

THE GIFT OF FAITH.

IT COMES TO MAN THROUGH THE GRACE OF ALMIGHTY GOD.

But Only in the Catholic Sense Can Reason Be Convinced That Faith is Supernatural—Some Rationalist Arguments Refuted.

"Faith," wrote St. Paul, "is a gift of God." Being a supernatural gift, it must necessarily be in the Catholic sense the highest act of the intellect, because God, who bestows this gift, becomes the guarantee for its intelligence. Rationalists, who deny the supernatural or intervention of Providence, deny that faith is an act of the intelligence, that it depends entirely on education and environments and is simply transmitted from father to child without any exercise of reason. This objection to faith which lacks certainty—i. e., infallible authority—holds good; hence those who may hold, like the Catholic Church, that faith is rational and supernatural cannot convince rationalists that in their diversity of religious opinions they are guided by the divine intelligence, because the divine intellect excludes all error. It is in this sense that St. Paul speaks, "One Lord, one faith, one baptism;" hence to the mind of the rationalists variety and contrariety of creeds, claiming the guidance of God or faith as a supernatural gift, are an absurdity because that would be holding God or the divine intellect sponsor for an admixture of truth and error.

How refute this impregnable objection? Impossible in the sense that man's private judgment in religious matters is the exponent or measure of God's intellect since with God there can be no contradiction. To meet the objection and maintain with consistency and logical precision that faith is supernatural and as a necessary consequence the highest intellectual act, the Catholic faith, which demands for all doctrines of faith and morals an infallible authority, which alone can give certainty, is a necessary condition. In this sense alone, says the rationalist, could it be admitted that faith is supernatural. For if we must believe what God wills, we should and must have unerring exponents of the divine will, hence to call a belief which is the outcome of one's own opinions of God's will a supernatural gift is, as viewed by reason, irrational, for how affirm that faith is supernatural that is, sanctioned by the divine intellect, and say at the same time that one may believe what he pleases about particular doctrines? A holds that baptism is necessary for salvation. B holds the contrary. Both A and B hold their particular faith in this one point is supernatural, therefore sanctioned by the divine intellect. The rationalist, seeing the logical absurdity of the claim made by A and B, says no faith is supernatural; it is simply natural, because the human mind naturally inclines to some form of belief.

Only in the Catholic sense can reason be convinced that faith is supernatural, because its demand of an infallible teacher for a certain and unchangeable faith harmonizes with the divine intellect, which is one and unchangeable. To call faith that is changeable or contradictory creeds supernatural—that is, sanctioned by the divine intellect—would be equivalent to saying that God's will is changeable and accepts their homage and worship regardless of reason, which comes from man's inner consciousness, as sufficient. This contradicts the very idea of the mind forms and reason demands of a Supreme Being, for God is the first truth or truth itself. Then it is impossible for God, in speaking, to lie. He can neither deceive nor be deceived, for He knows all things, and in knowledge, which is sanctioned by reason, He is the principle of all truth.

To divorce faith and reason and make the former what inner consciousness proclaims it is reducing religion to a mere sentiment and making infinite intelligence subservient to the whims, caprices and mutable ideas of individuals. We find this verified in George Fox, who founded a new creed in England in the middle of the seventeenth century. He felt a sudden impulse which he considered a special motion from the Holy Ghost. His impulse was that all men were born from the cradle to extreme old age and in the end had nothing to give to God. The senses were dead, and only second childhood was reserved for the Creator, to whom the creature owes all his possessions. At Derby, England, he was brought before the magistrate for the effects of his mental aberrations and was imprisoned for six months in the house of correction. During his examination at court he said that "quaking and trembling were necessary dispositions to hear the words of God with profit." In his preaching he always quaked and trembled; hence the name Quakers were given to his followers, who still teach that mankind receives its inner light, which is sufficient without the written word to attain salvation. But they always distinguish the special motions of this inner light from the natural light, natural reason, which they regarded if not as entirely false at least as deceptive.

But without reason there can be no religion. Sensible emotion is not rational faith. The mere feeling of religion is not in any sense supernatural—that is, sanctioned by divine intelligence—because it ignores reason, which is essential to man's nature. Set aside reason and believe as you will, not as you should, then there is no intellectual apprehension of Christian mysteries; faith is blind and ceases to be an intellectual act of the mind.

