



EDITORIAL NOTES.

THIS is Christian Endeavor week. We publish for the benefit of our non-Catholic friends an admirable article from the last number of the Catholic World. In it will be found an account of what the Paulist Fathers are striving to do for those who are outside the pale of the Church; also our Catholic readers may reap good lessons from the admirable advice given by Rev. Father Clark. We have very important duties toward our fellow-citizens of the different sects, and sometimes we do not recognize them. As a rule we imagine that all required of us is to pick out the errors in their different creeds, to hold them up before their gaze and to combat them; or else we think that to defend the Church and her doctrines against slander and abuse is sufficient. There is something else to be done: we must strive to convert them to the truth and do so by example as well as by word. On the present occasion we have a glorious opportunity and we should not allow it to pass without leaving a favorable impression upon those who come to visit our city. A seed sown in such fertile soil may bring forth surprising fruit. These delegates are earnest seekers after truth and let us pray that they may find that precious gift!

HIS HONOR JUDGE JETTE is a splendid administrator of the law, a careful student and a pains-taking man of profession. However, before ascending the Bench, to which he is an ornament today, he was a most bitter politician, and one of a school that sees no good in the principles of the opposite camp; he was also an ardent patriot, and such he still is. On the public platform very naturally such a man would feel in his old element, freed from the cast-iron rules that must govern the judge, away from the code that dictates to the occupant of the Bench the limits of justice between man and man, and would revel in all that exuberance of fancy characteristic of the political or the national orator. On such occasions a man may be said to be on a holiday, a recreation, like a school boy getting home to the freedom of the paternal roof for a day; he is at liberty to slash right and left regardless of who may be looking on. His Honor informed his hearers that the Irish Catholic priests of New Brunswick were attempting to crush out the French-Canadians. This we deny. It is strange that these orators of the convention go for examples of their persecuted race to Ontario and down to the Maritime Provinces. They should remember that electricity has shortened distances and that it is easy to find out in how far all statements are correct. We say that Mr. Justice Jette's reflections upon Irish Catholic priests of New Brunswick are neither deserved nor are they justifiable. We would very much like to hear the opinions of their Lordships Bishops Rogers and Sweeney on this subject. Evidently the Judge's idea of the condition of things in New Brunswick is the

off-spring of a long meditation upon misfortunes of the Acadians,—but that day is long passed and Acadia was not New Brunswick.

OUR confreres of the French press seem highly pleased with our remarks of last week upon the occasion of the *fête St. Jean Baptiste*. *La Presse* remarks that, "THE TRUE WITNESS, the Irish Catholic organ of Montreal, has published a most sympathetic article on the celebration of the feast of St. Jean Baptiste. We tender our thanks." In its turn *Le Monde* says: "THE TRUE WITNESS, the organ of the Irish Catholics of Montreal, after recalling the glories of Old and New France, congratulates the French-Canadians on the national festival that has taken place, recommends the conservation of the beautiful French language and replies to the enemies of our race:

'Celui qui met un frein à la fureur des flots, Sait aussi des méchants arrêter les complots.'

The olden French laws and language are—says our confrere—the safeguard of Catholic rights in this country." It is our custom to speak out frankly, without fear or favor, what we feel to be just and deserved, and in giving due credit to our French-Canadian fellow-citizens we are only fulfilling a duty that our vocation imposes upon us. Every line we wrote was well deserved. On the same principle do we call the attention of our French-Canadian friends to our two articles of this week regarding their race. The one entitled "The Star's Blunder" we hold to be justified by the circumstances of the case, while the one, under the heading "A People's Mission," is called forth by a most unwise and unpatriotic action on the part of a few thoughtless, rambling, heedless politicians.

THERE is something very sad in the contemplation of the world's heartlessness, above all when it stands out in broad contrast to the world's false sentimentality when the occasion for a real expression of feeling has passed away. We all remember the story of the sad and early death of poor Keats. The bright child of letters, the original and great poet, dying from the sting of unjust criticism, and going down broken-hearted to an untimely grave, was a spectacle that should have made men weep, and have brought the blush of shame to the marble cheek of a heedless world. Yet scarcely had the soul of Keats departed when every magazine and periodical vied with its neighbor in praising his admirable works and weeping "crocodile tears" over his sad fate. Again we have Chatterton, the genius of Bristol, the most extraordinary creature that ever appeared in the realms of letters, dying in a lonely attic, and by his own hand. Before his great creature's mind had time to bud, not to say bloom, he perished and went to a suicide's grave—driven to desperation by the absence of sympathy and by the cold shoulder that the world gave him. And the clay was scarcely cast upon his remains when St. Mary's

Redcliffe became the shrine of literary pilgrims to the scenes haunted by the wonderful boy of Bristol. Recently, at Canterbury, the poet Herman Stoeber followed the example of Chatterton and in his letter to the British public he tells how having failed to touch that iron heart of an unsympathetic world by his writings he will touch it by a sensation—the only spear that can prod it into activity—and the sensation was his own death! Shame on the callous world!

