

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, MAY 31, 1919

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THE HABIT OF APPRECIATION

Our old friend, the Philosopher, has been visiting us this week, and when we asked for the recipe that might produce a radiant cheerfulness like his own, he replied that in his youth he thought a good deal about how one's life should be ordered, and it struck him that a large part of men's happiness depended on cultivating the habit of appreciation. "If," said he, "you see and appreciate properly the advantages you have, and observe the disadvantages you have escaped, you will find abundant material for happiness; but if you lament the lack of things that are not yours, and do not relish the good things, however simple, which are yours, how can you be happy?"

Our old friend's philosophy, theoretical and practical will repay examination.

Is it not a fact that we think too little of the blessings we actually have? We value them in regret when they are lost instead of valuing them in conscious enjoyment while they are ours. Take life itself, and especially long life, as an instance. We regret our vanished years may be, but are not equally active in gratitude that we have lived at all in this delightful world, and especially have lived so long, and still see a fair chance of more change, interesting days before us. It must be a mistake to miss the present relish of life while cultivating unsubstantial sentiment respecting the past.

Many a man who has led a life of brisk, physical activity indulges in useless repining when the time comes for restricted movement, whereas he might help himself immensely by making the best gratefully of the bodily freedom he still retains. The habit of appreciation wisely cultivated will cause those who are on the downward slope to rejoice that their fading sight is still useful, their hearing only partly impaired, their memory retains a plentiful store of images from the past, that love and friendship have not failed them, and that through reading they still can keep alive their interest in the drama of human life. And these congratulations will be enhanced if they reflect that much pain which others suffer has passed them by, that their mind has mercifully remained unclouded and their nature unscathed and that they have not sought disappointment by fixing their hopes on unattainable ambitions.

As it is well to cultivate the habit of appreciating cheerfully the good that remains with us in our personal lot, so should we view the qualities of all kinds of people who surround us, for the spirit in which we look upon the world will be reflected back upon us in the world's treatment of ourselves. Seek first to see in others what deserves to be appreciated, and let depreciatory criticism be put back into reserve. Of course your friends have imperfections to which you cannot be blind; but how much better it is to think habitually of the good that is in them! At any rate appreciate, and criticize if you must, but your own mental atmosphere will be pervaded by a warmer happiness if you instinctively note the best features of the characters of people you meet. There can be no better exercise in charity than summing up the virtues of the people whom we least like, and so toning down our impulses and perhaps prejudices. Said one man of another, "I do think he is the most self-centered and grasping human being I have ever known!" "Perhaps so," replied his friend, "but have you ever seen him with his children? To them he shows his other side."

And so in varying degrees the contrasts are arranged throughout the chequered world of character—one is cantankerous but dutiful, another is dowdy but kind-hearted, a third irresponsible but unselfish, a fourth mean but faithful, and while we must in self-protection be open-eyed to weaknesses, the first demand is that we should appreciate whatever is admirable in others, and so perchance fan the embers of good-

ness into a clearer glow. Trace the principle of appreciation in the most familiar sphere—the household. Do we not too often take loving service for granted and omit or delay that positive appreciation which would irradiate the home? If something in the domestic circle has failed, is it not likely that by manner, if not by word, we shall make our notice of it felt, and is it equally certain that if there is a success we shall be prompt and cordial in appreciation? Are we not inclined to put aside the natural, spontaneous sense of gratitude as if it were somewhat demeaning to our pride? Yet there is no more simple and indeed imperative form of happiness than that which comes from ready appreciation of thoughtful help. Wherever kind hearts abound not a day passes without providing occasions for thanks, which need not however require the formality of words. There are other ways of showing that one has noticed what another is doing and is pleased. The sameness of life will not deaden intercourse into a monotony where on both sides appreciation has become a habit. Carry the principle into business, and we reach at once the point where appreciation has to be tempered by instruction, criticism and disapproval; otherwise there would be no sound training. Here what has been wrongly or inadequately done must be corrected, or slipshod methods will become a habit, and no ideal of fine work will be set up; but before skill has been attained in any calling there is plenty of room for encouragement in trying. The spirit of a worker may be freely appreciated before efficiency is arrived at, and a generous share of such appreciation will brighten the hard road of training. There are teachers who take perfection as their object and make a point of never passing a sample of work by any one under training without noting all the faults. Their approval is measured not by praise, but by the comparative absence of criticism. Often their training reaches a high general level of success, but the learner has a hard grind along a rather dreary road, never brightened by a flash of spontaneous encouragement, and a judicious use of appreciation would certainly make lighter the feet of the willing learner.