So say the rationalists, and truly. But the objection, when applied to the Catholic system, which makes reason the preamble of faith, does not hold good. She presents to the unbeliever the motives of credibility—viz., the life

of Jesus as narrated in sacred and profane history. He established divine authority by miracles. The Church accepted those miracles and accepted them as vouchers of the divinity of Christ and His infallible authority to teach divine truths, which are the foundation of faith. Having organized the Church, Jesus conferred the same infallible authority on the apostles and their successors. This authority is the reason for believing. It is not simply ordering man's will to believe, but it gives reasons to man's intellect why he should believe. Belief without an infallible authority or reasons that will convince the intellect is blind and irrational and cannot rise higher than mere credulity. With Christ, the apostles and the Church, faith is an intellectual act founded on the motives of credibility which reason sanctions. It is in no sense a blind faith, because it demands reasons that are sufficient to convince the understanding.

The only question, then, that remains of any great import is, What Church is the successor of the Apostolic Church? This is so historically evident that no proofs are needed to identify the Catholic Church with the Apostolic Church. We have in the long line of Roman pontiffs the same certainty that Pius X. is the successor of St. Peter as we have that President Roosevelt is the successor of George Washington, the popes asserting their authority whenever and wherever the faith was impugned just as the presidents asserted their authority when the rights of the state were not recognized or law and order were not observed. Intermountain Catholic.

BROOKLYN CATHEDRAL.

Uncompleted Structure to Be Torn Down, Except Chapel.

The uncompleted Cathedral of the Immaculate Conception in Clermont avenue, Brooklyn, originally designed to be one of the most imposing ecclesiastical structures in America, is to be torn down stone by stone, only the Lady Chapel to remain as a memento of the late Bishop Loughlin's plans. The superstructure and several of the stone walls have been decaying for some months. The chapel will be the parish house for the residential part of Williamsburg.

The cathedral was begun early in 1875 by the late Bishop Loughlin, the first bishop of Brooklyn, and was to have cost an even \$1,000,000. The cornerstone was laid with memorable ceremonies, and for several years the work of erecting the structure went on uninterruptedly. The funds for the completion of the structure, however, came slowly and slowly, the diocese then being only in its infancy and burdened with the need of things more pressing than an imposing cathedral.

When the Lady chapel was completed it became apparent that the remainder of the structure could not be built for some years, and work was temporarily and later finally suspended. The four walls had begun to lift themselves from the foundation, and part of the superstructure of the northeast side was already visible for miles.

Missionary Work at Home.

The demand for missionary work in the United States has multiplied with the increase of the population. The section of our country north of Mason and Dixon's line and east of the Mississippi river contains 75 per cent of the Catholic population. In the province of Baltimore only 4 per cent of the people are Catholics. When this statement is read a good many will say that there is some mistake about it, particularly as Baltimore is known as the great Catholic center. It is a fact that only 4 per cent of the population in the ecclesiastical province of Baltimore are Catholics. If one takes the states by themselves this fact becomes more startling. In the great state of North Carolina there is one Catholic in every 400 of the population, in South Carolina one in every 137, in Georgia one in every 100 and the other states in like proportion. A priest writing recently made the statement that in his parish there were sixty-four ministers of various denominations preaching heresy, while he alone stood for the great truths of the Church. A moment's consideration of these facts proves the necessity of more active missionary work in the needy sections.

Catholic Home Companion.

One Priest's Labors.

For five years Father Bastius of the Capuchin Order of Monks of the Church of St. Joseph has journeyed once a month from Appieton, Wis., to Norrie, Marathon county, to preach to a small congregation. It has been found necessary for the priest to travel by handcar, most of the time alone. During the cold days of last winter when the thermometer registered far below zero the priest made his trips regularly. The distance covered by handcar is sixty miles.

SHORT SERMONS.

Love and obedience are so closely related that one may be the cause of the other.

"The Lord," says the Royal Psalmist, "is nigh to them that are of a troubled heart."

When one has learned to seek the honor that cometh from God only he will take the withholding of the honor that comes from men very quietly indeed.

Our dear Lord's blessed heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage, my soul! I, too, shall find it so.

If sorrow and contrition appear wanting, at least be sorry that thou art not sorry, for this, indeed, is sorrow. The like may be said of the desire to love. If the desire to love God be sincere, it is love.

ITS GOLDEN JUBILEE

THE STORY OF THE THIRD ORDER OF ST. FRANCIS IN THIS COUNTRY.