IN VIEW of the princely encouragement given by wealthy citizens of Canada, in the way of endowments, to McGill, Toronto, and other great Protestant institutions, we would suggest that a few of our more wealthy Catholics throughout the Dominion, would do something handsome for the only Catholic University of Ontario, and the only English-speaking University of Canada. On the border line between the two great Provinces and in the capital of the country, the University of Ottawa has reared its noble proportions—unaided by grants or endowments—until it is to-day one of the most splendid institutions in the land. Now that the Law Faculty is established and that side by side with that of Theology and that of Arts, it commences to face the future, it would be a patriotic and creditable thing to lend a helping hand in the equipment of the existing and prospective branches. We know that our Catholics have not the wealth of some of our Protestant fellow-countrymen; but proportionately they could do much and should awaken from their present apathy. The Oblate order has some eminent men in England and Ireland, but it would be to the credit and benefit of Canada to have some of them attached to the faculty of the university. But before asking such a step on the part of the Order we should give evidence of an encouragement that would guarantee the cost and future utility of the movement. In a word we should see that such an institution be made the object of great encouragement.

THE Witness of Monday has a very characteristic and illogical article on the subject of Mgr. Tache and his attitude regarding the schools. Our contemporary evidently sees every person and everything through the stained glasses of its own prejudice. It is willing to accord "British fair play and justice" to every one who appeals therefor, except a Catholic Bishop. In a high prelate of the Roman Church, according to the Witness, there can be no right to British fair play, nor can he be sincere in asking for it. Our friend of the narrow mind evidently thinks that a Catholic's conscience is hampered by an episcopal mandate. It argues that Catholics should send their children to Protestant schools because the Catholic system is not perfect and as an evidence of its imperfection we are referred to such authorities as Mr. Tarte, *La Patrie*, Dr. Frechette, the *Canada Revue*, *et hoc genus omne*. We suppose these are the authorities, for the Witness

merely refers us to the Catholics who have recently criticised their own system. Moreover, we are informed that in the Protestant schools our children will be prepared for the world, "for the battle of life." That means for some sixty or seventy years—at most—of struggle along the way of mortal existence. We would have the Witness understand that Catholics believe also in a future life; they believe that this one is only a preparation for the next; that the soul is of more value than the body; that things eternal are more important than things temporal; and that St. Paul asks: "What doth it profit a man to gain the whole world and lose his soul?" That fearful *Quid Prodest* is what the Witness don't understand.

THE CATHOLIC CHURCH must be making great progress in Turkey, Asia Minor and the East, since the *Novoia Vremia* publishes a lengthy correspondence upon the subject. It is not usual for the Russian press to allow anything favorable to the Latin Church to appear in its columns. Amongst other things the correspondent says: "Catholic influence is spreading in every direction. There is no doubt that all who live in the East cannot fail to see the immense progress that has been made during the last few years. Catholic monasteries, chapels, hospitals and schools are springing up on all sides." The writer claims that the members of the Catholic religious Orders are all educated men; that they settle amongst rich and poor, Russian and Mahometan alike; they attend all equally, ministering to soul and body; and "now the Catholic clergy can rejoice that they have gained for their respective countries a remarkable success." Not bad testimony coming from such a source.

RECENT statistics show that the womanhood of Ireland is sustaining its high reputation for purity. The percentage of illegitimate births is lower there than in any part of the world. In Ireland the percentage of illegitimates was 2.9, in England 4.6, and in Scotland 6.01. Ulster, the home of chivalric Orangeism, has the unenviable and unsavory record of being the most corrupt province of Ireland; and Belfast, noted for its brutality, is the most impure city. Illegitimacy in the three great Catholic provinces of Ireland is set down at 0.6.

ON SUNDAY afternoon next, at half-past three o'clock, in St. Patrick's church, Prof. Fowler's splendid choir will give a musical vespers, and probably Rev. Father Elliott—the Paulist orator—will preach. In the morning, at ten o'clock, the High Mass will be the one composed by Prof. Fowler and given for the first time last Christmas. The ceremonies, both morning and afternoon, will be very attractive. It is expected that many of the visitors to our city will take advantage of the occasion to hear and witness the ceremonies and services of the Catholic Church.