Any one who teaches youth to be critical and censorious rather than generous in appreciation is robbing it of its natural heritage of warm feeling. Think of the glorious expanse of life into which youth is adventuring!

There is the world of Nature—the earth and the immensities around it. When once seen aright it can never lose its fascination. The infinite variations of the land surface with its gamut of beauty, the marvelous display and diversity of animal life, the chemistry of plant life, the elemental composition of earthy substances, the half-guessed mysteries of the atmosphere and interstellar spaces, mankind in all its stages with its growths of mind and morals, the far-reaching intuitions of religion, the romance of history, the products of imagination expressed through literary and artistic skill—all these wonders lie unexplored before youth, waiting for appreciation, and whoever suggests that they should be approached in a spirit of niggardly suspicion rather than of receptive wonder and delight is betraying the trust of tender minds.

There is no sadder sight than that of youth, unaware of its inexperience, looking around it in a spirit of narrow criticism, perking itself on cocksure restrictive judgments, responding to momentary likes and dislikes, acting the censor instead of opening its heart and soul to the wonders and beauties and nobilities of the world which so often appear in the simplest guises. The first duty and the most bountiful blessing offered by the world to youth is that it should diligently and gladly appreciate whatever the accumulated wisdom of the race offers it for appreciation. If it does not appreciate the treasures of the past and present in thought, invention, industry, art, imagination, books, people, then it may be certain that the failure is in itself.

The critic has a place in the world, even the censorious critic, but his

censure should come from a wide view, that discovers a strong need for reproof, and the very young cannot hope to have attained that width of view or to be competent to administer the reproof with effect. And whatever may be the experience of the critic the better part of his art is that which shows us what we can admire. Take literary criticism as an example. Which are the writers about writers whom we bear in our hearts in grateful remembrance? Not the men who scolded their fellow pen-men. The smallest child can use a whip, and the cleverest use of a whip is not a particularly clever or desirable exercise. We read with pity tinged by disgust the outstanding animated criticisms of the past. The Dunciad and English Bards and Scotch Reviewers, and the ferocities of the early Quarterly and Edinburgh Review. How different is our feeling toward the critics—Coleridge, Lamb, Hazlett, James Russell Lowell, Stoddard Brooke, and their kind—who have tried to analyze the essential elements in literature that, rightly seen, must kindle our admiration! The truest and most substantial criticism is that which directs appreciation. Not only does the habit of appreciation bring to us the richest harvest of knowledge, but it instinctively produces an atmosphere of happiness. Exact and measured judgment is stone-cold. Censure and reproof carry with them an icy chill. Appreciation has the glow which companions with happiness. It is a standing invitation to the world to rejoice with us, and when we have practised it till it has become a habit we have done our best to be happy.

POPE STATES POSITION NOT POSSIBLE FOR CATHOLICS TO PARTICIPATE IN WORLD CONGRESS OF CHURCHES

Rome, May 16.—The Rt. Rev. Charles F. Anderson, Bishop of Chicago; the Rt. Rev. Boyd Vincent, Bishop of a Southern Ohio, and Bishop Reginald Heber Weller of the diocese of Fond-du-Lac, Wis., accompanied by the Rev. S. Talbot Rogers of Racine College and the Rev. Edward L. Parsons of Berkeley, Cal., all prominent figures in the Protestant Episcopal Church, in the United States, were received by Pope Benedict today. Monsignor Cerretti, Secretary for Extraordinary Affairs at the Vatican, acted as interpreter. The Pontiff was most cordial to the visiting prelates and thanked them for their call.

Before seeing the Pope, the Americans had a long talk with Cardinal Gaetano, Papal Secretary of State. During the interview, the Cardinal said: "Rather than a reunion of the Christian churches, the Holy See aims at the unity of the Church, which in the opinion of Rome, can only occur by all returning to the Catholic Church."

