



EDITORIAL NOTES.

THE Police Investigation is in full swing. Its proceedings are furnishing material to fill the columns of our daily press. Beyond this we are not able to judge, as yet, what other benefits are to be derived from the inquisition. We hope fervently that the Commission will result in some radical changes and the amelioration of the condition of civic affairs. Still it is not well to be too sanguine. We might be disappointed in the end.

PROFESSOR SESSONA, of Turin, who is an Italian Freemason, was a long time opposed to Sisters of Charity, and denounced their admission into the hospitals. He claimed that they neglected the body in their excessive care for the soul. He has recently changed his opinions and he now says: "The religious in the hospitals insure the best care of the sick and afford the best protection of morality. The recent scandals in the Ophthalmic Hospital would not have been possible had it been in charge of religious. With all my heart I applaud the self-sacrifice of the Sisters in the pest-house." Testimony such as this is of great value and should help to silence the unreasonable enemies of our religious orders.

A TRAVELLER in China reports that the Chinese follow their "Rules of War" that originated some three thousand years ago. One of the articles in these rules reads: "Spread in the camp of the enemy voluptuous musical airs, so as to soften his heart." The Japs seem to believe more in spreading grape-shot and bombs in the enemy's camp, and thereby softening his head and separating his soul from his body. The latter system, although not quite so humane, has proven to be the more effective in modern warfare.

THE October Arena opens with an article entitled "A Social Reformer," written by Henry Latchford. The very first sentence in that contribution is certainly open to grave criticism. It is unnecessary to analyze the whole article, nor would our space permit, but we cannot help referring to the peculiar tone of the initial phrase. "The difference between Christ and many of the other Christians is that the founder of one of the great religions of the world believed what He said." We cannot say whether Mr. Latchford is a Christian or not—it would be hard to tell from the tone of his contribution—but we do know that he expresses a very vague idea regarding Our Lord. If he considers that he is complimenting Christ by instituting a comparison between Him and His followers, we can only say that no Christian will take it as such. If the only difference between the Divine Founder of the only True Religion and "the other Christians" is that the Redeemer believed what He said, we might infer that in all other respects Christ was merely a human crea-

ture like "the other Christians." This one phrase gives the key-note to the principles inculcated by such writers; and those principles are anything but acceptable to the Christian world. It is unfortunate that some of our leading magazines should be the vehicles of so much non-Christian teaching. Yet, nevertheless, it is a fact that cannot be denied. The generality of such writers will hide themselves behind the mask that they do not directly attack Christianity, but they are constantly doing so in an indirect and more harmful manner. That one sentence might serve as the text of a whole volume of refutation.

"ALL newspapers engaged in the present struggle for the Church should be edited by priests," says Father Phelan of the "Western Watchman." The more priests, the better in the arena of Catholic journalism; but every district, every city, every section of a country that requires a Catholic paper is not certain of having a priest as editor of that organ. In many cases the number of priests is already too small for the ministerial requirements of the dioceses; in many other cases there are not to be found priests inclined to journalism; therefore it becomes necessary to have lay editors of Catholic papers. And as a rule these lay editors are sufficiently careful to keep from exposing themselves or their papers to the same criticisms which the Rev. Editor of the "Western Watchman" has drawn down at times upon his organ. If Father Phelan's remark were to have come from a lay editor it might have a little more weight. On the same principle every public speaker, writer, member of parliament or other person, who takes sides with the Church in the present struggle should be a priest. The "Western Watchman" should leave at least a corner in the field for Catholic laymen to do battle in the cause of Truth.

WE notice that some of our "French evangelization" people are creating amusement for the serious press of London by their peculiar reports. Archdeacon Evans, who is secretary for the Colonial Church Society, has a report to make, and he manages to pad it out very nicely—for the edification of the people of England who supply the funds—with most amusing statements. Amongst other things he says:

"The two millions of French-speaking subjects of Queen Victoria are very interesting, not only because they speak French, but for other reasons. . . . English and Scotch names are exceptional among French Canadians (!) . . . a spirit of inquiry is abroad . . . the entrance of the pure Word of God giveth light, and a rich harvest awaits."