Bishop Neumann Half a Century Ago, With Three Volunteers, Founded the First Community in Philadelphia—To Celebrate in July.

On April 9 fifty years ago Bishop Neumann founded in Philadelphia the first community of the Third Order of St. Francis, the Franciscan tertiaris, to be established by the Catholic Church here. Because of the Lenten season no celebration marked the event on April 9, but it is planned to properly observe the golden jubilee of the order in July next.

Bishop Neumann had for many years felt the need of a greater number of religious communities, and in 1854, while in Rome to attend the Church council that promulgated the dogma of the Immaculate Conception, he embraced the opportunity to unfold his plans to Pope Pius IX.

Two sisters, Mrs. Anna Bachman and Miss Barbara Hill, and their friend, Miss Anna Dornon, hearing of the bishop's plans through the Rev. John B. Hespeler, C. S. S. R., pastor of St. Peter's church, readily volunteered to join the new tertiaris. On his return to America on April 9, 1855, Bishop Neumann invested these three young women with the habit, laying the foundation of the Third Order of St. Francis, which now has convents all over the country, in which are 1,500 sisters. Mrs. Bachman, who thereupon received the religious title of Sister Mary Francis, was at once designated superior of the little band, while Miss Hill became Sister Mary Margaret, and Miss Dornon was given the name of Sister Mary Bernardine. Father Hespeler was then appointed their spiritual director.

The first duty of the sisters was the lodging and boarding of poor servant girls out of employment, for which a small house on Lawrence street was secured. This work lasted for one year, at the end of which, on May 26, 1856, the three co-founders of the institute made their vows in what was Bishop Neumann's episcopal chapel, now a reception room in the archbishop's residence.

Then first convent, on Lawrence street above Jefferson, was blessed by Father Hespeler on Sept. 17, 1856. On the same day three postulants entered their community.

In 1857 Bishop Neumann invited the so-called "Black" Franciscans of Bavaria to take up their residence in Philadelphia. St. Alphonsus' church, Fourth and Reed streets, was given into their charge, with the Rev. Bonaventura Keller, O. M. C., as its rector. Father Keller was also appointed spiritual director of the sisters, and when the school opened the latter part of 1857 the sisters were installed as its teachers. The girls of the order were adopted at that time, consisting of the black serge dress, the white girdle with its five knots and the seven-decade rosary.

The mother house and novitiate were transferred to a house which had been purchased on Reed street opposite the church in September, 1858, but the convent in St. Peter's parish was still retained in the charge of Sister Bernardine. That same year smallpox broke out in Philadelphia, and the sisters of both convents visited the poor, begging food and clothing for their relief. In cases where they were refused admittance to houses in which Catholic girls were working they took them into their own homes and bestowed all their attentions on them.

The Rev. Leopold B. M. Moczygemba, the general commissioner of the "Black" Franciscans in this country, who had charge of the missions of this order in New York, while on a visit to Bishop Neumann in 1859 earnestly requested the venerable prelate to furnish him with a small band of these sisters to teach in the parish schools in his charge. The following year the sisters, superintended by Sister Bernardine, opened schools in Syracuse, Utica and Buffalo, N. Y., and in Pittsburg, Pa. St. Mary's hospital was opened the same year in a small house at the corner of Fourth street and Girard avenue, which the sisters occupied from Dec. 10, 1860, until July 25, 1866, when they removed to their present quarters at Palmer street and Frankfort avenue. St. Agnes' hospital was opened in the year 1888.

After the death of Mother Francis Bachman on June 30, 1863, in St. Mary's hospital, Archbishop Wood, who was then the head of the diocese, appointed as her successor the present superior, Sister Agnes, the eleventh member to enter the order. Mother Francis' sister, Sister Margaret Hill, died on Feb. 6, 1881, in the Convent of Our Lady of Angels at Towanda, N. Y. The other founder of the order is yet living, still retaining the office of mother general of the Syracuse branch of the order.

Until the accession of Archbishop Ryan to the diocese only women of German birth or origin were admitted to the order. The permission to receive young women of other nationalities was granted by him, a circumstance which largely augmented its number. The new rule of the congregation, which was rewritten and formally approved by the late Leo XIII. in May, 1890, requires that the order be subject to the ordinary in whose diocese it is established, the reigning Pontiff, though, to be regarded as its chief superior.