Pope Benedict told the visiting clergymen that it was not possible for the Catholic Church to take part in the proposed world conference. The Pope said that, as "successor to St. Peter, the Vicar of Christ has no greater desire than that there should be but one fold and one shepherd." He added that the teaching and practise of the Catholic Church "regarding unity of the visible church is well known to every one, and, therefore, it would not be possible for the Catholic Church to participate in the proposed conference."

The Pope explained that he in no wise wished to disapprove of the participation in the conference of those not united to the chair of St. Peter, but on the contrary, he earnestly desires and prays that "those who take part in the conference may by the grace of God see the light and reunite with the visible head of the Church, by whom they will be received with open arms."

After the visit to the Vatican, the deputation issued the following statement: "The deputation regrets that the Roman Catholic Church will not be represented in the world conference, as substantially all the rest of Christendom has promised to co-operate. The preparations for the conference will proceed and the deputation will continue its work until invitations are presented to those communions which have not yet been reached."

Bishops Anderson and Vincent will leave Saturday for Paris and London, while Bishop Weller will go to Egypt.

The thoughts of men are a world in themselves vast and populous. Thus, we all have an interior world to govern, and he is the only real king who governs it effectually. He has himself completely under control who has learned to control his thoughts. If a man has habitually kind thoughts of others, and on supernatural motives, he is not far from being a saint.

LABOR LEADER FEARS FOR FUTURE IMPOSITION OF MORAL FADS BY LEGISLATION DANGEROUS

By SAMUEL GOMPERS, PRESIDENT OF AMERICAN FEDERATION OF LABOR

I am not an advocate of drinking. I am not an advocate of wine drinking, or even of beer drinking.

Yet I am an anti-prohibitionist. Not an anti-prohibitionist of mere mushroom growth, but one opposed to prohibition, steadfastly and in principle, for more than forty years. And still I think I may honestly say that I have done as much as most men, and much more than many men, in the furtherance of the cause of temperance.

And it is a worker for temperance—that I wish to say that I consider the foisting of prohibition upon this country against the palpable wish of the large mass of the people, to be, in times like these worse than a crime; it is a blunder. And, moreover, a blunder charged with danger and loaded with disastrous probabilities.

The world today lies torn and tortured and tempest-tossed. All peoples of the earth have been upset and unsettled. The minds of men are excited and unstrung. Subtle, or open, discontent exists throughout the earth. From the bloody Bolshevism of Russia to the economic unrest of the still stable countries, it is there for the least observing to see and the most unthinking to recognize.

It is a singularly unfortunate moment to upset further a country by an invasion of personal liberty and a fatuous attempt to reorganize, by force, the daily habits of its citizens. The very fact that in some cases these habits are harmful is, of course, not sufficient excuse for the autocratic rule that attempts to control the daily lives of those in whom such habits are without harm.

It is no attempt, as it is no time to deal radically with the evils of drink. They exist and they should be corrected. But to rescue the few and bring disaster to the many is a policy too tenuous to admit of discussion. A general on the battlefield does not turn all his soldiers into stretcher-bearers. He wins the battle first and aids the wounded afterwards.

That is precisely the condition that confronts us in this country today. To save a comparatively small number of people from over-indulgence in an evil habit we are taking a chance of wrecking the social and economic fabric of the nation. It is just as futile as it would be to save the people in the sick-bay of a torpedoed ship and let all the rest of the crew and passengers drown!

WINE AND BEER IN GENERAL USE THROUGHOUT EUROPE

In Italy and in France and in the Balkan countries wine is plentiful and water is scarce. In the lands of middle Europe beer is always available and water hard to get. In this country great numbers of immigrants from those lands—great numbers of the descendants of those immigrants—have all their lives been accustomed to the quite legitimate and necessary use of light wines and beer. To them, beer or wine has become as much a part of a meal as bread or meat or potatoes.

They are not drunkards. They use their beer and light wines as sensibly, and no more harmfully, than do most of us use tea or coffee.

To stop them, deliberately and by force, from the use of their beer and wine is as unjust as it would be for a crowd of vegetarians to get together and pass a law to stop you and me from eating meat.

And it is sure to have upon them the same effect. They are voters. And yet they have had no voice in the passage of this law.

They are American citizens. And yet, because they have delegated their rights to certain elected officials, those officials have acted as they saw fit against the obvious wishes of their constituents.

Is this democracy?

That is what their question will be.

