The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century

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Christmas Flowers

The Earth is so bleak and deserted,
So cold the winds blow,
That no bud or no blossom will venture
To peep from below :
But, longing for spring time, they nestle,
Deep under the snow.

O, in May how we honored Our Lady,
Her own month of flowers !
How happy we were with our garlands
Through all the spring hours !
All her shrines, in the church or the wayside,
Were made into bowers.

And in August—her glorious Assumption ;
What feast was so bright !
What clusters of virginal lilies,
So pure and so white !
Why, the incense could scarce overpower
Their perfume that night.

And through her dear feasts of October
The roses bloomed still ;
Our baskets were laden with flowers,
Her vases to fill :
Oleanders, geraniums, and myrtles,
We chose at our will.

And we know when the Purification,
Her first feast, comes round,
The early spring flowers, to greet it,
Just opening are found ;
And pure, white, and spotless, the snowdrop
Will pierce the dark ground.

And now in this dreary December,
Our glad hearts are fain
To see if Earth comes not to help us ;
We seek all in vain :
Not the tiniest blossom is coming
Till Spring breathes again.

And the bright feast of Christmas is dawning,
And Mary is blest ;
For now she will give us her Jesus,
Our dearest, our best,
And see where she stands, the Maid Mother,
Her Babe on her breast !

And not one poor garland to give her,
And yet now, behold,
How the Kings bring their gifts,—myrrh, and incense
And bars of pure gold :
And the Shepherds have brought for the Baby
Some lambs from their folds.

He stretches His tiny hands towards us,
He brings us all grace ;
And look at His Mother who holds Him,
The smile on her face
Says they welcome the humblest gifts
In the manger we place.

Where love takes, let love give ; and so doubt not :
Love counts but the will,
And the heart has its flowers of devotion
No winter can chill ;
They who cared for "good-will" the first Christmas
Will care for it still.

In the chaplet on Jesus and Mary,
From our hearts let us call,
At each Ave Maria we whisper
A rosebud shall fall,
And at each Gloria Patri a lily,
The crown of them all !

—ADELAIDE A. PROCTER

THE REPUBLIC'S BEST DEFENDER

In the latest issue of the Outlook there is an article with the striking caption : "Cardinal Gibbons and American Democracy" with editorial comments. The article itself consists of an interview with his Eminence on which the interviewer, Mr. John Callan O'Laughlin, has what may be designated as footnotes. Its value consists in placing before non-Catholics the bearing of Catholic teachings upon the political and social well-being of the Republic. In any exposition of the Church's attitude in this country toward American institutions there is not the slightest need of any line of argument which might imply that there was anything in her past history in the United States requiring defence. It is true that there have been wild, baseless charges brought by irresponsible bigots who sought, by dint of iteration, to popularize the belief that the Catholic Church and Democratic America are essentially antagonistic, and that consequently there could never be any permanent concord between them.

This was equivalent to say that the old, unreasoning prejudices of Puritanism, which had been transplanted from England to the New World, were to be fostered and perpetuated indefinitely. Those who have come under the sway of these prejudices refuse to heed the maxim "hear the other side." They insist that there is no other side to hear. For them a perusal of Cardinal Gibbons' statements embodied in the Outlook interview will be in the nature of a mental tonic. It should rid them of preconceived notions which have made it utterly impossible for them to see any good in the Catholic Church. It brings home to them the realization of the fact that she, whom they have so often reviled and of whom they are ever mistrustful, has inspired her children with love of country that has manifested itself in their lives in a manner that stamp them as true patriots. They are such because they are loyal to the teachings of her who moulds the lives of her children from the cradle to the grave. They are good Americans because they are good Catholics.

Cardinal Gibbons puts the matter in a nutshell when he says : "The Church is a bulwark of American democracy. It stands for law and order, for liberty, for social justice, for purity. It works for the loyal observance of the Constitution, and obedience to the Government. It seeks to make better citizens to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic the hordes of immigrants that come through our gates. By word and action it propagates the virtues of justice and charity. Through the one it has preached the doctrine of the equality of man, and has stood for individual dignity and rights ; through the other it has proclaimed the brotherhood of man."

