



**EDITORIAL NOTES.**

THERE has been considerable comment on Premier Crispi's speech in Naples on the tenth of September. He said that the social system was passing through a crisis. The situation had become so acute that it seemed absolutely necessary for civil and religious authority to unite and work harmoniously against that infamous band on whose flag were inscribed the words, "No God, no King." This band had declared war on society. Let society accept the declaration and shout back the battle-ery, "For God, King and Country." Amongst politicians and sensation-mongers these remarks created a flutter. It was at once predicted that a reconciliation between the Vatican and Quirinal might be soon expected. The only place wherein the words of Crispi produced no excitement or wonder was the Vatican. Experience has taught the Pope and the Catholic Church that "the Greeks are to be feared even when bringing gifts." To the least reflecting it must be obvious that these expressions are merely a stroke of policy on the part of a crafty statesman. It would be impossible for the Church and State to combine in Italy unless the King acknowledged the rights of the Pontiff, and this is not very probable; while, on the other hand, the Pontiff could never in honest duty accept the situation of subserviency to which the Holy See is subjected.

A PASTORAL letter from His Eminence Cardinal Taschereau was published last week, in which that eminent prelate transfers the administration of the Archdiocese of Quebec to Mgr. Begin, who has been named coadjutor *avec future succession*. It must not be inferred from this that Cardinal Taschereau has resigned all his rights and powers as head of the Archdiocese. On the contrary he retains his position, with its privileges, rights and prerogatives; but, owing to his advancing years and increased feebleness, he is anxious to have some assistance in the work that falls upon his shoulders. He merely confirms the fact that Mgr. Begin is his assistant and certain successor in the administration of the ecclesiastical affairs of Quebec. It is to be hoped that years yet will roll past before the venerable and eminent head of the Provincial Hierarchy will be obliged to relinquish the helm. There is not to-day a more respected, venerated, honored and beloved personage in our Province than His Eminence, and we trust that God will grant him years of strength and health to continue his glorious work in our midst.

IN THE town of Lugano, in the canton of Tessino, Switzerland, the European anarchists have their headquarters. They bought a theatre where they hold their assemblies. It appears that the movement to revolutionize Italy and France is under the direction of two Italians, Gorgi and Milano, and a Swiss

named Gagliardi. In their theatre lectures are given on the use of the dagger. It was in this school that Caserio learned his lessons in assassination and from this place he started out on his mission—in June, 1893—to kill the rulers of the world. We are under the impression that these lecturers and teachers of the art of murder are somewhat of the Mazzini stamp—men who advocate the dagger, but who send others to do the work, run the risks and accept the consequences. What surprises us the most is the fact that any civilized nation would permit such characters to go at large and such a public institution as the infernal theatre at Lugano to flourish. Until the rulers and representatives of the people learn the necessity of stamping out these characters and others of their ilk they need not be surprised if Presidents and Kings are murdered or menaced.

"THE WIND OF DEATH" is the expression used by the Russians for that terrific storm that recently passed over that country. In its course villages were carried into the sea; the damage done was beyond all calculation. The Sea of Azov felt the full fury of the tempest, it struck the houses of Nogarik, and once it touched the open waters its strength and fury were such that it fairly turned them into billows of death. The story of that storm and the suffering subsequent thereto recall to mind the terrible, the dramatic, the tragic picture drawn by the "Opium Eater" of the "Flight of a Tartar Tribe." In fact we believe that there is no land, on God's earth to-day, that has suffered more from natural and other catastrophes than Russia. Surely there is visible the Hand of a Mighty Providence in all these events. If the land of the Czars can look for any peace or earthly happiness it must be in something beyond the present system, that transforms the country into a region of trembling tyrants and dissatisfied slaves. Great as the tempest was that came from the Sea of Azov, greater still will yet be the tornado political that will lash the country from end to end.

"WHAT is the meaning of the Pope speaking *ex-cathedra*?" asks a reader of THE TRUE WITNESS. It means speaking from the chair of St. Peter, that is to say, speaking not as a man, not as an individual, not as a bishop, but as the Vicar of Christ on earth; and the term only applies when, as the Head of the Church, the Pope pronounces upon questions of dogma or morals. In other words, it is a term used to designate the infallible representative of Christ speaking on subjects and under circumstances that warrant infallibility.

SOME people style Eugene Lawrence a historian. He did write a pile of anti-Catholic stuff for Harper's, and he actually gave, by accident in the mass of his material, a few facts that were authentic—these were the exceptions. Says the Sacred Heart Review: "No man who is possessed and ruled by a single

idea to the extent of its becoming a mania can be a true historian, no matter how much so-called history he may write. Lawrence was an anti-Popery monomaniac, or pretended to be, and his writings are absolutely worthless as history, while altogether objectionable in tone and spirit."

