



EDITORIAL NOTES.

Owing to the immense amount of matter on hand we are obliged to sacrifice portion of the editorial space this week. Even then we have a bundle of correspondence and live news that must stand over for our next issue.

Our pamphlet entitled "Chiniquy versus Chiniquy" has created considerable comment, and many are anxiously awaiting the coming portions of it. We give the first part of the argument this week.

We publish to-day a letter from His Grace the Archbishop of Toronto on the subject of the discussions at present taking place between the branches of the C.M.B.A. It seems to us that our views, expressed last week, were in harmony with those of that learned and eminent prelate. Archbishop Walsh is a man upon whose judgement it is perfectly safe for the most able men to rely. He never was known to put his name to aught that was not the outcome of deep and careful study. "United we stand; divided we fall."

We have spoken a few times, of late, about Professor Goldwin Smith. Of course we are not of the number of his adorers. We are pleased to learn that all his annexation theories have not sufficed to win for him the universal confidence of our neighbors across the lines. The *New York Daily News* of Friday, 18th November, closes a lengthy and able article upon Canadian Annexation, with the following very significant comment: "If we are to annex these Canadians, we think an especial exception ought to be made to this Goldwin Smith. We shall want him left out—deported back to England."

About those night schools! There is none for St. Ann's parish, and yet no parish in all Montreal should have a better claim. It is thickly populated, it can furnish more attendants than any other district, and still it has been completely ignored. Why? Is it because we have no Irish Catholic on the Board that such an injustice is done? What excuse can the Commissioners possibly give? What reason can the chief dispenser of the funds advance, for he has all in his hands? Well, we can inform the people of St. Ann's that we took the trouble of holding an interview with members of the Provincial Cabinet on the subject, and have laid the case, in all its naked actuality, before the Government. We were told by a Minister that they were most anxious to see justice done in the matter, and that we had not spoken in vain. The facts are these: The Government granted the money for night schools, and divided it between the Protestant and Catholic sections. The Catholics are not sub-divided into French and English speaking, consequently the whole sum was placed in the hands of the Commissioners as they deem most proper. They deem it most proper not to give any portion of it to St. Ann's, and

of course the Government cannot help it. But that don't prevent the Government from devising a scheme whereby the trick won't be repeated. There are means for Irish Catholics getting representation; the Government can grant separate Boards; or can make the Board elective—as it should be—or can appoint representatives of the minority. However, we feel that we did not lose our time at the Government offices, as some may yet learn; still we are only a mouth-piece for the people, not their elected representative.

The *Catholic Review* gives the following as the oath of the A.P.A.—American Protective Association. That organ says the oath is in conflict with the constitution of the United States, and that no man can take it without violating his oath as a citizen. Thus runs the oath:

"I do most solemnly promise and swear that I will not allow anyone a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the service of a Protestant; that I will not aid in building, or in maintaining, by my resources, any Roman Catholic Church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and substitute the Protestants; that in all grievances I will seek only Protestants, and counsel with them, to the exclusion of all Roman Catholics, and will not make known to them anything of any nature incurred at such conferences; that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of this Government in the hands of Protestants. (Repeat.) To all of which I do most solemnly promise and swear, so help me God. Amen."

Speaking of the necessity of having a clerical as well as a lay representative upon the Catholic Board of Education, we think that the equity of the move should have long since suggested itself to those who are interested in the matter of schools. We have already spoken of a priest from one or the other of the two great Irish parishes—St. Patrick's and St. Ann's—but we would also remind all concerned that we have several energetic, able and decidedly most eligible Irish priests in the city, who would do us great honor and high service upon that Board. Take, for example, any one of these three young, active and popular pastors: Father Donnelly, of St. Anthony's; Father O'Donnell, of St. Mary's, or Father O'Meara, of St. Gabriel's. We don't say that they would accept, for we never spoke to them on the subject, but we take this liberty with their names, in order to show that we have no lack of men capable of voicing our interests. Once more we have to beg of our correspondents to "cut it short." We have more letters upon our desk for this week's issue than would fill three full pages of the paper. There is one of them that alone would fill four columns. Now, friends, this is not fair; if you expect that your communications will find room in the paper, please do not strive to monopolize all the space. Again, several letters from different quarters, are upon the same subject, or treat of the matter

from the same standpoint. In such cases we select one from the number; that should suffice. As far as the school question is concerned we will publish any suggestions or comments, no matter from what side they come; but the writers must send their names and addresses, for we will not be responsible for their opinions or statements.

From the *Charlottetown Examiner* we clip the following remarks, with which the Rev. D. Davies Moore, a Protestant missionary in the East Indies, closes a letter descriptive of the Malay cruelties and barbaric habits. We regret that space will not permit us to give the entire letter; however, this extract will contrast very nicely with some of the attacks made by frantic bigots upon our Catholic nuns,—or by Rev. Mr. Noble on the High Church Sisterhoods.