Such is the mighty work accomplished by the Catholic Church in this land. She is the centre from which radiates moral influences permeating all classes. Those who cheerfully yield spiritual allegiance to her are found in every walk of life. The better Catholics they are, the more faithfully do they discharge their civic duties. It could not be otherwise, as they have been taught that loyalty to their country and its interests is a necessary corollary of the teachings of the Church These teachings Leo XIII. condensed into a few words when he declared in one of his Encyclicals: "The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other human, things. Each in its kind is supreme, each has its fixed limits, within which it is contained, limits which are defined by the nature and the special objects of the province of each."

Cardinal Gibbons in dwelling on this exposition of the nature of the relations between Church and State, says in the interview from which we are quoting: "What can be more clear than these dicta? Do they not show that in the view of the Church there is divine authority for civil government as there is for the ecclesiastical? The Church holds that the limits of each are well defined, that within its domain the civil government, in all matters which do not violate the moral law, is supreme; that within its sphere the Church is supreme. Neither has the right to meddle in the affairs of the other." The principles here set forth are commonplaces for Catholics. Cardinal Gibbons, however, did well to place them before Protestant readers who, generally speaking, have very hazy notions of Catholic teachings. In reading the words of Leo XIII. and of the Cardinal they will recognize that their Catholic fellow countrymen are actuated by the highest possible motives when they serve their country to the best of their ability.

What higher incentive for patriotism can an American have than the consciousness that he is doing God's will in serving his country with the means at his command? All other sanctions that may be adduced to stimulate citizens to do their full duty sink into utter insignificance in comparison with this one. It is not surprising that the Outlook commenting editorially upon Cardinal Gibbon's interview says: "The Roman Catholic Church is not a peril to American institutions; its growth in the United States is not a menace. On the contrary, its decadence would be a peril and the cessation of its labors, if that were conceivable, would be a menace." The reason why the elimination of the Catholic Church would prove a national disaster is thus stated by the writer we have just quoted: "Such a Church is not to be met with a mere spirit of tolerance by those who do not accept its dogmas, share in its worship, or acknowledge the authority of its head. It is to be cordially welcomed, not merely because it ministers to the higher life of its own members, but also because it is promoting the moral order and the social welfare of the entire community."

This recognition of the part the Catholic Church is enacting in the development of National well-being is what one would expect when the true character of her doctrines, in so far as they have a bearing on the strengthening of American institutions, become known. They are a veritable bulwark against certain political and social principles which, if accepted in their entirety by the American people, would mean the beginning of the end of that form of government under which the country has grown to be one of the greatest nations of the world. The Catholic Church, viewed aright, is the best and most efficient defender of the Republic.—N. Y. Freeman's Journal.

CATHOLIC AND NON-CATHOLIC WORSHIP

We have to take a great deal on trust in this world. We trust our butcher and our baker and our milkman even more than they trust us ; if we did not we should be very miserable. We do not, as a rule, ask for testimonials and diplomas ; but take for granted that our banker, should we be fortunate enough to have one, is not a thief, and that our doctor, should ill-health make us consult one, is no charlatan. But this natural tendency to trust our fellowmen may get us into trouble if not controlled with prudence ; and so Protestants are continually being deceived through their readiness to take for granted theological science in their ministers.

As a general rule these have no theology, and frequent examples of their ignorance prove it. One of the latest examples was given in England by Bishop Welldon, formerly of the Protestant diocese of Calcutta, now comfortably settled in the Deanery of Manchester. Speaking at the St. Asaph Diocesan Conference he said that the "Church of Rome" held every act of Protestant worship to be a sin. Bishop Vaughan, Coadjutor of the Bishop of Salford, accused him of misrepresentation, and he tried to prove his assertion by the following argument : The Church of Rome regards participation in Protestant worship as sinful ; therefore it holds every act of Protestant worship to be a sin. Ignoring the suppressed minor premises : "Every act of Protestant worship is a participation in Protestant worship," which would be true only in the supposition that there is no such thing as private individual prayer distinctively Protestant, something we, at least, cannot admit, he proceeded with a show of great learning to establish his major proposition. "It is a matter of common notoriety," he said, "It is found in most manuals of Roman Catholic theology. Let us take the first that comes to hand, etc." The suggestion that Bishop Welldon was writing in his library, of which the shelves were groaning under the weight of Catholic manuals of theology, is exquisitely absurd, since "the first that came to hand" was "Father Bertrand Conway's 'Replies to Questions received in Missions to Non-Catholics,'" for which he was indebted to a lady correspondent. Father Conway would hardly call his book a "manual of theology," but a Catholic priest's notion of such a manual must necessarily differ widely from a Protestant clergyman's. One will notice, too, the pretence to an exhaustive knowledge of Catholic theology implied in the careful restriction : "most manuals." Yet the qualification only makes Bishop Welldon's ignorance the more glaring. Probably one-half of our manuals treat of dogma ; and in none of these does the statement occur, except by accident. On the other hand, it is found practically in every manual of moral theology. So much for Bishop Welldon's logic and for his acquaintance with Catholic authors. Let us come to the question : what do Catholic theologians mean when they say that to participate in Protestant worship is a sin.