In 1900 the present mother house was transferred from the convent on Reed street to the Convent of Our Lady of Angels, Glen Riddle, which was founded on Sept. 7, 1871.—Philadelphia Ledger.

THE CATHOLIC PRIEST.

Why He is Loved and Venerated by the Faithful.

We Catholics love and venerate our priests, love for the love they put into their work and veneration for the exalted station they occupy. The priests and the congregation are warp and woof. Soon after we have drawn the breath of life we are carried to the priest to be born again in holy baptism. He watches over our years of childhood and when reason begins its dawn invites us to the church, where he patiently and fatherly imparts the truths of God and holy religion and the nature and punishment of sin and prepares us to seek its removal in the Sacrament of Penance and later trims and tricks us out doctrinally and in disposition for the great day of our first communion. He brings us to the bishop to receive the unction and graces of confirmation. When hearts and hands are to be united in nuptial bands he is there with fervent benediction to sanctify the alliance. He is our adviser and support in darkest moments, blesses our successes, joys in our joys and sorrows in our sorrows. When death threatens he is at our side with bread to strengthen us "to walk to the mountain of God" and sacred oils to comfort the passing and bids us "depart in the name of God who created us, in the name of the Son who redeemed us and in the name of the Holy Ghost who sanctified us." He stands at the foot of the caskets which hold all that is mortal of our dear ones and blesses their graves. Even when we forget them the daily office of the priest keeps their memory alive by the ever recurring petition of Christian charity, "And may the souls of the faithful departed through the mercy of God rest in peace."—Catholic Home Companion.

Priests and the Sense of Duty.

At a time when organized attacks are made in so many quarters upon what is called clericalism two incidents which illustrate clerical ideas of duty are worthy of record. In one case the Rev. Father Denimal, parish priest of Neuville, in the department of the Nord, France, was suffering from a severe attack of influenza. He had passed through the most acute stage of the illness, but the doctor enjoined the strictest care, assuring him that his life would be endangered by a relapse. Just after he had received this caution he got notice that a dying woman was anxious to be visited by a priest. No other priest was at hand, and in order to meet her wish Father Denimal faced the risk of his health. On his return home from her house he was seized with fever and died the same evening.

In the second case Father Lemulus was suffering as the result of an outbreak of malaria at Luge a year ago. He barely escaped with his life and for a long time has been under medical care. Upon his recovery recently one of the last acts he performed was to visit the three men imprisoned for the crime and to offer them spiritual consolation. All three have been so affected by his kindness that they have resolved to become practicing Catholics. London Catholic Times.

Chaplain Brennan.

The Rev. Edward J. Brennan of New Haven, Conn., has been appointed by President Roosevelt Catholic chaplain of the navy yard at Charlestown, Mass., and has reported for duty in that office. He is the first to hold the office, and for many reasons an especial interest attaches to the appointment. Father Brennan has just returned from a more than three years' cruise aboard the United States trading ship Hartford, of which he was chaplain. Among other experiences of that eventful trip was the private audience of half an hour with which Pope Leo XIII. favored the chaplain and two of the officers of the Hartford. Father Brennan is a devoted priest and a man of cosmopolitan experience and culture who wins every one with whom he has to do. It is a singularly happy choice, and the subjects of his ministrations are to be congratulated. Father Brennan will celebrate Mass on alternate Sundays at the chapel in the navy yard and on the United States ship Washburn Church Calendar of West Virginia.

A Friar's Self Sacrifice.

A remarkable act of self sacrifice has just been recorded at the hospital of Burgos on the part of a Capuchin friar, Brother Carrasco. A girl of four years was brought into the hospital suffering from severe burns on various parts of the body, and the surgeons declared that flesh grafting was the only chance of saving her. Brother Carrasco, who is attached to the hospital as infirmarian and dispenser, at once offered himself, and the operation was performed forthwith, the surgeons taking twenty-eight small pieces of flesh at as many different incisions. The circumstances having been brought to the notice of the minister of the interior the first class of the decoration for beneficence has been sent to Brother Carrasco.

Pontifical Orders of Knighthood.

The Osservatore Romano recently published a Papal decree modifying the Pontifical orders of knighthood and changing the color of the uniforms. The Order of St. Sylvester is divided into two separate orders. One will be named the Order of the Golden Legion, having a single class and comprising only 100 knights throughout the Christian world. The second order will retain the name of St. Sylvester and will comprise three classes. The Order of Christ will still remain the supreme order, with one class. The constitution of the other orders has not yet been completed.

