

The Planting.

Who plants a tree may live
To see its leaves unfold,
The greenness of its summer garb,
Its autumn tinge of gold.

Who plants a flower may live
To see its beauty grow,
The lily-whiten on its stalk,
The rambler rose to blow.

Who sows the seed may find
The field of harvest fair,
The song of reapers ringing clear,
When all the sheaves are there.

But time will fell the tree,
The rose will fade and die,
The harvest time will fade away,
As does the song and sigh.

But who so plants in love,
The word of hope and trust,
Shall find it still alive with God—
It is not made of dust.

It cannot fade nor change,
Though worlds may scatter'd be,
For love alone has high repose
In immortality.

Practical Catholicity.

If our country is ever to become Catholic—and the more we love it the more ardently do we desire this—it will be due in no small measure to the example of devout practical Catholics whose faith shines out in their works; to those who have learned their faith in a Catholic home and a Catholic school, who have made it more intelligent and solid by good reading or study, who have not exposed themselves or their children to the disastrous consequences of mixed marriages. Such Catholics are the staunch exponents of the teachings of Christ and His Church, and torch-bearers to those who wander in the darkness of heresy or unbelief.

Protestantism is visibly crumbling. It has no longer the appearance of conservatism. It is gradually, as discerning observers have long since acknowledged, succumbing to those influences of disintegration which shall destroy it, leaving it impotent.

If the drift of modern thought continue in its present direction, the Catholic Church within the next half century will be the only sanctuary where the believing soul can find refuge and solace. The example of the practical and pious Catholic will help to attract such souls to the Church which reveals itself as the great social saviour, the guardian of the family, the inspirer of the finest philanthropy, the foster-mother of art, the friend of true freedom, the charter of a national democracy.

An After-the-War Problem

After-the-war problems are coming to the fore. True to our bungling, short-sighted methods, we are giving the most important of them the least attention. One of the most crying needs after the war will be the need of priests. Many are killed or disabled in battle. Still more disastrous is the loss of vocations to the priesthood caused by the call to arms and the closing of hundreds of colleges and seminaries where young men should be making their long and laborious preparation for the ministry of the altar. The whole world will suffer from dearth of priests for years to come. Perhaps no greater calamity could befall us than a dearth of priests to preach the word of God, to administer the sacraments whereby men are saved. Foster vocations to the priesthood, this is the only solution of the problem. Priests and teachers can help—that is all they can do—help. The ones who can really do effective work in fostering vocations are the fathers and mothers, and the time for them to begin is while their child is an infant in the cradle.

—THE LIGURIAN.

The Hierarchy of the Catholic Church.

According to the recently published pontifical yearbook for 1919, there are in the Catholic Church 6 Suburbicarian Dioceses, from which Cardinals take their Titles, 14 Patriarchal Sees (8 of the Latin and 6 of the Oriental rites), 214 Archbishopric Sees, 862 Episcopal Sees, 23 Abbeys and Prelatures "Nullius in Orbe" (whose incumbents are real Ordinaries), 178 Vicariates Apostolic, and 70 Prefectures Apostolic. There are therefore altogether 1367 dioceses or other territories governed by a Bishop or other Ordinary in the Catholic Church.

According to the same source of information, the Oriental Rites have 6 Patriarchates, 22 Archbishoprics, 49 Bishoprics, and 6 Vicariates Apostolic, making a total of 83, so that the balance of 1284 belong to the Latin Rite. There are also 13 Apostolic Delegations, of which 5 depend on the Consistorial Congregation and the other 8 on the Propaganda.

Besides the 6 Suburbicarian Dioceses, from which Cardinals take their titles, there are 53 Titular Churches for Cardinal Priests, and 16 for Cardinal Deacons in Rome, making a total of 75 Titles for Cardinals. Since, however, the College for Cardinals never exceeds 70 in number, at least five of these churches always are vacant. On Jan. 9 of this year, the date when the Year book was printed, all the Suburbicarian Sees had incumbents. There were also 47 Cardinal Priests and 7 Cardinal Deacons living, so that the Sacred College had a total of 60 members.

As is well known, Vicariates Apostolic are presided over by titular bishops, that is bishops who hold the title of some ancient diocese which has been destroyed by infidels etc. Likewise archbishops or bishops who have resigned their charges on account of ill health or old age, as well as coadjutors and auxiliaries of other bishops, and nuncios and apostolic delegates and other high officials of the Roman Court are endowed with the title of such a diocese or archdiocese. There are 97 Titular Archbishoprics and 456 Titular Bishoprics, from which these titles may be selected. Of course, not all these titles are continually in use.

In addition to the 862 Episcopal Sees mentioned above, there are also 47 Bishoprics, which are totally united with some other diocese, and 6, which are administered in perpetuum by the Bishops of certain other dioceses.

Cardinal Gibbons, who recently celebrated his golden jubilee as Bishop, is the second in seniority of the cardinals both according to age and according to length of time since creation. In seniority as Cardinal he ranks after Cardinal Netto, who was created two years before him, whilst in age he comes after Cardinal Cabrières of Montpellier, who was born four years before him. The youngest Cardinal now living is Cardinal Ascalesi, who is only 47 years old, whilst the Cardinal who was youngest when created is Cardinal Merry del Val, who was only 38 years of age when he was called into the Sacred College as member in 1903.

