirit of the Church; or, if he happens

to be in accord with that spirit, it is because that his ignorance of Catholicity excuses him. However, we hold he is a non-Catholic. "The job was put up" is at once an evidence of his vulgarity, (especially in speaking of religious matters), and the rest of the phrase is false. We would ask him to read a letter published last week in these columns, signed "English Catholic." As far as the priests of one parish causing the members of an Order to stop preaching in their own church, or regulate their sermons one way or the other, it is another evidence that "Ambrose" is either a Protestant, or very ignorant of Catholic discipline. As to men who have seventy thousand dollars debt on their own church giving the Archbishop one hundred thousand, and His Grace being influenced thereby, we have nothing to say. It is too absurd—as is the whole letter.

The week before last we published a letter signed "J. A. J." on the subject of the Federal Civil Service Pension fund, in which the writer pointed out how many officials die after contributing for 10, 15 or 20 years to that fund, without deriving any benefit therefrom, and leaving widows and children unprovided for, as the law makes no provision for them. It is very easy, as the writer points out, for men drawing large salaries to lay aside something for their wives and children; but it is otherwise with men who have to clothe, feed and educated large families upon six or seven hundred dollars per year. We reproduce one paragraph of "J.A.J.'s" letter and we will come back upon the subject again. "Grant to the widows the pension which the husbands would be entitled to at their death for a period extending from five years and more according to average; the average of the time which pensioners draw pension could be a basis for settling the widows' pensions." Here is a subject that deserves considerable attention, and affects a sufficient number of citizens to warrant its being agitated.

It is now wonderful how many of the denominations, are trying to join the word "Catholic" to the names of their sects. Yet, as on all other questions, no two agree upon the meaning of the term "Catholic." The Archdeacon of London states that the word could only be applied to what had been held "always, everywhere, by all!" But he interprets this as applying to Russians, Greeks, and Anglicans. Mr. Long, a Glasgow Orangeman, says:—"to me salvation outside of the Catholic Church is as unthinkable as the safety of the contemporaries of Noah outside of the Ark." But he supposes the Catholic Church includes all, from the time of Abel to the present day, who are of the elect. This means simply that if a person were born to be of the elect, he would be of the elect. Now, why cannot these people take the word Catholic in the ordinary meaning of the word? It would be more easy and more correct than to be beating about the bush to find some construction or definition that would enable them to use the word Catholic without being Catholic