A LESSON REVERSED.

REV. MR. MOOT SET STRAIGHT ON A FEW IMPORTANT POINTS.

There Are Several Very Essential Things That Protestants Might and Should Learn About the Catholic Religion Before Criticizing It.

The Rev. F. W. Moot, pastor of St. Paul's church, Boston, recently preached a sermon—candid, subjectively impartial and courteous—on "What Catholics Can Learn From Protestants." We quote this extract:

"Catholics might learn from Protestants the exaltation of Christ, but not the adoration of the Virgin Mary or the saints. Motherhood is the most blessed and glorious position that woman can occupy. Mary was highly honored when selected by God to give birth to the Holy Child, but she was only a pure young woman, the same as thousands of other Jewish girls. There is no Scriptural foundation for the theory that her authority is equal to God or that she is to be specially adored. The same is true of the adoration of saints. The Catholic Church should learn to address its prayers to God, the Father, and not to saints."

Mr. Moot is a man of cultivation and of insight. But when he spoke of what Catholics could learn from Protestants he fell into the error of misrepresenting our beliefs. This is the more to be regretted because the sources of information are so close at hand. By opening the "Little Catechism" he would have been set right. He would have seen that Catholics make a vast distinction between the worship they pay God and the veneration they show the saints. He would have seen further that Catholics do not pay an excessive veneration to the Blessed Virgin and that however highly we venerate the person of the Mother of God we recognize her only in the reflected glow from the source of all glory.

Catholics adore God alone. They love and honor Mary as the Mother of God and the greatest of His saints, but they know she is only a creature and that, therefore, to adore her would be idolatry. "We adore no saints," wrote St. Epiphanius in the fourth century. "Let Mary, then, be honored, but the Father, Son and Holy Ghost alone be adored." (Adv. Collyrid., l. xxix.)

Let Mr. Moot read pages 65 and 66 of "A Catechism of Christian Doctrine," a book we place in the hands of children. He will read:

"We pray before the crucifix and the images and relics of the saints because they call on our devotion by exciting pious affections and desires and by reminding us of Christ and of the saints, that we may imitate their virtues."

On the other side we believe that we could write an effective editorial on "What Catholics Could Learn From Protestants." We use the word "Protestants" instead of the words "Protestant church" because Protestantism as an organic expression of belief has almost evaporated. Experience has shown us that when Protestants get rid of a belief invented without any regard to the needs of the human heart or mind they are capable of the most unexpected sympathy with the good and the beautiful. But unfortunately this expansion is accompanied by the rejection of those divine truths which no discerning man can accept on the authority of a book which has common sense shows him cannot alone be an infallible guide. Science and culture are incompatible with orthodox Protestantism, and the inventors of the system were not farsighted enough to see this. We must regret that they did not build better, for with orthodox Protestantism go the incentives of a great number of persons to moral lives and high hopes. Luther and Melancthon were not such keen psychologists as Mohammed and his associates were. As to Calvin and Knox, they were blundering creatures. Henry VIII., who was much cleverer than all of them put together, might have done better in the way of a permanent establishment if Anne Boleyn and the monastic spoils had not forced his hand. Boston Republic.

Your Morning Prayers.

Good morning! It is a very simple matter, yet acquaintances would wonder or possibly be offended if any one forgot this simple act of politeness and token of friendship. Now, there is one who is always more near to us than any of our friends, one who loves us more dearly than the fondest mother, one who just years for that mark of affection, the "good morning." It is God Almighty Himself. How often people pass Him by without as much as nodding Him! Yet they demand as a matter of course that He should provide for their minutest wants during that very day. They demand the enjoyment of His company in heaven, though they slight Him days without number on earth. What if they slighted their friends and neighbors in like manner? Would they be welcome at the banquet table or at some game after such rudeness, not to say unfriendliness?

Anglican Admissions.

From the Ritualist Congregate Jackson's "Rome or the Reformation; a Reply to Lady Wimbome," in the January Nineteenth Century and After we quote the following distinct admissions from an Anglican pen: "Rome and the Reformation, Lady Wimbome tells us, are incompatible. To Rome we owe nothing save hatred. Yet do we not owe our Christianity to Rome? Was it not due to the great missionary zeal of the great Gregory that this land (England) was rescued from the heathenism into which it had sunk and in which but for God's Providence and the Church of Rome it might have remained for ages?"—Sacred Heart Review.