In one of the good old books which Bishop Welldon must have known in his childhood, was the following useful tale : Two brothers, Tommy and Harry, asked their uncle's permission to play in the barn. The uncle granted it, and admonished them to be careful to close the door on entering, lest a calf confined there should escape. In their glee they forgot all about the door. After some time they noticed it wide open, and the calf was nowhere to be seen. "Never mind !" cried Tommy, "We'll shut it now. Then we shall be able to say we shut the door, and the escape of the calf will not be blamed on us." As he returned to the house his uncle asked him whether they had let the calf out. "No, sir," was the reply, "the calf is safe in the barn." A few moments later Harry entered. "Well, Harry, did you have a fine game ?" said his uncle. "Alas !" he answered, "We forgot all about the door, and the calf has escaped." The uncle examining into the matter found the animal in the barn hidden behind the corn-bin. The question then arose which of the two boys told the lie. Objectively Tommy's statement was true and Harry's was false. Because the calf was really safe in the barn. But, as lying consists in contradicting, not what is objectively true, but what the speaker's mind judges to be true, Tommy was punished as a liar and Harry received the truthful boy's reward.

Let us apply this very distinction to the matter in hand. Protestant worship considered objectively, and in the abstract is evidently unacceptable to God, for it rests on a religion He has not instituted. An act of that worship considered subjectively as a concrete human act is sinful or the reverse, according to the state of the intellect and will of its agent. If he apprehends it as it really is, and, nevertheless, performs it deliberately, it is a sin. If he apprehends it as pleasing to God and therefore wills its performance, though he be wrong as regards the fact, his act is no sin, and if he be in the state of grace it is a meritorious act of religion. The Catholic participating in Protestant worship is in the former case; the Protestant exercising his worship either privately or in common, is, so far as we know, in the latter. Unless, therefore, his bad faith be evident we must always presume that he is in good faith, not only because God reserves to Himself the judgment of the secrets of the human heart, but also because his worship has its origin in the recognition of man's obligation to acknowledge exteriorly his dependence on God, and becomes vitiated objectively because the means it uses to do so are not those appointed by God. The moral theologian, therefore, will say to every Catholic—and it is to these only that the moral theologian speaks directly—"It is sinful to participate in Protestant worship. "No moral theologian will say without the distinction we have indicated : "Every act of Protestant worship is a sin," and the prudent moral theologian would avoid this formula and say instead : "Protestant worship, inasmuch as it is Protestant, considered objectively and apart from the dispositions of the subject, cannot be acceptable to God." The reason is sufficiently evident. The distributive phrase "every act" fixes the attention on each individual act in all its individuating notes of time, place, circumstances and the subject, with his particular apprehension of the nature of his worship and the particular quality of his will in performing it. Hence it tends to exclude the abstract objective order to which the Catholic doctrine would confine it, and to push forward the concrete subjective order in which no Catholic would dare to assert it.

The Protestant clergy ought to realize that Catholic theology is a science which they have not the training to understand, and that if they dabble in it they are bound to fall into many blunders. If out of these blunders comes misrepresentation, however innocently expressed, the injury done cannot be considered small.—Henry Woods S. J., in America.

Work in this busy world is likely to bring a great many failures, with only an occasional success. The failures are discouraging for the time being, but the only way is to keep on in spite of the failures until the next success is attained.

