



EDITORIAL NOTES.

BEFORE our next issue the beautiful month of May will have commenced; the brightest month of all the year. As usual, in all the churches of the city, the exercises of the month of May will take place every evening. It is to be hoped that none of our readers, whether in the city or outside of it, will neglect to do honor to the Blessed Mother during that sweet, flowery, holy month. So outraged is her name by thousands of infidel and heartless men, and by women—unworthy to be mothers and wives—that it remains for her faithful children an important duty to make reparation to her for all the insults that are cast upon her by the corrupt world. Nature inanimate is ready to serve and honor the Virgin Mother of Christ; and are we to be less devotional than the soulless creation? The brow of her month is fanned by the gentle zephyrs; its path is illumined by prolonged and more warm beams of day; it steps adown the valleys, where a rich carpet of verdure is flung; its presence is greeted with the songs of returning birds and the perfume of unfolding flowers. May comes with gifts for Mary's altar, and soft, sweet, holy thoughts to fill the hearts of her children. It is a month of virgin beauty; above all is it a month of rejuvenation. In celebrating May, remember that never was it known that Mary forgot or neglected the one who has honored her and sought protection under the wings of her love.

BISHOP VINCENT, of the Methodist Episcopal Church, declares that we are living in an age of religion. "Never," he says, "was there more activity than in this age; it is an age of belief." The bishop is not far wrong. One of the best evidences that there is religious and moral growth in our time is in the fact of so many open and hidden attempts being made on the part of infidelity to crush out the spirit of faith. All the noise that Ingersoll and his friends are making; all the efforts that the enemies of God are putting forth to overthrow the structure of religion; all the socialism, anarchism, communism, nihilism, and the other destructive "isms," prove beyond a doubt that were not the spirit of faith growing stronger, no such extraordinary exertions would be made to check and ruin it. If the bishop would take a glance at the history of the Catholic Church during the last half century, he will find therein the very best confirmation of his statement. Unhappily he does not perceive that in striving to antagonize the indestructible Church, he is lending a hand to the enemies of faith in this country.

We will soon be in the month of May; we are once more going to ask our friends to exert themselves as much as possible in order that our subscription list may be sufficiently increased to guarantee us in promising a daily paper. We have sent out a great number of sample copies, with enclosed slips that may be

signed and returned to us by new subscribers. We hope that all who have at heart the interests of Catholic literature, the defence of our privileges and the assertion of our rights, will lend a helping hand. Individually, for each one, the amount is small, but in the aggregate it means a great help, a solid support for us.

Mr. J. C. HEYWOOD has presented the Pope and the President of the United States with extracts from Papal letters, that were exhibited in the Monastery of La Rabida, at the World's Fair. He also intends presenting photographs of these extracts to some of the principal libraries of Europe and America. The N. Y. Catholic Review gives the following list:—

The first extract is from a letter, dated February 13, 1206, and directed by Pope Innocent III., to the Archbishop of Drontheim, confirming his Metropolitan rights over the diocese of Greenland, which has been established in 1148 by Pope Eugenius III., the friend and disciple of St. Bernard. There are other Pre-Columbian extracts from Letters of John XXI. (1276-1277), of Nicholas III. (1277-1280), of Martin IV. (1281-1288), of Nicholas V. (1447-1455), and of Alexander V. (1492-1503). Of Popes contemporary with, or subsequent to Columbus: Julius II. (1503-1513), Leo X. (1513-1521), and Clement VII. (1521-1545).

ACCORDING to the London papers there is a Mr. Brenes, of Witham, who has been lecturing on the "Glories of Cranmer." A clever man is this Mr. Brenes—a genius in fact. None other than an inspired man could possibly imagine, much less discover and point out the glories that surround the career of Cranmer. Mr. Brenes is somewhat of a poet, and quite an orator; and he is no way bashful in taking advantage of a "poetic license," and making use of "oratorical privileges." Growing excited in his soul-inspiring subject, he cried out:

"The privileges as Churchmen which we enjoy were purchased with the tears of patriots and the blood of saints."

Some very irreverent character in the audience asked him to name the patriots and saints whose tears purchased the English Church privileges. He could not. Now what easier in the world? We could suggest a few, even at a moment's notice: Mary Queen of Scots, Jane Grey, Sir Thomas More, Proude, Archbishop Plunkett, the priests and laymen, monks and nuns, Catholic heroes, and Catholic martyrs, throughout England, Ireland and Scotland, during all those years from the days of Henry VIII. and his cruel daughter, until the expiring hour of the cursed Pale. Those are the patriots and saints; but Mr. Brenes—by a poetic and oratorical effort—came to the conclusion that they must have been good Protestants.