This must be very interesting and instructive for the Londoners. A Mr. Groulx, who is said to be a Montreal colporter, also reports upon his labors at "Gospel work in Canada." He informs those whom he addresses that he makes "many endeavors to teach the more excellent way," and that he is "mainly sus-

tained by an endowment by Mrs. Robert Phelps, of Leamington." Evidently this gentleman's business is on a paying basis; but we are still at a loss to know how much more enlightened the London people will become regarding this section of Canada after perusing such satisfactory reports. Poor Dickens was wise in his generation when he conceived the character of Mrs. Jellyby.

In consideration of the splendid move made by the Paulist Fathers, and particularly by Rev. Father Elliot of New York, in the direction of bringing Catholic truth to the minds of our non-Catholic friends, it is not inopportune to quote the following from our able contemporary, the Philadelphia Catholic Standard:—

"It is not for Catholics to look askance at religious effort of this sort which is sincere, and is motivated by the love of God. The saddest fact that we can contemplate is that we have as yet done so little directly towards making Catholic truth known to our non-Catholic fellow-citizens. Our indifference in this regard has been too persistently and superciliously excused on the ground that we must first look out for those who are already of the household of faith, that 'charity begins at home.' Charity does begin at home, it is true, but it merely begins there and then it reaches out to all men. It would not be charity if it stayed at home."

In this issue we give our readers the full text of the Holy Father's recent encyclical letter upon the Holy Rosary. It is, as is everything from the pen of Leo XIII, worthy of most careful perusal and examination. It is one of those masterly compositions, for which the reigning Pontiff is so famous, and which carries with it strong conviction couched in the most exact of language. In reading the encyclicals of His Holiness, while we know that the translations are most exact, we must not forget that they are originally written in Latin. Latin is not only a dead language, but is one of the most exact ever used by man. A term very often in Latin, that conveys a vast meaning, requires a certain amount of circumlocution to render it in English, French or any modern language. Often one word, one syllable, or even a punctuation mark, may change the whole sense of a phrase. It is consequently only the Latin scholar, who reads those letters in the original, that can thoroughly grasp the extent of the Pope's erudition and the precision of his expression. Truly the letter on the Holy Rosary is an inspired production.

THE Clara Smith case has served two good purposes, one affecting the public in general and the other of a more individual interest. It has proven that the law can punish those evil characters who, not being satisfied with being immoral themselves, must induce innocent girls into the paths of vice. It also may be the first steps in the stamping out of a crying outrage against society that has too long existed in our midst. In the second place this case was the occasion

of one of the most able, most eloquent and most powerful addresses ever delivered before the courts of Montreal. For the sifting of the evidence, the clear enunciation of true principles, the assertion of moral obligations, and for ease of language combined with legal acumen, Mr. M. J. F. Quinn's address to the jury was a forensic effort that did honor to the representative of the Crown and to the Bar of the Province. We feel proud to be able to make such a statement regarding one of our Irish Catholic members of the profession, and what enhances the fact is that all we could say in praise of that address would fall short of the whole truth.

It is astonishing how near Rome certain non Catholic bodies come, and yet stop on the threshold. While sections of the Christian world are ridiculing monks and nuns we find other sections striving to imitate those holy religious. In St. Chrysostom's Chapel, New York, the Rev. Henry C. Potter, the Episcopal bishop, instituted an order of monks, or rather a Community of Brothers. The founder of the order is a Mr. Russell Whitcomb, who was the first to take the vows of poverty, chastity and obedience. On making the profession he became Brother Hugh. Here is an account of the habit to be used:

"The Brothers of the Church will be distinguished by a plain habit, the prevailing color of which is brown, consisting of long cassock, with a black cross on the breast and bound at the waist by a black girdle. This habit is for wear in the house and during the hours of divine worship. For the street the costume will be of the same brown material, only the cassock will be much shorter, reaching just to the knees, as suggested by Bishop Potter, in order to make the garb less conspicuous. According to the rules of the order the postulant takes the vows for five years, to be renewed each succeeding year." What next?

FROM the "Complete Works of Abraham Lincoln, edited by John G. Nicolay and John Hay," the Boston Pilot extracts the following interesting letter, addressed by the late President, from Springfield, August 25, 1855, to Joshua F. Speed. It is of considerable importance, in view of the rampant bigotry that exists in the United States to-day. It reads as follows:—"I am not a Know-nothing; that is certain. How could I be? How can anyone who abhors the oppression of negroes be in favor of degrading any classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'all men are created equal, except negroes.' When the Know-nothings get control, it will read, 'all men are created equal, except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretence of loving liberty—to Russia, for instance, where despotism can be taken pure, and without base alloy of hypocrisy."