And what will be the answer? At first wonderment. If they are citizens and have had no voice in the government of the country, why is their voice unheeded? Their voice is in a majority. That they know. Where there is a chirp for prohibition, there is a howl against it.

HAS CONGRESS ERRED?

If experience demonstrates that Congress has erred in the enactment of a measure it is within the power of a majority in a subsequent Congress to rectify it; but no matter how disastrous the constitutional prohibition amendment may prove to be, thirteen States with a population of ten millions can prevent the thirty-five other States with a population of over ninety million from correcting or rectifying the wrong.

It is an open flaw in our system of government.

In this instance, it is not the will of the many that prevails. It is the power of the few!

What then? Resentment. I worked in a factory for twenty-six years with my shop mates and I know what I am talking about. The lunch that a laboring man takes with him to his work by noon becomes nearly dried out. By chipping in with several others, he can procure a small amount of beer with which to wash it down and make it palatable. After which he sits and reads for the balance of the hour.

And in the evening, perhaps a pitcher of beer with his supper.

It is his habit. It is plebeian, perhaps. But it is also plebeian to dig ditches.

Is it not a question of right or wrong? It is not a question of whether we approve or disapprove of beer drinking. It is his habit.

And when you invade a man's habits, what happens?

You upset that man. You unsettle him. Uprooting one habit uproots others. And you find that the man who was heretofore satisfied to labor as he had been laboring, to go home nights and talk or read, becomes restive and discontented. Instead of sitting down to rest and read, he restlessly goes out into the street.

There he meets other men, restless and unsettled, like himself. And in the rubbing together of their mutual grievances, there are sparks, and sometimes fire.

I have heard it stated, and I believe it, that the birth of the Bolsheviki was in prohibition. Harmful as vodka was, it enabled the Russian peasant to find succor from the dull monotony of his life. Without it, he found only trouble and torment and the desire to tear down that which he could not rebuild. And today Russia lies bleeding, tortured.

It was too big a price to pay.

It is time for all of us to recognize the fact that a thing like prohibition cannot be attained by executive decree. It cannot be pounded, with heavy hand, from the top downward. It must, like democracy, flow from the bottom upward.

Total abstinence, like law and order and government, is a gradual growth born of the desire, first, of individuals, then of peoples, to grow. It is futile for the few to try to tell the many what they must or must not do, as it is sometimes equally futile for many to try to tell the few when such commands are too drastic or too great an invasion upon the manhood and liberties of those who are commanded. Upon so small a thing as taxation without representation did the tiny colonies defy their mighty parent.

LABOR HAS AIDED THE CAUSE OF TEMPERANCE

Honestly you can make prohibition honestly and honorably effective, you must have the desire of the people themselves to totally abstain.

This, palpably, you have not. Else would the Prohibition party have been something more than an also-ran in every election the country has ever held.

The labor movement, by its efforts to secure the eight-hour work day, by securing higher wages and improved conditions of living, has been instrumental in making the workers more temperate. The workers in the United States today than I have ever known in all my life, and the number of total abstainers is growing.

But it is with these men a voluntary act, and I know of no men who are such militant anti-prohibitionists as are the total-abstaining active union men in America.

Organized labor has been fighting its hardest to maintain the unity of this country. It is a great misfortune that at this time there should have come, welded and ready to wield, so powerful a weapon for the forces of disorder and disunion.

THE UNITED STATES CONTAINS PEOPLE OF MANY NATIONALITIES, MOST OF WHOM ARE, AS I HAVE SAID, ACCUSTOMED TO THE USE OF BEER AND LIGHT WINES. CONCEIVE THE OPPORTUNITY THIS GIVEN TO AGITATORS, ANARCHISTS AND THE APOSTLES OF BOLSHEVISM TO GO TO THESE PEOPLE, IN THEIR HOMES, IN THEIR FACTORIES, IN THEIR MINES, THEIR ASSOCIATIONS, THEIR UNIONS, AND SAY, "LOOK HERE. THIS IS WHAT CONGRESS HAS DONE TO YOU. IT HAS EVEN TAKEN AWAY YOUR GLASS OF BEER!"

It may sound but little to those who are accustomed to comfortable homes, to luxurious hotels. It may sound trivial to those who have never known the use of beer or wine. But to people so accustomed it is a source of constant discontent and never-ending nagging. It irritates and annoys and unsettles. And it puts them in a receptive mood for the deadlier propaganda that will follow.

