



EDITORIAL NOTES.

THE TRUE WITNESS is progressing splendidly. It will be seen by the letters we publish from time to time, and the comments of the press, some of which we reproduce this week, that both the new form and the present tone of the old Catholic organ are in accordance with the times. Thanks to our many friends, agents and subscribers.

The famous Grindelwald conference, at which all the Protestant denominations were to be united, is over, and as a natural result; they are twenty degrees farther apart than ever. The great meeting, in the Bernese Alps, has furnished them with a hundred arrows to fire at each other, arrows that were fabricated there, and of which they never before dreamed. There is only one focus at which all sects can possibly meet; it is Rome.

In Ireland so far all nominations to the Commission of the Peace were exclusively reserved for Protestants. The three-fourths of the country are Catholic. What would be thought in England if all the magistracy were reserved for the Catholics? Such a state of affairs is beyond conception. Yet anything seems good enough for the Irish—especially the Catholics of that nationality. To be a Catholic and a Nationalist has been, heretofore, a positive disability. This is to be remedied, thank God! It is the last relic of Protestant Ascendancy, and it will soon be amongst the debris of a once powerful fabric.

It was greatly to be regretted that the Hon. Edward Blake was unable to deliver an address in Montreal before his departure for England. But circumstances would not permit; and we have all to bow, at times, to circumstances. Had the distinguished Canadian Home Ruler and member of the Imperial House, been able to accept the invitation so earnestly and warmly tendered him, we are most positive that the largest Hall in the city would be too small to contain the enthusiastic audience that would have cheered the representative of Longford. But since it has been decided otherwise, we have yet a very great source of consolation left. We are in a position to say that what we are about to propose would be in accordance with Mr. Blake's own ideas and desires. The day for meetings and mere speech-making have gone past. No matter how enthusiastic an audience might be, still very little real, tangible, practical benefit is the ultimate result. What they require to-day in Ireland is pecuniary support. We need not enter into any lengthy essay upon the subject; we intend to make a proposition, to offer a suggestion. Let the different Irish and Catholic Societies of Montreal join hands, let each one send a delegate or two; let these delegates meet and form a committee; appoint a chairman, a secretary and a treasurer; start a fund; let the amount of subscription be so fixed that all the load would not fall upon the shoulders of a few; let the

figure be \$2, or \$4, or \$5, just as decided upon. In a couple of weeks a grand collection could be made and, irrespective of all politics in Canada, and of all divisions of opinions with regard to the different wings of the Home Rule party in the old country, several thousand dollars could be sent across the Atlantic. Further, we would suggest that the money be sent to Hon. Edward Blake, to be used by him for the benefit of the cause, in whatever way he may deem the most beneficial. Such a course, if taken at once, will be a thousand times more useful to those who are fighting the battle and who are on the verge of a decided victory, than all the speeches, meetings or resolutions that could be made, held, or passed. We call upon the different societies to take up the movement, and without delay. Come! which one has its regular meeting first? Which ever it may be, let it start the ball and communicate with the others, as to the formation of the committee. Our columns are open to them in any way they desire to use them.

Father Martino, the recently elected General of the Jesuits, is the twenty-fourth since the days of St. Ignatius. Here is the list of the different Generals of that world-renowned and glorious order:

	Year.
St. Ignatius of Loyola, Spaniard.....	1541
Jacques Lainez, do.....	1553
St. Francis Borgia, do.....	1565
Everard Mercurion, Belgian.....	1573
Claude Aquaviva, Neapolitan.....	1581
Mathias Vitelleschi, Roman.....	1615
Vincent Caraffa, Neapolitan.....	1646
Francois Piscicollini, Florentine.....	1649
Alexandre Gouffredo, Roman.....	1652
Goswin Nickel, German.....	1652
Jean-Paul Oliva, Genoese.....	1681
Charles de Noyelle, Belgian.....	1682
Thyrse Gonzales, Spaniard.....	1687
Michel Tamburini, Modenese.....	1706
Francois Retz, Austrian.....	1739
Ignace Visconti, Milanese.....	1761
Louis Centurioni, Genoese.....	1755
Laurent Ricci, Florentine.....	1758-1775
Thadee Brzozowski, Pole.....	1805
Louis Fortis, Veronese.....	1820
Jean Roothaan, Dutch.....	1839
Pierre Beckx, Belgian.....	1853
Antoine-Marie Anderledy, Swiss.....	1887

It will be seen that there never was a French, English or Irish General of the order.

Canon Farrar, preaching in Westminster, spoke of Lord Tennyson as a "Priest of Righteousness, of Nature and of God." He further said that the people's grief at his death should be "tempered with gratitude that such a life had been crowned by a beautiful death: and to thank God that he had died so happy a death." Yes: Tennyson was a poet—not a priest—of righteousness, for his every line is pure, truthful and just; he was a poet of nature,—no one that has ever read his works can gainsay it; he was a poet of God,—yes, in so far as being a Christian writer and a moral one may go. His parting from this life was calm and serene, "but it was not happy and beautiful in the Christian sense"—in which sense we suppose Canon Farrar spoke. He died, not with a Bible, but Shakespeare, in his hand. There was no word of God, of eternity; no minister, no prayer. It was poetic, but not sublime.