SOCIALISM AND THE CATHOLIC CHURCH

It is an undeniable fact that modern socialism is characterized by unbelief, hostility to religion and, above all by uncompromising and bitter hatred and denunciation of the Catholic Church. The public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the socialist party, not because it is a party of unbelievers but because it is a party of workingmen; not because it attacks religion, but because it attacks capital.

Socialism, they say, is the cause of the poor man, it is the philosophy of the suffering classes ; but the Church is the paid guardian of the interests of the capitalists. The socialists, however, forget that the Catholic Church is the Church of the poor, and has been the Church of the poor since the days of the Apostles. They ignore the fact that the Catholic Church has opened orphan asylums, hospitals and other institutions of benevolence and charity for the poor "has aroused everywhere," as Pope Leo says, "the heroism of charity and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. . . . . And she has always succeeded so well as to have even extorted the praise of the enemies." But, what have the socialists done ? Nothing at all. They hold out promises, they clamor for the emancipation of labor, the amelioration of the lot of the poor man, and his full participation in the material, intellectual and spiritual heritage of the human race ; they will have no charity, but only justice. Now, the Catholic Church does not want to curtail the right of the workingmen. Pope Leo XIII, in his encyclical on the labor question, recognizes the right of the workingmen to organize for the protection of themselves and their families against the greed of capital ; he recognizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forced contracts as oppression and fraud—sins that cry to heaven for vengeance.

In brief, it is because, in the interest of God and religion and honest workingmen, the Church raises her voice in warning against the irreligious and atheistic principles with which socialism seeks to poison the pure life of labor, that the socialists cry out in frenzy that the Catholic Church is the enemy of organized labor in the interests of capital. —America.

A PROTESTANT JURIST ON THE CATHOLIC CHURCH

Of Hon. Peter B. Muir, who died on Nov. 3 after having served as attorney for the Diocese of Louisville, Ky., for forty-two years. The Record, of Louisville, says :

"He was an ideal husband and father, an attached friend, a foremost citizen, a trusted adviser and the very soul of probity, integrity, righteousness and honor. He filled with grace and distinct ability the higher judgeships of the city of Louisville and of the State of Kentucky. While a Presbyterian from early life, he was of the soul of the Catholic Church. For her he had an unbounded veneration, and for her hierarchy, priests and religious a profound respect. Ever and at all times, and under all conditions, he was their friend, and, as we also know, the friend and gratuitous counsellor of the Catholic poor. His memory will be held in benediction by the Diocese of Louisville. That he revered and believed in the Catholic Church the following magnificent lines, which we quote from his private letters to an attached friend, a convert to the Catholic Church, will bear testimony :

"'For the Catholic Church as an organization I have the greatest respect and admiration. Its equal has never existed on this earth. That it has blessed the world I have no doubt. That it is doing more good for mankind than all other churches combined cannot be questioned. And whilst I am not ready to admit that it is the only, yet I firmly believe it is a true Church of God. It is certainly the oldest, and no man can safely ignore its claim to be the only true Church of God. Every thoughtful man must investigate its claims. * * * It is a most complete and magnificent structure. Age has not impaired its beauty or its vigor. In my humble opinion it is a divine institution, and will not only outlive all the works of man, but will survive the wrecks of time and live "to light its torch at nature's funeral pile.'"

"To the same friend, who had embraced the Catholic faith, Judge Muir wrote in the year 1901 :

"'The beautiful "Prayers for the Dead" I have read many times. I have rarely read anything more exquisite or more truly poetic. * * * I know of nothing more beautiful or restful than that "gift of faith" which is so eloquently described in your letter. You seem to have attained it by the exercise of your reason in finding out the Church which, by divine commission, taught all of theological truth, revealed and unrevealed. Having been guided by reason and the Scriptures to a perfect teacher, you no longer trusted your own reason, but reposed and now repose upon the bosom of that teacher (the Catholic Church) and accept in perfect faith all that is taught you. * * * Your reason convinced you that, upon the evidence, the authority of the (Catholic) Church was the divine and its teachings infallible. With you reason and authority were brought into perfect harmony. Rest and happiness came to you as the result. Happy, happy, glorious result ! But, sadly enough, it cometh not to all."'

