



EDITORIAL NOTES.

DON'T forget that a subscription paid to the TRUE WITNESS is a stone, placed by your own hand, in the edifice of Catholic literature. All who are in arrears should make a strong effort to pay up. We do not like to be troubling our readers with letters and accounts; we prefer, by far, to hold more pleasant communion with them. But unless they support the paper they cannot expect that it is able to go on furnishing them with writings they seem to admire. Please relieve us of the necessity of dunning.

THIS is the month of the Sacred Heart. Here are a few counsels from the Ven. Claude de la Colombiere, the one who aided so powerfully in establishing the grand devotion of this month. He speaks on the love of our neighbor:—

"One of the means of becoming a great saint is to bear with the tempers of those we live with. Be sure by doing this we shall gain the Heart of God more than by all practices of piety.

Those who practise piety sadly delude themselves when they think they love God, and yet bear in their hearts dislikes and jealousies.

Take care how you listen to grumbling. It is very infectious.

We hardly think of the faults of others if we apply ourselves in earnest to correct our own.

Charity must reign over every other virtue."

The Milwaukee Catholic Citizen has this remark:

"Miss Rye, who for years past has supplied Canada with regular consignments of young waifs and strays from London, has been compelled to advertise for material. Possibly Miss Rye has grown fastidious, or maybe the Canadian authorities have become less complaisant. At any rate, only Protestant girls will in future be allowed to assist in making Canada."

This seems true; we know an institution of this kind that would not place their girls in any but Protestant families. Are they afraid that by a girl having a good home, with Catholics, who would in no way interfere with her religious duties or tamper with her faith, she is going to endanger the progress of Protestantism? If so Protestantism must be on the decline, and be badly in need of support; it must feel its own weakness, if it dreads so much the influence of Catholicity?

IN THIS ISSUE we give a report of the annual meeting of the shareholders of the Bank of Montreal. By the report submitted and from the remarks of the President and the Manager, it is gratifying to learn the satisfactory condition of affairs in our foremost monetary institution. When all goes well with the Bank of Montreal and the annual reports are of the encouraging tone found in this year's we may rely that everything is safe in the financial, commercial and industrial sphere of Canadian business. This splendid institution is a safe barometer whereby to gauge the prospects of the country; and so successful has the bank been, during a year of wide-

spread, and almost universal depression, that its standing is a source of unqualified encouragement. The President and Board of Directors, and the Manager, deserve the hearty congratulations of the public, for the successful manner in which their vast institution has established confidence both in itself and in the country.

THE Lutherans, in the United States, are getting into trouble. The A. P. Aists will soon make it hot for them. The Boston American Citizen is quoted by the Catholic Review as saying:

"The attack on the public school system is from the Roman source; yet the Lutherans of Wisconsin also offend in some extent. The extension of time of naturalization and consequently right of suffrage is a measure required for protection against others besides Romanists."

The first thing they will know, the Lutherans will find themselves accused of Romanism; then, of course, they will be arrested, tried, condemned, hanged, drawn and quartered, and their heads spiked upon the A. P. A. temple to warn all other American citizens, who may have the hardihood to disagree—in a land of liberty—with these representatives of the most diabolical tyranny that could possibly be conceived. It is safer, after all, to be an acknowledged "Romanist," than to be a Protestant; that is as long as the A. P. A. wolf is around the country.

IT seems to us that the now famous circular issued in New York, in which the fable of the farmer and the snake was made to illustrate America and Catholicity, came from the A. P. A. lodges. In their anxiety to create a feeling against Catholics they did not stop to reflect that they were handling a two-edged sword. In fact, their cartoon has proved a real boomerange. It did the Catholics far more service than injury.

Only men blinded by passion or stupefied by ignorance imagine, in our day, that low caricature will serve in the place of argument. These drawings do not suggest to the mind any idea of the one they are intended to belittle or ridicule. They are too clearly an index of the morally besotted mind of the one who conceives and draws them. The idea of A. P. Aism or P. P. Aism attacking the church always brings to our minds the words of Sir William Draper, "Cease viper, you bite against a file."