MR. SOVEREIGN, who has succeeded Mr. Powderly as head of the Knights of Labor, delivered an address, in the "Monument Nationale," last week, which seemed to us to contain a very great amount of common sense and solid

reasoning. He laid down the broad principle that if a man, by his labor, with brain or arm, contributed sufficient to the world to entitle him to wear broad-cloth—then, if he wanted it—he should have broad-cloth; but if he in no way contributed to the world's improvement he should not be allowed to live at the expense of the industrious. In other words, we have two great curses, to-day, in the world—extreme wealth and extreme poverty—and both are conducive to crime and misfortune. There is no doubt of these facts; and therein lies the great advantage we have in Canada over the United States and other countries. Here we have no cases of extreme wealth, nor have we any of abject poverty. The few millionaires in Canada are most generous with their means; the few paupers have brought themselves to that condition by drink and other like errors. Any man who is willing to work in this country can make a comfortable and honest living. True as Mr. Sovereign's remarks all are, still he evidently was speaking for the United States rather than Canada.

SPEAKING of labor recalls those graphic lines of Denis Florence McCarthy—they are worthy reproduction:—

"Ah! little they know of true happiness,
They whom satiety fills;
Who, fang on the rich breast of luxury,
Eat of the rankness that kills.
Ah! little they know of the blessedness
Toll-purchased slumber enjoys,
Who, stretched on the hard rack of indolence,
Taste of the sleep that destroys.
But, blessed the child of humanity,
Happiest man amongst men,
Who, with hammer, or chisel, or pencil,
With rudder, or ploughshare, or pen,
Laboreth ever and ever with hope
Through the morning of life,
Winning home and its darling divinities,
Love-worship'd children and wife,
Round swings the hammer of industry;
Quickly the sharp chisel rings;
And the heart of the toiler has throbblings,
That stir not the bosom of kings.
He, the true ruler and conqueror,
He the true lord of his race,
Who nerves his arm for life's combat,
And looks a strong world in the face."

COXEY and his army are getting along pretty fairly. Of course there are little internal disputes which he succeeds in arranging satisfactorily; there are hundreds of petty external obstacles to be overcome; but still Coxe moves onward. We are under the impression that the wisest man who has yet expressed himself on the subject is the United States Senator who proposed that \$10,000 should be voted to build roads in the District of Columbia, and that Coxe's army be hired to do the work. He pretends that before \$500 would be spent, the whole army would clear out of Washington. In fact this means that they are like the professional who was "looking for work and praying to God not to find it."

THE FRANCISCANS' Review tells the following:—Fra Antonio Marohi (who died three years ago) said: "Leo XIII. will live and reign as Pope for twenty years." Recently the Pope insisted that his doctor would tell him how long he was likely to live. The doctor replied: "Holy Father, you may live another five years." "Bravo!" said the Pope. "I shall then be 88, just the age at

which a Franciscan monk prophesied I should die." Despite the periodical and sensational despatches that inform the world of the Pope's illness, weakness, fainting-fits and general breaking-up, there is every indication that both the monk and the doctor are right; probably, by a grace of God, he may be spared even longer to rule the Church—we pray that he may!

THE CHAUTAUQUAN, in horror and amazement, prints these statistics:

"The comparison of our divorce statistics with those of other countries is simply appalling. In Ireland there is one divorce to every 10,000 marriages; there are 10 in France, 13 in England, 14 in Russia, 28 in Italy, 41 in Australia, 54 in Belgium and 143 in Prussian Germany. In the United States there are more divorces granted than in all the rest of the world combined."

Several times have we written upon this subject, and pointed out that in Catholic countries the morals and respect for the marriage vows are the most perfect. Just one question. It is true this is a fearful state of affairs; but what power or agency, except the Catholic Church, is striving to check the evil? Be frank! Not one of all the sects of Protestantism has made a single effort in that direction. An isolated editor, or an exceptional minister, may complain, from time to time, that divorce is becoming a plague; but is there any one church—except that of Rome—that lays down as a principle that marriage is a sacrament and that death alone can dissolve the bond? Not one of them all. Divorce and all its train of sins, tears, miseries, injustices, are but the natural outcome of the revolt against the Church of Christ.

OUR READERS will remember the notice we gave some time ago to Bishop Coxe's letters on Mgr. Satolli. It appears that in a recent interview in New York city the fiery opponent of the Jesuits has deemed it wise to make the following remarks:

"I am not attacking the Roman church in itself, nor Mgr. Satolli. My letters to the latter have been intended merely to point out to the papal delegate what I consider the wrong stand of the Roman church toward our public schools. Pope Leo is a learned man, a priest of good heart and honest motive, but the Jesuits have caused him no end of trouble and are to blame for much of what I have indicated in my letters."

It is very praiseworthy, as it is very easy, for Bishop Coxe to pay compliments to the personality of the Pope; but this looks very much like the painter who brightens the colors around one figure in order to cast a darker shade over the one he wishes to present in repulsive lines. Without desiring to question Bishop Coxe's sincerity, we are strongly under the impression that he knows no more about the relations between the Jesuits and Pope than he does about the Jesuit order itself—and that is so little, that he would display a great deal more caution and wisdom were he to refrain from giving gratuitous and unfounded opinions upon the subject.