POPULAR DEVOTIONS

The true religious spirit which is the essence of Catholicity has manifested itself from the foundation of the Church in those devotions which have always been the particular practice and the special prerogative of the faithful at large. Popular Devotions, as explained by Father Herbert Thurston, in the twelfth volume of the Catholic Encyclopedia, are "those external practices of piety by which the devotion of the faithful finds life and expression."

Our best known devotions (the principal ones are treated separately in the Catholic Encyclopedia) have nearly all been derived "from the example of pious persons who are venerated for their holiness," although, in the more familiar of our popular devotions, the influences of their strong appeal, simplicity of form, and the stimulus of benevolent association will be found united with the reason given for their efficacy in the quotation above.

In tracing the history and origin of these popular devotions from the early days of the Church we find that at a time when the recitation of the whole 150 Psalms was a practice inculcated upon the religious orders and upon persons of education, simpler folk, unable to read, or wanting the necessary leisure, recited instead of the Psalms 150 Pater noster or supplied their place more expeditiously still by 150 Hail Marys said as salutations of Our Lady, and the Rosary thus became a miniature Psalter. The Stations of the Cross, the well known popular modern devotion, is a pilgrimage also in miniature, originating at a time when those who were unable to accomplish a crusade in person followed in spirit the footsteps of Christ to Calvary, and the universal livery of the Scapular was originally a form of investiture for those in the world who piously desired to imitate their cloistered brethren by wearing this miniature habit. Thus, by analogy, the triple Hail Mary of the Angelus probably owes its actual form to the *Tres preces* of the eleventh century, while our familiar Benediction of the Blessed Sacrament has almost certainly developed from the Salve Regina and other antiphons of Our Lady.

The classification of these various practices of piety is a difficult one, and in view of the pious ingenuity of the faithful it is hard to decide upon the acceptance of a legitimate new devotion, and the author enumerates, with a great deal of valuable instruction and information, the various feasts with their indulgences, scapulars, rosaries and medals, together with other odd or little known devotions, as for example the "Seven Blood Sheddings" or the "Seven Falls" of Our Blessed Lord, now obsolete.

In conclusion, the Holy See, as a rule, refrains from intervention in the matter of devotional exercises, but the extravagances to which these are sometimes subject are not suffered to multiply unchecked. As a typical illustration of the caution with which the Church proceeds in these matters, may be mentioned the history of the slow recognition of the devotion to the Sacred Heart, but when no great harm could result the pious imagination of the faithful is never coerced nor restrained in ordinary devotional practices by repressive or arbitrary legislation.

THE PURITAN CHRISTMAS

A woman poet decorates a page of the December "Century" with some verses called "Christmas Song of the Puritans." A real Puritan would frown at such a title, for the Puritans did not like song and they did not like Christmas. Very likely they would be pleased to unite the two as inventions of the devil. The artist who contributed a frontispiece to illustrate the poem has caught the real attitude of the Puritans toward the Christmas feast. Evidently he sought to make his figures solemn; he has succeeded in making them sourfaced and gloomy, as if they were assisting at their own funeral instead of commemorating the birthday of the Saviour.

Christmas is essentially a Catholic festival. After the Reformation there was many an effort to destroy it. In England it was forbidden in 1644 by Act of Parliament, and was made a fast and a market day on which the shops were compelled to be opened. Moreover, the plum padding and the mince pie were condemned as heathenish.

One does not have to go back that far, however, to find Christmas merely a Catholic holy day. It is not many years since in New England the Irish Catholic was obliged to work in the factory on Christmas day after coming from the early morning Mass. It was the old Puritan rebellion against a "papist" feast. Happily that day is gone. The Protestant churches almost universally celebrate the birthday of the Lord. It is not too much to ascribe that fact entirely to the influence of the Catholic Church.

Now that the day of the old intolerance of the feast is gone it ill becomes such a magazine as the "Century" to keep alive the memory of it. Let the picture pass. It laughs at itself, and therefore condemns itself. But the poem is offensive to us as repeating the old, undying lie of the "chained" Bible. The history in this poem is as mouldy and unpalatable as the Puritan Christmas itself.—Pilot.

FATHER VAUGHAN IN TORONTO

LECTURE IN UNIVERSITY CONVOCATION HALL

Toronto Mail and Empire, Dec. 18.