The "No Beer, No Work" agitation is sure proof of this. It is claimed to be the work of agitators, the I. W. W., or the Bolsheviki.

Well, suppose it is? Who placed in the hands of these agitators the material to work with?

And how are you going to tell whether it is their work or not?

Whether it be the cry of the honest American workman standing on what he deems his constitutional

rights, or that of the dishonest agent of anarchy or pro-Germanism trying to foment trouble, doesn't the cry remain the same?

By allowing the opportunity for a cry like this to be heard at a time like this, it looks as though we had unconsciously played into the enemy's hands. That he will use his opportunity to the full, we can be only unpleasantly sure.

PARTY POLITICS HAVE NO PLACE IN FEDERATION OF LABOR

What is to be done, I do not pretend to say. Party politics, whether they be democratic, republican, socialistic, populist, prohibitionist, or any other, have no place in the conventions of the American Federation of Labor, and yet it is the duty of all to point out the dangers we see and leave for those in power to correct or avert these dangers.

But it would be well for my countrymen to know certain things.

Is the experience of other peoples and other nations to have no lesson for us? Whenever we can lead, lead we must. Where that opportunity is not afforded, the road to wisdom is to profit by the experience of others and for ourselves, to avoid or avert their mistakes.

France and Italy have not even attempted to try prohibition.

England tried drastic limitation with limited hours. But in the face of economic unrest, England has had to increase the strength and quality of its beer.

Russia tried prohibition and found Bolshevism.

In the face of this, does the United States really wish to put into effect as a permanent policy a measure that other countries have found to be unnecessary, impossible or disastrous?

I verily believe it does not. Bound by every tie of principle, hope and aspiration for my country's welfare and progress, associated with the men and women of our country as closely as I am, for the first time in my whole life am I apprehensive for the future.

HOLY SEE NOT TO CO-OPERATE CHURCH CANNOT JOIN WORLD CONGRESS ON FAITH AND ORDER

Special to The Tablet

Rome, May 15.—It appears that the general secretary of the World Congress on Faith and Order has approached the Pope, through the Cardinal Secretary of State, seeking some method of co-operation on the part of the Holy See in the pan-Christian Congress which is to take place next year. It is said that the Holy See has expressed its good will towards the movement, but a late semi-official statement, which a news agency wires from Rome as having been given out by the Vatican reports that:

"The Holy See has decided not to participate in the Pan-Christian Congress which it is proposed to hold shortly, as the Catholic Church, considering her dogmatic character, cannot join on an equal footing with the other churches. The feeling at the Vatican is that all other Christian denominations have seceded from the Church of Rome, which descends directly from Christ. There, Rome cannot go to them; it is for them to return to her bosom. The Pope is ready to receive the representatives of the dissenting churches with open arms, since the Roman Church has always longed for the unification of all Christian religions. Pope Leo XIII, was deeply interested in this question and has written two famous encyclicals on the subject of the unification of the Christian churches."

POPE BESTOWS MEDAL ON DETROIT WOMAN

SERVICES OF MRS. JOSEPHINE B. CONLON WIN SIGNAL HONOR

New York, May 14.—Signal honors have been conferred by Pope Benedict XV. upon Mrs. Josephine B. Sullivan-Conlon, who has been awarded a certificate and gold medal with the decoration "Pro Ecclesia et Pontifice" (for Church and Pope), in recognition of her 25 years' service on the Michigan Catholic, as writer, secretary and treasurer, and editor.

The ceremony of bestowal will be performed in Detroit. Bishop Michael J. Gallagher will make the presentation in the name of the Pontiff.

Mrs. Conlon's 25 years of service on the Michigan Catholic were celebrated with an anniversary banquet tendered to her last February by both Catholic and non-Catholic women of Detroit. She became editor of the paper following the death, two years ago, of William H. Hughes, though she had previously borne the burden of much of the editorial work, and a great deal of the writing, in addition to her duties as secretary and treasurer of the company since its incorporation, 12 years ago.—Detroit Free Press, May 15.

