



EDITORIAL NOTES.

THE great strike is over in Chicago; but when will the effects of it cease to be felt? There are ominous sounds on all sides and disquiet reigns. It is true the vast majority of the strikers—the men who were called out—have returned to work; but the same calm and security no longer exist. If we have anything to console us in Canada it is the fact that when one branch of the commercial world is threatened the demoralization is not as rapid as amongst our neighbors, nor does it extend on all sides and into every avenue.

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THE fact of the Apostolic Delegate—Mgr. Satolli—presiding at the present session of the Catholic Summer School of America adds a powerful factor to that great institution. Already has His Holiness given his blessing to the promoters of the grand work, and now his direct representative shows his marked approval by going in person to open the session. Little did the originators of the Summer School imagine, when three years ago they first thought of the project, that 1894 would behold it such a glorious success. But the session of the School is merely the sowing season; the harvest is reaped afterwards by means of the numerous Reading Circles throughout the country, the members of which complete in detail the plans drawn on a large scale by the different lecturers.

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In this issue will be found the full text—an authentic translation—of the Holy Father's Apostolic Letter, "To the Rulers and Peoples of the World." It is impossible to mistake the meaning of that masterly letter; any comment that we could add would take from rather than add to its value. In presence of such a document, so complete, so clear, so eloquent, we prefer to be silent, and to study it rather than attempt to comment upon it.

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FOR a good definition of the P.P.A., we would refer our readers to the *Canard* of last week. The *Canard* is a comic illustrated French journal, somewhat after the style of *Grip*. We might destroy the good effect of the peculiar definition by repeating it in these columns. It savors a great deal of *Cambronne's* famous saying on the field of Waterloo: it is more graphic than polite.

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HENRY BOYLE, a correspondent from Ohio, asks us this very strange question: "How long has the Catholic Church existed exactly as she is to-day? One of our neighbors has had a very warm argument with our schoolmaster on the subject, and we would like to settle the dispute. You seem to be ready to answer questions, so I thought of writing to you." Mr. Boyle does not tell us what answer his neighbor, or the schoolmaster gives. We would have preferred had he told us exactly upon what point they disagree. One of them, in any case

must be in error, or he would not have a second thought upon the subject. Both of them may be equally wrong, for aught we know. However, we will answer the question in as short and exact a manner as we know how. The Catholic Church has existed exactly as she is to-day since the time that Christ chose St. Peter as visible Head of the Church and consequently since the Church has been in existence. In doctrine and moral the Church has never changed one iota from the hour of its foundation, nor can it change until the end of time. Why? Because Truth knows no change. Christ promised to be with the Church until the consummation of ages; if He did so, there is no room for a doubt as to His fulfillment of the promise; and if He was, is and will be with His Church, she can no more change than could Christ himself change. Therefore, we repeat, since the very beginning thereof has the Church existed exactly as she is to-day. If Mr. Boyle is a Catholic he needs no further explanation; if he is a non-Catholic we trust he will "seek," and assuredly he will "find" the Truth.

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THE Ave Maria for July appears in a fresh and colored dress. But what we most remark is the splendid contributions that its first mid-summer number contains. We greet with extreme pleasure our admired literary friend, Charles Warren Stoddard, who comes with "Traces of Travel," the first article of which gives promise of a rich and rare treat for all the readers of the Ave Maria. May their number increase and multiply!

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SOME time ago we wrote an editorial on the subject of the revival of the Celtic language; we have no intention of allowing this important question to disappear from the public attention. The *New York Catholic Review* has the following very interesting item, in that connection, which we reproduce as a sample of the countless treasures locked up in that language:

The *Gaelic Journal* that comes from Maynooth under the editorship of that Celtic scholar Professor O'Growney, contains this translation of a grace after meat in use in an old Irish family: "In the name of the Father, etc. A thousand thanks to Thee, O Lord God, to Him who gave us this life; may He give the life eternal to our souls. If we are excellent (in circumstances) to-day, may our excellence be sevenfold greater a year from to-day—our means and our people secure in the love of God, and the love of the neighbors, in mercy and in grace, in life and health. Amen." Beautiful as this sounds in the translation in the original it is still more unctuous and devotional.