Before an inspiring audience at University Convocation Hall yesterday afternoon, among whom could be distinguished many clergymen of all denominations, Father Vaughan made a splendid defence of faith in his lecture, entitled "The Reasonableness of Faith." As he said when he began, all present might not believe in all he said, but he was convincing in his apology for faith as the fundamental force in human life, and in showing that man was under authority from the cradle to the grave.

Lieutenant-Governor Gibson presided, and introduced Father Vaughan as a man who was not afraid to speak as he thought. He referred to his distinguished brother, the Cardinal of Westminster, and said that he was well known as a loyal Englishman. Distinguished men and ministers of the leading Protestant denominations were on the platform.

"I speak," began Father Vaughan, "of what has inspired my little life, and it is natural that I wish to give it to others. I am glad to see before me so many Empire builders and Empire supporters. Let no one here fancy that the Empire has no need of him. Each one is needed.

"I wish to talk of faith. Faith is accepting on the authority of another what we ourselves cannot prove. I distrust the man who says there is no God, for he is as likely to disclaim king and country. Faith is human and divine. Human authority may be questioned. But when my authority is divine, or invested with rights divine, then my assent is unconditional, irrevocable and final."

NO LOVE FOR HIGHER CRITICS

On this basis he made some sarcastic remarks about higher criticism. "Any fool can be a higher critic, but it takes higher stuff to be loving, kind and considerate. Religious faith is not based on reason, though it is reasonable. If I believe in Christ as one who can neither deceive nor be deceived, what have I to do with reason ? I believe altogether, or not at all.

In this rising generation we want something more than reason. Authority is not a childish, womanish, blind thing. It is different from reason in that reason demands evidence, while faith is elicited under the compulsion of will. If we judge between them as to which has most authority in the nature of man faith would win first prize. It is a far more human and natural thing than any process of reasoning. Man is more than a mere machine grinding out syllogisms. Let him who says he will accept nothing that cannot be proved tell me about the components of matter or the origin of life. Faith is a reasonable thing; it is the response of man's entire being to the claims of friendship and authority. As a matter of fact, we are all of us leaning on the crutches of faith from the cradle to the grave. Man had better try to dispense with life than faith. It is the foundation of all human relations, domestic, social, political, national and religious; all life is under the sway of authority. The bigger the man the more he is under authority.

MAY QUESTION INSTITUTIONS

"The law obtaining in the natural order," he proceeded, "prevails also in the supernatural order. Now, I have no right to pass judgment on individuals ; I have not sufficient knowledge of their psychical lives to give me that right. But I have a right to judge an institution. The world grew excited last year at my statement that Protestantism had no soul. If I say and think that Protestantism as an institution has no soul Protestants do not need to turn from it. But instead of abusing Father Vaughan why not correct him if he is wrong.

"What was it that made Peter, James and John believe in the divinity of Christ. They did not thresh the question out; they believed His teaching; they adored the beauty of His life and character, but there was more, that indescribable something, that made Peter cry out, 'Thou are the Christ, the Son of the living God.' This tremendous dogma must be at the root of Christianity. When you accept Him thus, you must embrace all His teaching. 'Thou hast the words of eternal life,' said St. Peter, and yet so-called ministers of religion are attempting to read just the teachings of Christ to suit the taste of moderns. Would it not be better to read just the tastes of moderns to the teaching of Christ ? If Christ said that the fish swallowed Jonah that is sufficient for the Christian.

"I am a Roman Catholic, because I believe in Jesus Christ as divine, and because I believe in Him I believe in the Roman Church as a divine institution. Just as I accept the Lieutenant-Governor, in his sphere, as an authority, I accept my Church from Christ as an authority. I believe in her as divine in origin, because I believe in Christ."

Jealousy is the flattery one weak mind pays another.

The slightest act may be done with a graciousness that warms the day, or with a hard indifference that almost repels us from goodness itself. It is possible to buy a newspaper or pay a car fare in such wise as to make newsboy or conductor feel for the moment that he is in a friendly world.

CATHOLIC NOTES

Captain William Oswald Story, of the British Navy, has recently been promoted to rear admiral's rank. He is fifty-two years old, and a convert to the Catholic Church.

The son of Lord and Lady Alfred Douglas was received into the Church at Hampstead, England, recently.

