Catholic Society Notes.

Rev. Father Rogers, of Buffalo, has expressed his gratitude to the members of Branch 22, C. M. B. A. for a donation of about $300 to a new parochial school there.

Charges were recently made hatt the officers of the Brooklyn Catholic Benevolent Legion were making assessments beyond what the death rate warranted, accumulating a large reserve, and generally mismanaging affairs. An examiner of the State Insurance Department, appointed to look into the matter, reported on Saturday that there were no grounds for the charges, that the reserve fund was only $844.89, that the moneys have been honestly handled, and that beneficiaries have simply been treated with a prompt decency rather unusual in the majority of life insurance companies.

In the *Catholic Mirror*, of a recent date, is found the following timely article. It treats so well some of the difficulties met with in endeavoring to organize Catholic societies that we give it a place in this column:

THEIR OWN LOSS.

It is worth while to consider if there is to be any standing aloof from the events of the coming Catholic centennial celebration on the part of Catholics who set a great store upon their social eminence and "liberality." We are aware of a tendency that way in some quarters on ordinary occasions.

There are a great many Catholics who prefer not to identify themselves with Catholic religious movements of any kind. They do not unite themselves with the religious societies about the parish because, forsooth, the kind of people who make up the body of such organizations are not exactly, socially speaking, the kind they are anxious to intermingle with. The sodalities and similar bodies that cluster about the church usually embrace those who are more anxious to provide for their future welfare than to increase their social prestige or better their worldly condition; hence they are not what we are accustomed to regard as "society people." This fact militates against them very much in the estimation of those superior mortals who are Catholics, more by accident than anything else, and who are, or would like to be, considered "members of society."

The lengths to which the victims of this amiable weakness allow themselves to be carried by their absurd pretentions may be imagined when they unhesitatingly forego any share in the merits and graces flowing from the devotional exercises conducted by religious societies, in order to avoid being brought in contact with persons—oftentimes very much superior to themselves in every possible way—whom they affect to believe they cannot afford "to know."

In every considerable Catholic community there are representatives of this pharisaical sect who esteem their social pre-eminence above every other consideration—even their spiritual needs. They scrupulously avoid any outward manifestations of concern about the questions and movements that appeal to Catholic sympathies. They leave all those things to the great mass of their co-religionists who have neither social prominence nor worldly aspirations at stake.

They pride themselves, too, upon their enlightened "liberality." Rather than wound the sensibilities of others who differ with them in religious belief, or incur the risk of having the "oddity" of their adherence to the Church of the poor animadverted upon by non-believers, they prefer to have the impression that their Catholicity is a mere matter of form—of trifling importance, after all, in comparison with other things.

If they do not actually deprecate public manifestations of devotion to the Church and faith of their fathers, they do not consider it incumbent upon them to unite with their brethren on such occasions. Half-hearted Catholics are no help to the cause of Christianity. Their selfishness and puerile respect for the popular anti-Catholic prejudices that dominate what they considers the "first circles" render them, if not disloyal, at least unworthy members of the true fold. The sacrifice of manly courage and intellect necessary to remove the plane occupied by "liberal" Catholics of this stamp merits, and receives, the contempt of all independent and thinking minds among Catholics and non-Catholics alike.

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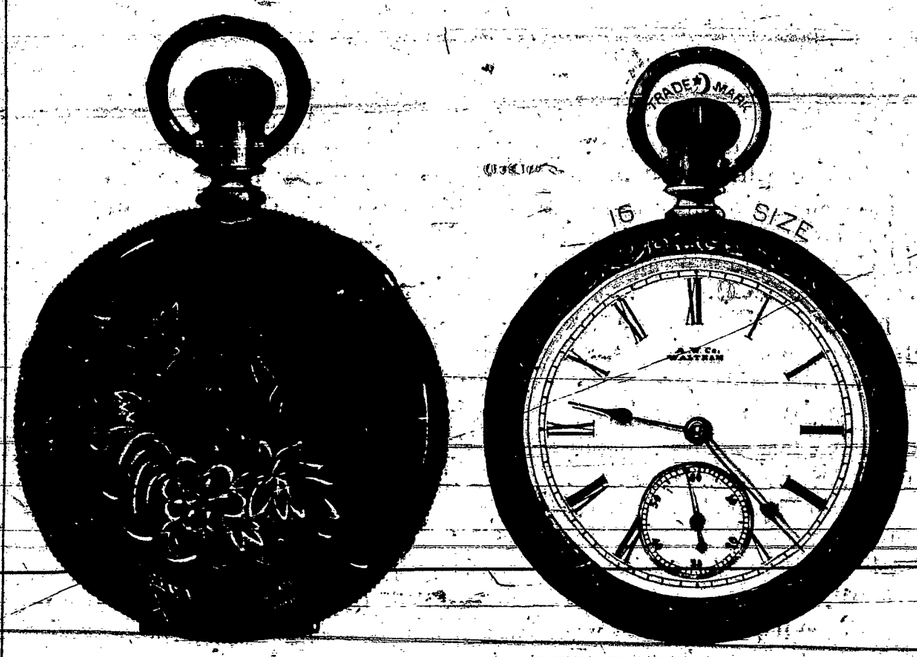

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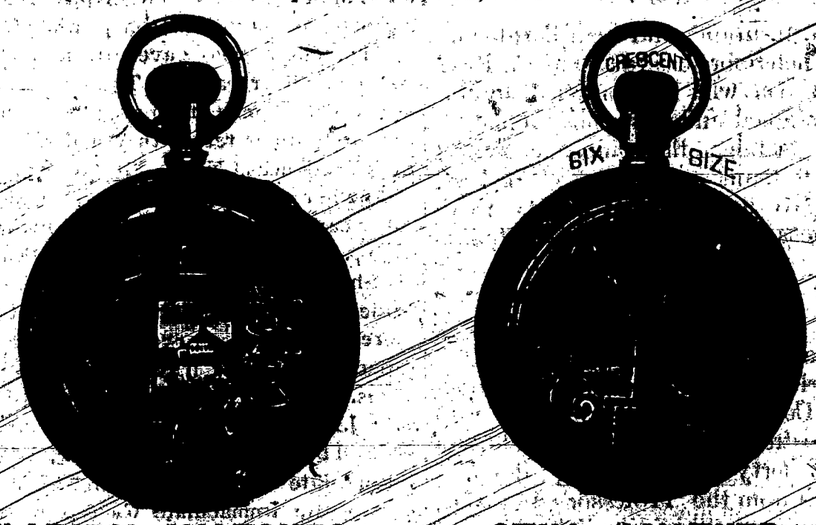

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