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EDITORIAL NOTES.

SINCE a number of our citizens have spoken strongly against the proposition to build a hospital here, and merely because the proposition is made by Catholics, we have begun to lose our confidence in the civilization of the nineteenth century. We have never suspected that bigotry is extinct, or that it will ever be, for that matter, but we *did* think that it would be lost sight of if human suffering were in question. If the city had received any offers from Protestant organizations there might be some ground for hesitation; but it seems that we have our choice, either to let the sufferings of the poor go unrelieved or to let the Sisters of Charity relieve them. It is surely time to realize that Catholic and Protestant worship the same God and try to reach the same heaven. Having these things in common, even if they cannot bring themselves to a truly Christian love for each other, they should at least permit no exhibition of open hostility. Then it seems to us that disrespect ought to be shown to any others sooner than to the Sisters of Charity, for, if there are any on the earth who faithfully endeavor to carry into their lives the principles that the Savior taught and practiced, it would seem

that the Sisters are the ones. It is not so long since the war but thousands of soldiers remember their deeds of mercy, and it is not so long since the yellow fever epidemics of the south but that everyone ought to have in mind the many Sisters who offered themselves to almost certain death, and gladly, that they might give their few remaining days of life to those who were in affliction. These were but times when their aid could not help being noticed by the public. The work is going on constantly. We believe that most of the Protestants are duly appreciative, and that the part of them that is opposing the present humane plan is a very small minority,—small in more senses than one.

“REACTION is equal to action, and opposite to it in direction.” As to classicism in literature, we are now in the period of reaction. Two centuries ago, if one wished to write and to be read, it was necessary for one to have as thorough an education in the classics as the universities of the time could give, and then to give proof of such an education in everything that left one's pen. English was but tolerated, at best, and only such English as was fraught, loaded down, with Latin constructions and allusions to the writers and to the mythology of Greece and Rome. If an English idiom was admitted, it was thought to be a sign of vulgarity on the part of the writer. Latin was the universal language of the learned throughout Europe, and the unlearned could not read even English. If an Englishman was writing something for pleasure only, something which it was not necessary to have read, he might write in English, provided the style was Latin. If it was something on an important topic of the day, and the writer wished to insure its wide distribution and careful perusal, it must be written in Latin, and the best of Latin.

That the literature of the English language suffered from this burden is clear. But, so long as Catholicism was the prevailing religion of England, it would hardly be a defensible statement to say that universal literature lost by it. The most of the writers, one might almost say all of them, were church functionaries, and to these Latin was the natural language for the pen. Indeed, it is said that there were many in the monasteries, and not a few of the palmers who had even forgotten their original speech and knew only Latin. As soon, however, as Protestantism was