Judge Nicholas Fessenden, of Fort Fairfield, Me., was baptized and received into the Church at St. Dennis' church, Fort Fairfield, on Easter Sunday. His conversion is the result of his study of Church history. Judge Fessenden was born on November 23, 1847, in Saw, Me. He spent his boyhood days in Eastport, Me., where his father was a well-known physician. For many years, he was admitted to the bar in Portland in 1870. From 1891 to 1897 he was Secretary of State and for four years held offices of responsibility at the State House in Augusta. For the last twenty-five years he has been Judge of the Probate Court of Aroostook County. He has two sons, one a prominent attorney in Hong Kong, China, and the other a Methodist minister in Pittsburgh, Pa.

Forty negro converts of Kansas City, Mo., were baptized on a recent Sunday afternoon at St. Monica's Church, by the pastor, Father Cyprian, O. F. M.

An autographed picture of Cardinal Mercier of Belgium was auctioned off at the Hippodrome, New York City, at the Victory Loan Rally, and went to William H. English, who bid \$1,000.00.

In Switzerland there is a strong movement to modify the obnoxious Kulturkampf laws of 1874. These laws forbid the Jesuits to labor in that republic and the founding of any new convents or Catholic religious orders.

The greatest Cathedrals in the world are ranged thus, in the order of size: St. Peter's, Rome; Milan Cathedral, Cordova Cathedral (Spain), Seville Cathedral (Spain), Cologne Cathedral (Germany), and York Minster (England). These enormous churches were all built by the genius and piety of the Catholic Church.

Paris, May 12.—It is stated here that David Lloyd George, British Prime Minister, has reconsidered his decision to receive Frank P. Walsh, Edward F. Dunne and Michael J. Ryan, representing American Irish societies. The reason given is the agitation which has arisen from the visit of the Americans to Ireland.

Rome, May 14.—Three prelates of the Protestant Episcopal church in the United States, Rt. Rev. Boyd Vincent, Bishop of Southern Ohio; Rt. Rev. Charles F. Anderson, Bishop of Chicago; and Bishop Reginald Heber Weller, of the Diocese of Fond du Lac, Wis., who were accompanied by Rev. S. Talbot Rogers, of Racine College, and Rev. Edward L. Parsons, of Berkeley, Cal., were received today by Monsignor Cerretti, at the Vatican.

Sacramento being known as the "City of Camellias" it will be of interest to know that the name of the flower, which was brought to Europe by a Catholic priest from India, of which country it is a native, bears his name. He was Father Kamel, a Jesuit, and the great botanist, Linnaeus gave the name "Camellia" to the flower out of compliment to the good priest, who first introduced it to European notice. The flower was brought to Europe in the seventeenth century, and from there was brought to this country.—Sacramento Catholic Herald.

NEW YORK, May 9.—Dignitaries of the Catholic Church from all parts of the country attended services for Very Rev. John J. Hughes, Superior of the Paulist Fathers, in the Church of St. Paul the Apostle here today. Archbishop Hayes pronounced the eulogy. Among the notables at the funeral were: Archbishop Edward J. Hanna of San Francisco; Bishops Joseph Schrembs of Toledo, O., John J. Cantwell of Los Angeles; William T. Russell of Charleston, S. C.; Peter Muldoon of Rockford, Ill.; and Thomas J. Shahan of Washington, D. C.

The appointment of General Sir Edward Bullfinch to the command of the British troops in Egypt, says the Catholic Columbian, is made at an anxious moment. As a commander, Sir Edward won successes on stricken fields which encircled, along with so much flesh and blood, not a few first-class military reputations. In his new work in Egypt is not to be on the battlefield, it will at least make demands on his wisdom in judgment and his readiness in resources. Sir Edward is a son of the late Alderman Bullfinch, Lord Mayor of Dublin. He is a Catholic, and was educated at the great Jesuit College Stonyhurst, England.

The late John B. Manning, a broker of New York City, who left an estate of more than nine million dollars, made the following charitable bequests to churches and religious institutions: Apostolic Mission House at Washington, \$21,000; Catholic University of America, \$50,000; St. Vincent's Hospital and Society of St. Vincent de Paul, \$25,000 each; Cathedral College, \$15,000; Missions of the Immaculate Virgin, St. Francis Hospital, St. Joseph's Hospital, \$10,000 each; St. Joseph's Seminary and the Church of the Good Shepherd, \$5,000 each; Misericordia Hospital, \$2,000; and the Church of the Holy Trinity, \$1,000.

CATHOLIC NOTES

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