



EDITORIAL NOTES.

THIS is the month of the Holy Rosary. As an evidence of the increase of that devotion we quote Sister Ana Brigida, who writes as follows to a religious of the Order of Saint Dominic, of the Province of France:

"The cause of my delay in giving you an account of the great increase which the Rosary has had in Denmark, is due to the time necessary to procure full returns of the number of societies in the different parishes in Jutland. You know, doubtless, that Catholicity, thanks to Divine Providence, is making here, wonderful progress and especially in the city of Copenhagen, where every year the conversions are numbered by the hundreds. At the present time, we have here twelve churches and chapels in as many different parishes. . . In every one of them the Holy Rosary is established, and is the means of doing immense good among the people of all classes."

This special devotion, so highly recommended by the Holy Father, is certainly the source of countless blessings to humanity.

ONE of our numerous and critical correspondents would like to know how it comes that the Daily Witness reproduces our editorials from time to time. We cannot tell by the letter whether the writer is pleased or displeased with the fact of our articles appearing occasionally in the columns of our non-Catholic contemporary. In either case we have only the one answer. It so happens that while the Witness and the True Witness are diametrically opposed to each other on questions of Christian dogma, and believe very differently on important principles of religion, it is equally a fact that they agree upon hundreds of questions, and, above all, upon those affecting the morals of society. On the necessity of greater vigilance, on the part of authorities, over the civil administration, on the importance of stamping out the social evil and all that may lead to its encouragement, on the desirability of greater and wider temperance principles being inculcated and practised, on the imperative obligation upon each Christian and each Christian community to obey the decalogue, and on a host of other vital questions the two organs are in perfect harmony, and they are both ready to assist each other in the battle going on between morality and immorality, between virtue and vice. Then there is another subject upon which they are in accord—it is the doing away with those spirits of disorder and bigotry which are ever so fruitful of misfortune and failure in every good purpose. While both organs wrestle at times in the arena of religious controversy, it will not be our fault if they ever come to blows upon those other generous questions to which we have referred. The days are gone past when sneer and vituperation are tolerated in argument; the old methods—in vogue for too long a period—of abusing those who do not agree with us, of ridiculing their serious pretensions, of belittling

their honest opinions, of firing volumes of billingsgate in their faces and of living constantly in a state of hot water and ever augmenting enmity—those old methods are out of date, they are as far behind the age as the stage-coaches of fifty or a hundred years ago. Whenever the Witness gives us a helping hand in the grand work which the press should carry on for the sake of public morals and the peace, harmony and prosperity of our mixed community, we will be the first to give credit where credit is due, and to return the compliment that the Witness so often pays us. And if we are to disagree upon the fundamental principles of our faith, then surely we can do so, without becoming active illustrations of that class to whom O'Connell referred when he said "they were fighting like devils for conciliation and damning each other for the love of God."

THE famous Dr. Briggs, of the Union Theological Seminary, who gained so much notoriety by his trial for heresy before the Presbyterian Synod, has given utterance to some very striking remarks at a meeting of the Congregational Club of the Connecticut Valley. Amongst other things he said:

"For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that they place upon the words 'Upon this rock will I build My Church.' Peter was the first Christian to be put in place after Christ. Others follow after."

There is something very suggestive in the acknowledgment that St. Peter was the first. It is difficult to see how Dr. Briggs can reconcile this very proper interpretation of a most important text with a persistent denial of Papal supremacy. But this may be only a first step in Romeward direction. Few men of logical minds could believe as does Dr. Briggs, and still continue in opposition to the Church founded by Christ upon that Rock.

"EGLISE DE LA CROIX" is the title of an announcement in one of our daily contemporaries, by which we learn that "Revd. Messrs. Chiniquy, Lafleur, Morin, Coussirat, Amaron, Duolos and others are to deliver a course of lectures on subjects specially interesting in our times of religious enquiry." The first named gentleman sets the ball rolling. It is a strange misnomer that heads the announcement of this galaxy of anti-Roman preachers. "The Church of the Cross," minus the cross, "the Sign of the Cross," or anything suggestive of the cross, is the establishment that these gentlemen uphold. We are sure that Catholicity will get some hard knocks during the next few weeks. Certain seabirds dash themselves against the Norway rocks and pick at the adamantine barriers—evidently with the intention of removing these mountainous obstructions to their progress. Unnecessary to say that the Norway coast has received no perceptible damage from the attacks of the poor creatures that are hurled into the sea and washed out of

sight. The headlong attacks of Chiniquy and Company upon the Rock of Peter have always had a similar result. The Rock will be there at the end of time, and the birds of enmity will have long since dashed themselves to pieces, and sunk into the waves of oblivion.