A writer in the *Contemporary* points out that the restoration of the Papal Sovereignty is not so remote an eventuality

on the face of it as it would seem. The *Catholic Times* remarks that "Englishmen imagine that all Christendom is as indifferent to the Pope's position as they are themselves." The fact is that the Roman despatches, so misleading and so false, are the sources of information upon which these non-Catholics base their conjectures. They take the Roman rabble to be the Italian people, the atheists of the societies to be the exponents of Catholic thought in the sunny peninsula. But they never hear of, nor meditate upon, the great Catholic Congresses and Conferences upon the Continent; never do they dream of the great Catholic heart that is pulsing in the bosom of the New World. Catholic America may yet be instrumental in bringing about that restoration.

The A. P. A., that Anti-Popery Association so recently established in the neighboring Republic, has been making giant efforts during the presidential campaign to crush every Catholic hope or aspiration. These mad bigots have succeeded in depriving a few Catholic teachers of situations in the public schools and have injured the prospects of a few Catholic employees in other fields of labor; but they have not prevented the Catholic Educational Exhibit from finding a place of prominence at the World's Fair; they did not check the President from communicating with the Pope on the subject of the Columbian Exhibition; they did not stop the reception of the Papal Delegate at the White House and Capitol, nor did they stay the Pope's Apostolic Benediction from falling upon the death couch of Mrs. Harrison, and like a beam of glory, at the sunset of life, shedding a glow of contentment around the last moments of that noble lady. These A. P. A. men practise petty persecution upon the humble and feeble ones of the flock, but the cowards sneak away when the Grand Shepherd appears upon the scene.

The French Minister of Public Instruction spoke over the remains of Renan, and he said: "Mr. Renan had brought back the religious feeling that animated the early Church, and his moral teachings exhorted to activity, courage and goodness." Mr. Bourgeois is a fine specimen of a Minister, especially holding the portfolio of Public Instruction. In order to be in accord with the infidel spirit of party he played the clown, as he said that which he knew to be false, but which he knew the people would pretend to believe, and for which belief he, in his heart, despised them. But the people have votes; and a man must not scruple in an unscrupulous age! Mr. Renan, instead of bringing back any religious feeling, worked hard, and too often successfully, in destroying every germ of faith, of principles or morals in Christianity. His moral teachings, instead of exhorting to activity; inculcated indifference, sloth and final spiritual lethargy. The courage they taught was exemplified in his own life; he boasted that he would love to be shot, but he always managed to keep out of the way when there was

even the slightest indication of a danger, he made sure to be absent when an opportunity turned up. The goodness that he preached was the same as he practised; goodness to himself. He was the personification of egotism and of selfishness; mean and jealous, he treated with contempt the very people to whom he pandered for praises, and he hated them because he was obliged to cringe to them. He abhorred the principles that he taught, and he so feared the future that he strove to forget all about it in preaching against the hopes of the soul—immortality and God. This the man that a Minister of Public Instruction holds up as a model for the rising generation. Poor France!

The Aldermen are back from Chicago. Last week we referred to the strange and mysterious proceedings in the way of contracts, jobs, situations, combinations, and so forth, amongst our civic authorities. Now that they have returned, we have a few questions to ask, and the answers to which we will undertake to give ourselves, if no one else can furnish them. What about the expenses of that Chicago trip? Who foots the bill? The Aldermen or the city? Does the G.T.R. get anything for placing Pullman cars at the disposal of the excursionists? Either the City Fathers pay their own way, or the poor of the city have to pay it. What then about turning off the water on the poor, the sick, the hard-working honest people? Do our representatives contemplate the rigours of an approaching winter; the countless ills and miseries to which the laborer and the poorer mechanic or tradesmen are exposed during the coming months? How many poor people could escape the cruelty of having the water turned off at this season, if to their credit were placed a portion of all that is squandered in regal outlay, show and unremunerative pleasure? Pause and reflect upon these questions; they are suggestive of many a page of commentary. These comments we will supply as the year draws to its close.

Last week we referred editorially to our right to have an Irish Catholic upon the School Board; in our editorial columns this week we speak of this local school matter from another stand-point, but we don't want to let this particular phase of the question fall into oblivion. By the census we find that the Irish Catholics, had they fair representation, should have two members upon that Committee; yet, they have none at all. We intend to go to the very bottom of the question, and secure all the information necessary to establish our case. Meanwhile we may just say that we consider it would be only just were we to have a layman and a clergyman upon that School Board. There is room there for an Irish Catholic parent and an Irish Catholic or English-speaking priest. A lay representative we must have; and we see no reason why one of the Fathers of St. Patrick's or St. Ann's should not hold a place at that important table. More of this anon!