"This morning while visiting our soldiers in the military hospital, I called at the General Hospital and went in to see the poor victims of the amok. One had just died. They were all together in one ward, gently taken care of by the hospital doctors and Roman Catholic Sisters of Mercy. I examined their wounds. It was a ghastly sight. The blows were made with the swinging horizontal stroke. One poor boy was cleft through his teeth, straight through the corner of his mouth, through the cheeks until his jaw bone had been cut clear through. Another had lost his chin. An old Chinese tailor will no longer see to stitch, the parang having cleaved his nose and gone right on deep across the eye balls. A Hindoo was sitting up, alive still, in bed, with a cut throat, his hair yet standing erect from the horrible fright. In the crowd the Boyanese overtook an old Malay, and tried to decapitate him by one fearful blow, but the one of Islam threw up his hands and dropped so quickly that he escaped losing several fingers, for which loss I found him in bitter lament. I told him as the Sister of Mercy stood besides us, of the wounds received on the cross by *Peelan Isa Atmasch*, for our sins, and he replied "Balk, tuam." "Good, sir." The Sister told me she had baptized two of the victims before they died. I must say a word of praise concerning the heroic sisters of the Catholic Church who minister in our hospitals. They fear no pestilence, but stand night and day by the poor leper, or the cholera, or the small-pox victim. They blanch no blood curdling sight. They turn away at no horrible stench. They stand always and do their duty till they die! and they are loved by the suffering ones of every tongue.

The Roman Catholic cemeteries of Singapore and Penang are sown thickly with plain black crosses, which point down and say, a Sister of Mercy lies here; which point up and say, unseen on earth; in heaven a daughter of the palace. I know that, any tribute of praise to my Roman Catholic sisters will not be relished as coming from a Protestant chaplain by some of the *Examiner's* Protestant readers. But I am writing of facts as they are, and indeed have little trust in anything else than facts. It is fitting that a recital of fiendish cruelties should close, if possible, with a tribute to angel-like ministry in behalf of human suffering. And, no doubt, most men will rather rely more upon such statements than upon the cowardly insinuations sometimes belched forth from books and sermons against *Catholic Sisters of Mercy*."

The "Ministerial Association" issued a report last week, which appeared in the evening papers. The reverend gentlemen took occasion to credit the *TRUE WITNESS* with having forced the authorities to close up a certain place in the city; beyond this the credit of the movement is distributed in a promiscuous manner. We do like to get credit for what we have done; but we like that it be exact. The *TRUE WITNESS* was only indirectly a help in the carrying out of the law in that particular case; but what the *TRUE WITNESS* did do, and for which it never gets the credit, neither from the press, nor the authors of that report, is to have set the ball rolling, to have opened out last June against this Social Evil, to have followed it up, single-handed, for weeks, to have secured co-operation and to have pushed the matter on without cessation, to have brought about

the whole hub bub, that has set so many agog to-day upon the question, in a word to have been the originator of the movement and to have kept it up despite the hundreds of obstacles flung in our way. In the main the report is very good; it covers a fearful territory; it goes into an extensive domain. However, we think that a little too much importance is attached to smaller details, that are more or less exact, than is consistent with a report purporting to bear upon such vital questions and to treat them from the higher level of principles—of cause and effect. Still the report shows activity and that is what is required in the arena of morals to-day.

It is a strange fact, yet none the less true, that while Protestantism absolutely denies the doctrine of the existence of Purgatory, we find certain Episcopal branches of that many headed religious hydra, proclaiming their belief in the prayers for the dead. We clip the following from the *New York Sun* of Wednesday, November the second. It is a most extraordinary proceeding for a Protestant congregation, and a most peculiar sermon from a Protestant Bishop. We can only conclude from it all that there are portions of that great Protestant body that seek, even unintentionally, the way to Rome.

"The congregation of the Protestant Episcopal Church of the Transfiguration, in East Twenty-ninth street, attended Vespers for the dead last evening. The service was conducted under the direction of the New York branch of the Guild of All Souls, a religious body, whose name indicates its nature. Eight tall candles blazed on the altar, which was hung with black, when the clergy and choir, clothed in white, took their places in the chancel.

The service consisted of the "Office of the Dead on All Soul's Day," all but the prayers of which were sung. The office was composed chiefly of Psalms 116, 129, 121, 130 (*De Profundis*), and 138. At the end of each psalm this was sung:

Rest eternal grant to them, O Lord; And let light perpetual shine upon them.

The Magnificat was recited after the psalms, and then the Lord's Prayer, said secretly, was followed by short supplications and prayer for the souls of the dead.

Bishop Isaac Lea Nicholson, of Milwaukee, who preached, said this in his sermon: "That Christian and Catholic doctrine of prayers for the dead—how we love that doctrine! It is taught and practiced in our prayer-book, as it has been taught in every true liturgy and it would not be a true prayer-book if it did not teach it."

Elsewhere he said that not a single doctrine of the Anglican Church was more Catholic or more scriptural or rested on a more sure and certain foundation. It had always been taught in the English Church. Archbishop Ussher, Bishop Andrews, Jeremy Taylor, Barrow and Bull, not to speak of lesser lights, taught it. In conclusion, he exhorted his hearers to pray for the souls of their dead relatives and friends."

Might it not yet come to pass that through the instrumentality of the suffering souls many a stiff sheep would find its way back to the fold?

The College of the Propaganda at Rome announces the conversion of 40,000 persons to Christianity in the first six months in 1892. The greater portion of the converts were in Asia, West Africa, and a considerable number in the British provinces.

The Rev. Edmund Vaughan, an uncle of the Archbishop of Westminster, has sailed for Sydney recently. He is to take charge of the Houses of the Redemptorist Order in Australia. Clapham is the headquarters of the order in England. In Ireland the Redemptorists have houses at Limerick and Dundalk.