It has been announced that the fund for Dr. Chiniquy will still be kept open for donations until the 30th July. This is the second or third time that this much-talked-of presentation has been postponed. The last time, the object of so much generosity, undertook to impart an impetus to the movement by writing a series of letters on the confessional; so abominable were they that even the WITNESS had to cut them down and declined, for decency sake, to publish certain portions of these characteristic tirades. We know not whether that spasmodic effort, on the part of the

learned Doctor of Diversity, caused the shackles to flow in or not; but judging from the recent postponement, the attempt must have been very fruitless. This time—just as the date of the presentation is fixed—Chiniquy starts off on a five day's crusade against Rome and makes Toronto the scene of his labors. Thence he proceeds to St. John, N. B., to continue the work of stirring up sympathy. If his admirers have really the desire to benefit the old man, why not subscribe to the fund without obliging him—in his eighty-fourth year—to go about the country arousing sympathy? It savors too much of that method of people who send out the feeble and aged or the tender and young to collect from a sympathetic public that which would not be given to the real beneficiaries were they to beg in person. We sincerely hope that the fund will be a large one. We would not like to see the man deprived of his only remaining consolation.

IN announcing Mr. James Tynan's book, the St. James Gazette, a most bitingly hostile paper to Irish interests, says:

"It is not generally realized in England how tired the American revolutionists have become of the constitutional Home Rule movement. These disclosures are a symptom of the increased unrest of the physical force party, and are not unlikely to hasten the breaking up of the Irish party."

Evidently "the wish is father to the" expression: the Gazette would welcome anything and everything that might tend to break up the ranks of the Irish party. If Mr. Tynan be really the famous "No. 1," we cannot see what practical good he expects to derive from revelations regarding events long since passed into dead issues. The Phoenix Park affair has been condemned and repudiated by the Irish people, and no reputable Irishman has ever expressed anything but sorrow for the sad event. If Mr. Tynan thinks that he can furnish evidence that may serve as a vindication of the Nationalists, he is coming too late with it. If he has nothing new to tell, his book can only create mischief by raking up ashes of the past. If he has important information to give, that might be of benefit to unjustly suspected Irishmen, he was criminal in keeping it to himself so long. In any case we don't like the idea of such a book, especially when heralded by such an organ as the St. James Gazette.

"ANTONIO" asks us: "Are all outside the Church heretics?" and, "Are all heretics condemned?" These two questions suggest answers that have been given times numberless, and these answers are a refutation of one of the false accusations brought against the Catholic Church. All outside the Church are not necessarily heretics. A man may be in error without that his error separates him from the Church. Father Lambert, in a recent article puts it thus: "He who does not know the doctrines

and decisions of the Church, is not a heretic, even though he professes heresy. Heresy of this kind is like the sin which one commits through involuntary ignorance; for instance the breaking of a law of whose existence one is ignorant." Here the sin is only material, not formal, and is not in itself an obstacle to salvation. St. Augustine says: "We must not rank among heretics those who carefully seek after the truth, and who are in a disposition to embrace it as soon as discovered." There are many Protestants to-day who belong to the spirit of the Church, although not to the body thereof; as there are Catholics who belong to the visible body of the Church but are not members of it according to the spirit. "Out of the Church no salvation," is a principle, when properly understood, is admitted by all Protestants as well as by Catholics.

At a meeting of the McCarthyite section of the Irish Party, held in London, on the last day of May, Mr. Justin McCarthy announced that the appeal for funds issued the previous week had met with great success. Fifteen hundred pounds had been received and large contributions have been made by the Irish federation of America. He said that this fresh assistance would enable the Irish representatives to continuously attend Parliament during the present session. It is gratifying to learn that such was the result of the appeal. The delicate—the characteristic—way in which Mr. McCarthy worded his request for funds deserved the attention and commanded the admiration of all who have a sincere interest in the cause of Home Rule. We trust that the results may always be as satisfactory. Slowly, but surely is the world becoming educated to the necessity of Home Rule; and just as certainly is the great measure soon to become law.

CATHOLIC literature is on the increase in the United States. One of our contemporaries has recently made a calculation, and found that there are 215 Catholic periodicals published in the Republic, of these 156 are issued weekly, 16 monthly and the others bi-weekly, tri-weekly, fortnightly and quarterly. They are published in the following languages:

English.....	138	Portuguese.....	2
German.....	39	Spanish.....	1
French.....	13	Hollandish.....	1
Polish.....	5	Slavonian.....	1
Bohemian.....	5	English & German	1
Italian.....	2		

What is most remarkable is the fact that there is not one Catholic daily paper on the North American continent. The question now is, will Canada have the honor of possessing the first one? Or, will Montreal take the initiative? We are doing our utmost to reach that end; but, as often explained, we must establish our weekly on a foundation that will be sufficiently solid to resist all the shocks of adversity. Every assistance you render to the TRUE WITNESS will eventually serve to hurry on the date of the only Catholic daily.