

nalism. "If some one could only as briefly set down the cause of the lack of support," says the Catholic Universe. "Some of our exchanges, we admit, deserve to die, but the Weekly Bouquet is not one of them. It is a bright, wholesome little paper, one of the very best Catholic publications for young people, and Mr. Coyle has constantly tried to give his readers originality and variety in its contents. On this account, its failure is the more difficult to understand. The field is too much divided, it is true, but it is a somewhat ironical condition that the deserving should be crowded out by the multiplication of the undeserving."

SOME DEFINITIONS.

"None of the definitions which the non-Catholic dictionaries give of 'religious' quite satisfies the current Catholic usage," says the Northwest Review. "They all speak of 'monastic' vows, and thus imply that every religious is a monk; but though the converse holds and every monk is a religious, the latter term has a far wider extension than the former. All those persons of both sexes who take the three vows of poverty, chastity and obedience are 'religious'; so that the correct and sufficient definition of the noun 'religious' is 'one who has vowed poverty, chastity and obedience.' Those who are more sequestered from the world, as Benedictines, Trappists and Carthusians, are monks; those who combine parochial duties with the chanting of the divine office are Canons Regular; the Franciscans, Dominicans, Carmelites, and Minors are friars; the Jesuits, Theatines and Oblates are regular clerks; but all, whether monks or friars or canons regular or regular clerks, are religious. On the other hand, the mere fact of being, as the International Dictionary phrases it, 'devoted to a life of piety and religion' does not make one a religious.

Thus, the Oratorians, Sulpicians, and Paulists are certainly most 'devoted to a life of piety and religion,' and yet they are not technically 'religious,' because they do not take the three substantial vows. Conversely, sequestration from secular concerns is not essential to the religious state: several popes, like Gregory VII., remained 'religious' till their death, although they were necessarily immersed in secular concerns."

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"The Literary Digest" wants to know whether New York will be Roman Catholic in fifty years. The Monitor of San Francisco takes pleasure in furnishing the answer to the question. "It will," says the editor. "So far as it is religious and Christian at all, New York at the present time is Roman Catholic. The same thing is true of San Francisco and of Chicago and Boston and of every great city in the United States. Those who have any doubts on the subject are invited to consult the reports of the United States census."

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LEAD, KINDLY LIGHT!

Talking of the necessity of turning on the lights in our public schools, listen to this written by a correspondent to the Sacred Heart Review (by the way an ideal Catholic family paper):—

"I write you this to tell you how children are taught in some of our public schools. My daughter, eleven years old, asked me this evening who would be the next Pope after Leo XIII. I told her that I did not know, as the Pope's successor would be elected by the Cardinals of the Church. That question came up in her school today. The teacher informed her pupils that the Pope's successor would be his son — 'the same as the kings.' I thought this was the worst I ever heard, especially coming from an educated woman—a young lady public school teacher of Cambridge. E. F. S."