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WHILE we laud our Protestant fellow-citizens for their great energy in promoting the cause of their religion, and the propagation of their belief in the different missionary works that they undertake, we cannot but feel that our Catholic people are somewhat behind in the zeal and liberality that characterize those of other churches. Take, for example, the preparing, building, launching and sending forth on its mission the

"Sir Donald," that is to convey to the bleak shores of Labrador the envoys of Protestantism. This is not the only case; by the press we learn that another prominent Protestant gentleman has given another boat for the same purpose. And yet, with all our knowledge of the solid truth of our holy religion and the great need of propagating it in all directions—according to the commands of its Divine Founder—we display more apathy than energy. It is true that we know the Faith is safe, that nothing earthly can overturn the Church of centuries; yet we must not "fold our arms and wait for the Almighty to do all the work." It is true we do not possess the wealth of those gentlemen who can fit out such expeditions, but still we have a number of Catholics, endowed with a goodly share of this world's goods, and filled with a deep Faith—and we would like to see that Faith made tangibly practical. If we draw attention to these questions it is not in a spirit of complaint, nor one of disappointment, nor yet in one of rivalry; rather is it to hold up to our Catholics a few ideas that might serve to mould their endeavors for the future.

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DURING the past few years we have noticed the extensive advertisement of what is known as the "Fresh Air Fund," an institution established for the benefit of those children whose lives, through the necessity of their parents, are spent in congested districts of the overcrowded city, that furnishes them with an opportunity of now and again enjoying the benefits of the free and health-conveying country air. Last year, and again this year, we have learned that certain priests have conferred great benefits upon a number of such children by giving them healthy and much needed recreation away from the din and dust, the heat and atmosphere of the town. The question suggests itself to us, could not our Catholics—laymen especially—join in and establish a fund for the attaining of this laudable object? Surely there are a sufficient number of interested and benevolent Catholics in Montreal to establish on a solid basis a "Fresh Air Fund" for the many Catholic children whose parents are so hampered in circumstances that they are unable to give the little ones the benefits of a real enjoyable and health-inspiring outing during the summer months. We make the suggestion in the hope that it may be taken up seriously by some of our good readers.

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OUR friend Mr. Norman Murray has sent us a very peculiar letter which we do not think it would at all serve him were we to publish it. From his statements one would be puzzled to make out what he is or at what he aims. He does not like the Catholic Church, because its Head does not reside in Canada; he does not care for the Protestant Churches, because he does not know whither they are rushing. He don't believe in processions or demonstrations of any kind; yet he thinks that Orangemen have as good

a right to celebrate King William's day as French Canadians have to celebrate St. Jean-Baptiste, or Irishmen to celebrate St. Patrick's Day. He admires King William, but not from a Protestant standpoint; simply because he admires Mr. Gladstone—his reason is that King William disestablished the English Church in Scotland, and Mr. Gladstone disestablished that Church in Ireland. If we cannot glean from his letter what Mr. Murray is, at least we can learn what he is not; decidedly he is not an Anglican.

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A FRIEND from the city has asked us three questions concerning the Irish emigrants who came to Canada in the forties. He wants answers in this issue. We cannot give them, for the reason that we are called away to Plattsburgh, and have not the time to look up the subject; but we will do our best on our return to satisfy him regarding the questions asked.

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THE fact that President Carnot asked for and received the last sacraments of the Church at the supreme moment of death can only be attributed to the prayers and sacrifices offered up for his conversion by his pious and devoted wife. He had lived for long years an apparent atheist; yet he died a fervent Catholic; but we must not forget that through all those years his wife never ceased to pray that he might return to the Faith. If King Humbert of Italy is at all shielded from the dangers that menace his very existence, it seems to us that it is due to the piety and prayers, the hopefulness and trust of his noble wife, Queen Marguerite. Who knows but her petitions may yet be heard! God grant it!

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A PROBLEM that seems to affect and trouble the authorities in France is that of the youthfulness of all the great criminals that are appearing on the scene. Mr. Guillot, a judge of instruction, although an atheist, has been forced to admit that this deplorable condition of affairs is traceable to the absence of religious instruction. He says that if you take away the religious ideals you have nothing to replace it in the minds of the young, and consequently they drift into a disregard for and finally an antipathy to all authority, paternal as well as civil. He has found that even boys of thirteen are now full fledged criminals, and that the immense majority of the crimes committed against society are perpetrated by youths under twenty years of age. This is positively deplorable and positively true. All the moral and social as well as political wrongs done in that country can be traced to the lack of religious training. It is wonderful, with all their learning, experience and so-called statesmanship, that the men who rule the destinies of the country cannot perceive this; and if they do see it, it is strange they persist in supporting the cause of so much wrong. But it must all have an end or else the French Republic will come to an untimely end,