Monastic Longevity

On the 11th of April, last there died in St. Benedict's Abbey in Atchison, Kansas, an humble lay brother, Brother Adam, to whom belongs the distinction of being the five hundredth member of the American Cassinese Congregation of Benedictines, who has been called to a better life by the omnipotent master of life and death.

Five hundred deaths in a body of men which numbered on the average 450 members during the seventy three years since its founda-

tion is indeed a remarkably low death rate, averaging less than 13.7 per thousand annually, and proves again the truth of the old assertion that regular living is conducive to a long life.

The year 1918 was a record year for the number of deaths in the Congregation, exactly two deaths taking place on the average per month, bringing the total for the year up to 24. Previously the greatest number of deaths in any one year had taken place in 1904, when 19 members departed this life. So far, the present year has kept up the high toll, as eight deaths have occurred in the four months since Jan. 1st. This high number of 32 deaths in 16 months was, of course, in large part due to the influenza and its complications.

During the ten years previous to 1918, only 116 members had died, or less than one per month on an average. With an average membership of 850, this gives the normal average death rate of 13.7 per thousand annually. Even for the abnormal year 1918, with 24 deaths among 916 members, the death rate was only 26.2 per thousand, so that, if this rate would continue, only one out of 38 members would die each year, giving the members on an average 38 years of life in the Order. Since the average age at entrance is about 20 years, this would mean that the members would be taken off by death at an average age of 58 years.

A Modern Concordate

An important development has taken place in Switzerland regarding the relations between Church and State. The government of the Canton of Lucerne has arranged with the Bishop of Basle and Lugano for a convention which regulates the relations of Church and State. Article I of this Concordate recognizes the Catholic Church as an autonomous society governed by her own laws. Ecclesiastical superiors and the priests and communities, living under their authority, enjoy full liberty, and are assured of the protection of the State.

The direction of the spiritual administration is the exclusive affair of ecclesiastics. On the other hand, the laity shares in the administration of the goods of the Church. The inhabitants, who profess the Catholic religion, enjoy civic rights. The parish priest by right, as representative of the Church, President of the parish council and assemblies. The formation of the clergy is the affair of the bishop.

The canton subsidizes the upkeep of the theological seminary. The professors are nominated by the Government in agreement with the bishop, and they cannot teach without receiving the canonical mission from the bishop. The cantonal authorities undertake that religious instruction shall be given in all the colleges and schools, also that all books used in the schools, shall be free from anything which can injure either faith and morals. The diocesan authorities, communities, and ecclesiastical establishments have the right to found and provide for schools of all degrees. The government appoints the canons, but according to the wishes of the chapter, which elects its own provost and other dignitaries whose appointments are confirmed by the Pope.

Article 22 declares that the right of property in ecclesiastical goods can be exercised by the religious corporations, associations, and foundations, and that the goods of the Church must not be used for any other end than that for which they are destined. The direction of the foundations for Masses rests with the treasurer of the Church. The churches, buildings of ecclesiastical benefices, and conventional houses are exempt from taxation;

also ecclesiastical funds, the revenues of which are used for the needs of religion, schools, and charity.

All laws and ordinances contrary to the articles of the Concordate will be abrogated.

The Canton of Lucerne forms a part of the diocese of Basle. C.P.C.

SPARKS FROM THE ANVIL

—The greatest literary geniuses, painters, sculptors, musicians and discoverers were Catholics.

—The greatest universities the world ever saw were founded by the Church and reached their highest point of efficiency and splendor under Catholic auspices.

—The scholar of to-day in any work or study of research goes back to the Catholic shrines for inspiration.

—If schoolbooks are our friends, and if it requires so much work to compile, print and bind them, then it behooves us to keep them clean, not to damage them and to hand them to our younger brothers and sisters in a fine condition.

—Boys will be men, and girls will be women in years to come, and they will look back with pleasure to the time spent in school. If a schoolbook has been conserved it will give them great pleasure to look over the pages in time of leisure and behold the progress of time which they have witnessed.

—There is no shortcut to real service through the papers. It takes time and trouble, but it repays a hundredfold. A priest would think no trouble too great if he were asked to speak to 10,000 representative men, yet when he gives information to the press he is spreading the message of the Church, the message of social justice, the message of his own personality to many times ten thousand.

—The kind of religion that the world likes is a religion that is neither one thing nor the other—a religion that is not too vivid or eloquent about the next world and not too practical about this; a gentle and pleasant compromise between the two; in a word, "Morality touched with emotion." Such kind of a religion is always welcomed, and its adherents are never persecuted.

—Just now, more than ordinarily, we hear men say that they dislike or hate whole nations. They "have no use for" French or Germans or Russians or English. It is a foolish and altogether unchristian feeling. We must love all our fellow men, for Christ taught by word and example that we must love even our enemies.

—One of the most serious indictments against modern education is that so much time is devoted to training memory and intelligence and so little attention to the training of the will upon the proper development of which so much depends.

—A man's actual measure is never marked off on his tombstone.

—The needle you must hunt for in the haystack never pricks your finger.

—A true sense of humor is a blessing, but irreverent joking is little short of a curse.

—Zeal for the Catholic press is one of the forms of enthusiasm most to be encouraged in the Church to day. Unfortunately, just those who most need to have their faith stirred up and kept at some ordinary level of activity, are the very ones who seldom come in contact with Catholic papers at all. Meanwhile they steep themselves in reading which, apparently non-religious, is in reality fruitful of an anti-religious attitude of soul.

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