WE LEARN that before long nine martyrs of the Reformation in England will be beatified. They are three Parliamentary Abbots of the Order of St. Benedict, and four priests of the same Order. The other two are Thomas Percy, Earl of Northumberland, and Sir Adrian Fortescue, Knight of St. John of Jerusalem. Doubtless this movement on the part of the Church will aid considerably in bringing about the ultimate conversion of England. When fervent and patriotic Catholics invoke such powerful ones, they will in turn interest themselves deeply in the cause of the nation. The beatification would have taken place before this had it not been that the cases were incomplete.

WHO wrote "The Burial of Sir John Moore" in French? This has been asked by one of our numerous correspondents. The translation of that exceptionally perfect poem was made by the Rev. Frances Mahony, who wrote so many wonderful things over the signature of "Father Prout." He took great delight in translating Moore's Melodies into Latin, French, Greek, Italian and Celtic, and tantalizing the Irish Bard by proclaiming his versions to be the originals and Moore's mere translations and plagiarisms. He did not spare Byron, nor any of the great poets of his time. So admirable is his translation of Wolfe's "Burial of Sir John Moore," that it has been declared by able critics to equal the original. The first stanza runs thus: "Ni le son du tambour . . . ni le marche funebre . . . Ni le feu des soldats . . . ne marque son depart. — Mais du Brave, a la hate a travers les tenebres, Mornes . . . nous portames le cadavre au rampart!"

IN confirmation of our recent editorial on the question of Free Masonry and in justice to the stand we take regarding the subject, we quote the following from the New York Catholic Review:

A Free Mason requested the Most Reverend Apostolic Delegate to investigate Free Masonry as it exists in America and to use his influence with the Pope to have the ban of the Church removed from it here. In reply, Monsignor Satolli wrote: "Freemasonry is essentially anti-Christian in its principles and aims, without questioning the intention and behaviour of the individuals who belong to it. Such a society has been clearly condemned by the Church, which has come to such a decision after a careful and serious examination." The aim given to Free Masonry, by Weishaupt, its legislator, is the destruction of Christianity and the re-construction of society without kings. The altar and the throne are to be overthrown if it triumphs. Satan is to be worshipped instead of Christ and humanity is to be invested with sovereign authority, without rulers, so that civil governments shall in some

undefined way have anarchy without chaos. All the members of the craft in the United States may not know its esoteric principles or accept its fundamental purposes and they may be devoted to its works of benevolence; but the branch in this country is indissolubly joined to the trunk in Europe, receives its orders from the rascal Adrian Lemmi, and is a factor in that war on religion—the secularization of education, the lack of co-operation of Church and State, the spread of divorce, the desecration of Sundays, the increase of blasphemy, the propagation of contempt for authority, etc., etc.—that is the mark of the lodge in Italy, France, Hungary and other countries in which it has seized possession of the civil power. A mask of the beneficence and illumination cannot hide its wicked and dark designs. Free Masonry is essentially inimical to Jesus Christ, and no more than the leopard can it change its spots.

A CIRCULAR has been issued by a society recently formed for the propagation of the Pope's Encyclical on the labor question. Cardinal Parocchi is honorary president of the organization, the headquarters of which are in Rome. The Rev. Richard L. Burtzell, of Rondout, N.Y., has been appointed agent in the United States for the collection of the information asked for in the circular. This is a subject of such importance to the Catholic workmen that we give the following extracts from the circular:

"The society has in hand the compilation of a collection of written opinions on the encyclical (*Rerum Novarum*) and on its practical application. Until now, almost all the crowned heads of Europe, the episcopacy, and the most celebrated men of social science have contributed to the work; and we are able to state that this demonstration of sympathy with his far-seeing views has gladdened the heart of Leo XIII. If by chance you have not taken part, we beg you to regard yourself as earnestly invited to do so at your earliest convenience. At this moment, however, the same committee is engaged in the compilation of statistics of all the practical works for the benefit of the working classes which have either been called into existence by the words of the Supreme Pontiff, or have brought themselves into conformity with the lines of action traced out in the encyclical. Hence the committee earnestly begs you to second in this undertaking by kindly writing answers to the questions here enclosed." Then follows a blank form containing these questions, the answers to which are to be appended: "Number, name, and location of workingmen's societies; date of foundation; number of members; what percentage of total number of workingmen belong to the societies? by whom are they managed? are there workingmen's banks? what is the capital of each? has the encyclical produced an effect upon these societies?"

HERE is a good story about French duelling; it comes from a paper in France that is waging war against this barbaric custom:

"The two combatants were blindfolded and placed at a distance of five steps. Only one pistol was to be loaded with a ball. At the word 'fire' one of the duellists received in the breast a sponge dipped in ox blood. He thought himself mortally wounded and fainted. They had a hard time to bring that desperate duellist to himself. If ridicule can cure a duellist, this ought to do it."