THE Kingston Canadian Freeman, which, by the way, is one of the most exact and enterprising of Catholic journals in Canada, and whose news is always fresh and reliable, gives its readers, in last week's issue, the exact wording of that peculiar prayer, of R. W. Grand Master Neild, of Sydney, New South Wales, on behalf of His Holiness the Pope. The following is the prayer:

"In our devotions this afternoon you will, I trust, bear in respectful recollection the distinguished head of one of the great divisions of the Christian Church, who is now, cable messages inform us, lying on a bed of sickness, and nearing the momentous change that awaits every member of the human family. Though there be wide divergences upon many questions between the Protestant and the Roman Catholic Churches, we all worship the same God; we alike revere the same Saviour, and we unitedly hope for the same blessed hereafter, and actuated by a community of human feeling, we may join in lamenting the suffering and expected death of a Pope who has evinced, perhaps, a greater liberality and more ready willingness to accept and comply with the enlightenment of the age than any of his predecessors. And we may well unite with our brethren of the Roman Catholic Church in praying that it may please God that the physical sufferings of His Holiness may be few, and that his going hence may be brightened by the light of Grace."

There is quite a difference between the expressed sentiments of the New South Wales Orangemen and members of that Order in other parts of the world. While admiring the spirit that actuated the man who uttered that invocation, we are happy to say that, to all appearance, the present Pope is not so near the end of his earthly journey as the cable reported. In fact he is wonderfully vigorous, and considering the circumstances of his age and labors, he is a miracle of strength.

THE notorious Pere Hyacinthe has recently been interviewed by the Journal des Debats, and while he disclaims any immediate intention of returning to the Church, he says that in "presence of the sentiments, so liberal, so evangelical, expressed by some of its leaders in America, I have more faith in the possibility to achieve real reform, if not in the present, at least in the future, than I have faith in my former antagonism, which divides us into sects." Le Temps, of Paris, referring to the interview, says:

"Every road leads to Rome. If M. Hyacinthe Loyson is converted by the bishops of America he is really converted by the Church of which they are the submissive, although relatively independent sons. Minds preoccupied by the movement of religious ideas shall certainly be impressed by this spectacle."

There are signs on all sides of a gathering strength of Catholicity, and we can attribute most of the success with which

the Church has been meeting to the grand attitude of the great Pontiff who now rules over the Kingdom of Christ on earth. Wonderful yet will be the results of Pope Leo's reign. Truly is he moving towards a union of Christianity; but that union must be the absorption of all the sections and divisions into the parent fold. Even more famous perverts than Hyacinthe-Loyson have become instruments of good through their conversions.

THE Rev. Joshua Colt, in Outlook, adds another striking testimony to the many given by different eminent Protestant clergymen, of late, in favor of the Catholic Church. He says: "The danger to our land is not from the Roman Catholic Church, but rather from those who have lapsed from this and from other churches. Let the Protestant Church, with united front, oppose, not the Romish Church, but rather the wickedness and worldliness of the millions who are outside all churches, that we may become a Christian people in fact as well as in name." It requires but very little reasoning to substantiate this great truth that the Church of Rome is not a danger to any country, but rather a safeguard and protection. We are glad to find that so many are beginning to recognize and acknowledge this truth.

THE Catholic University of Washington has received from the venerable Father James McMahon, now in his eightieth year, a splendid gift in the form of a hall of philosophy. It is built of Port Deposit, Md., granite, and is 250 feet long by 100 feet wide. It is four stories high in the centre and three on the sides. The cost will be from \$350,000 to \$400,000. Most of the construction is completed. In recognition of this princely gift the Holy Father has created Father McMahon a member of the prelates of the Pope's household, with the title of Monsignor. The honor was bestowed by Mgr. Satolli, accompanied by his secretary, Mgr. Papi, and in presence of Bishop Keane, the rector, Dr. O'Gorman, the vice-rector and the professors of the University. The Pope's message stated that this was done in gratitude for Father McMahon's liberality, as an incentive to others, and as an evidence that what was done for the University was considered a personal favor by the Sovereign Pontiff.

THAT was a remarkable prophecy of the Pope. "Have courage, my daughter, your husband will become a Catholic," said Leo XIII. to Mrs. Francis H. Throop, of Brooklyn, who led the band of ninety-three pilgrims which left that city last July for Rome and Lourdes. "And his words came true within a week," said Mrs. Throop, "although my husband had no idea of such a thing at the time." Mr. Throop, who was the only Protestant on the pilgrimage, became converted at Lourdes on the return trip and was baptized there within a week of the Pope's remark. There is something wonderful in that prophecy and its fulfillment.