PURGATORY.

What It is According to the Doctrine of the Church.

According to the doctrine of the Catholic Church, there are two judgments that await us after death—the particular judgment meted out to each soul directly after its departure from the body at the time of death and the general judgment of all mankind at the resurrection on earth's great final day. The Church does not teach that every soul is immediately assigned at death either to endless joy or to eternal woe. She teaches us that we go individually to meet our Judge and that many, very many, meet Him then at the particular judgment who are indeed unprepared for the saint's crown upon whom nevertheless He has infinite compassion. These He assigns to purgatory, an intermediate state of spiritual purification of cleansing, where they are made ready and pure to enter into eternal bliss.

These souls have already seen His face at that most unforgettable moment after death. Of their own wish they would fly to purgatory then in order to be rid of everything that stands between them and the eternal possession of that heavenly vision. What cleanses them or by what process makes no sort of difference to these souls, enabled by that first brief glance. They are consumed by the longing to possess their God. They sin no longer, they practice perfect conformity to God's holy will, they wait, they suffer, they endure. Our prayers can relieve them and hasten the hour of their release. But, no matter how severe the pain, one thing they never do—they never question the decrees of God. Nothing that He may do seems too hard to bear, nothing seems strange to them, however contrary to our poor blind conceptions of His love or His might while we still live on earth.

Herein are the holy souls our constant patterns. Much is said in our day of God's love and mercy, much is said also wildly and angrily against a power that can allow tremendous catastrophes of flood and fire, disease or sudden death. But all the while God is God. If instead of trying to bring Him down to our standards and measure Him by our human limitations we bowed before His justice as well as before His mercy, as the suffering souls always do, peace would be ours. He shall make all things work together for good to them that love Him. If there were no trials for our faith where would be any merit for our love?—Sacred Heart Review.

German Catholics.

What is really happening in Germany? The center party during the debates on the military estimates declined to support the government's proposal to increase the effective strength of the army by thirty squadrons. Suddenly it turned round and granted the government's desire, merely stipulating that the expense incurred should be spread over seven years. Has it received an assurance that the rumor which credited the emperor with an intention to act in a spirit of ultramontanism against his Catholic subjects was devoid of foundation? At any rate the rumors of the Kaiser's dread of the increase in the power and numbers of the German and Polish Catholic populations, coupled with the emperor's dislike of the marriage of the crown prince with the Duchess Cecile of Mecklenburg, are widely believed by both Catholics and Protestants in Germany. The Protestants see in the marriage a possibility that the future heir to the throne might not be a Protestant. The Catholics wonder whether it is the Kaiser's dream to renovate the plan of a new Holy Roman empire, which ceased to exist in 1806. Probably the emperor is wondering how best to stave off the growing danger of Socialism, with its anti-militarist programme. London Catholic Opinion.

Restoring St. Mark's.

The scaffolding necessary for the restoration and strengthening of St. Mark's, at Venice, is now completed, and the engineers, Signori Manfredi and Marangoni, are busy directing the work. "The condition of the cathedral, now that it has been possible to examine it closely, is found to be graver than appeared from the report of the two engineers, the weakest part being the 'Paradise' and 'Apocalypse' vaults. It will be necessary partially to demolish the vault of the 'Apocalypse,' over which the greater part of the first dome of the cathedral stands, but before the supports of the dome will have been strengthened by metal bands. The examination of the interior structure of the St. Alipio corner, which was excluded from the restorations made about the middle of the nineteenth century, has revealed an even graver state of things. The corner will have to be demolished, each piece being religiously preserved for reconstruction, in order to strengthen the foundations."

ITEMS OF INTEREST.

The New York apostolate received into the Church during the past year 240 converts.

Archbishop Messmer says there is only one power that can stop the divorce evil, and that is the Roman Catholic Church.

Archbishop Moeller of Cincinnati, O., has accepted the spiritual directorship of the Catholic Order of Foresters. This office was held by the late Archbishop Elder.

Pope Pius X. has inaugurated an altogether new financial regime at the Vatican, now he has been cutting down expenses in every direction, the economies effected thus far amounting to about \$200,000 a year. It has all been done in a quiet, unostentatious way.