Hon. Michael Coll has become chief justice of Jamica. He is a Catholic and is described as "a man of great attainments, a profound lawyer, a splendid scholar and a man of unfaltering courage and a strict disciplinarian in court."

Buffalo's new Catholic daily newspaper is billed to appear about the first of May. It will be the first Catholic daily in America to be published in the English language. The greater part of the stock, the total of which has been placed at $150,000, has already been subscribed.

The Protestant Episcopal Bishop Nichols, of California, advocates the erection of a magnificent statue to St. Francis of Assisi, similar to that of Liberty in New York Harbor, at the Narrows or the Golden Gate, San Francisco.

The Jesuits have five colleges in India. One of them, St. Joseph's, in its sixty-five years of existence has sent out more than a thousand educated Catholics and given 150 to the Church in Holy Orders. Its student-corps numbers this year 2,050.

Without saying a word to her friends Miss Susanne Yerby, the beautiful and only daughter of Mr. and Mrs. E. D. Yerby, members of Washington's exclusive society, for whose debut on Jan. 1, elaborate arrangements have been made, left quietly for Paris and entered the novitiate of the Convent of the Sacred Heart.

The largest diocese of the Church in United States are : New York with 1,219,420 Catholics and 962 priests ; Chicago, with 1,150,000 Catholics and 733 priests ; Boston with 900,000 Catholics and 680 priests ; Brooklyn with 700,000 Catholics and 448 priests ; Philadelphia with 525,000 Catholics and 582 priests ; Pittsburg with 475,000 Catholics and 495 priests, and St. Louis with 375,000 Catholics and 528 priests.

Another Protestant clergyman has been received into the Church in England and is preparing to start his studies for the priesthood. He is the Rev. J. S. Cohen, senior curate until the first week in October at the Church of the Redeemer in Clerkenwell, being baptized a Catholic almost immediately after his relinquishment of his duties in the above-mentioned parish,

The fourth anniversary of Francis Thompson's death was commemorated recently. When he died he was almost unknown. Now his "Selected Poems," of which an experienced publisher did not expect to sell more than a few hundreds are in their fourteenth thousand, while of "The Hound of Heaven," published separately, nearly thirty-thousand have been sold. Steps are being taken towards the erecting of a memorial in St. Paul's or Westminster Abbey.

The creation of the new diocese of Des Moines, Iowa, is the preliminary to that of several others in the United States, especially in the West. After Italy, the United States has now the largest Catholic hierarchy in the world, but the Holy See is anxious to have a still further universe in the number of American bishoprics in consequence of the good results that have already followed the multiplication of dioceses.

Cardinal Gibbons was last Friday the surprised and delighted recipient of $50,000 for the Catholic University at Washington. The method of making the presentation was as remarkable as the size of the gift. Coming unheralded, a gentleman, whose name the Cardinal withheld in the absence of permission to reveal it, but whom he said was from Philadelphia, and a Catholic, called upon His Eminence and placed in his hands $50,000 in first class securities for the establishment of a chair in Scripture in the new Gibbons Memorial Hall at the Washington Institution. The transaction occupied but a short time and secrecy was enjoined concerning it, but the story leaked out.

Holland during the last century has become one of the fairest gardens of the Church. According to statistics drawn by a Protestant pastor, Holland in 1805 contained 675 parishes and 925 priests ; at present there are 1,015 parishes and and 2,310 priests. Between 1830 and 1900 the Catholics have spent over 1,000 millions of francs on their churches alone, and they have established schools in which more than 150,000 children receive a Catholic education. In 1800 Catholic public worship was forbidden by law in Holland and the Catholics numbered only 300,000, while to-day they are two millions and occupy leading positions in public life, in the cabinet and in Parliament. The hierarchy was restored in 1850.

A priest's heroism was in vain, when Rev. Thomas J. Glynn, rector of St. Malachi's Church, Pittsburg, Pa., groped his way through smoke and fire to save the life of Mrs. Catherine O'Malley. The priest was in his church when he heard the woman's cries. She was on the second floor of her home, which was enveloped in flames. Paying no attention to the warnings of a crowd, Father Glynn threw a rug over his head and ran into the building. He came out, carrying Mrs. O'Malley, while the spectators cheered him. Mrs. O'Malley was so seriously injured that she died in the hospital. Father Glynn was badly burned.