

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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THE PULPITERS

Some time ago a writer stated that men do not attend church because they dislike preaching. We do not believe this for a moment. The average man likes preaching because he is interested in the problems of origin and destiny and because he wants to know how to bear sorrow with resignation and to have some solution to life's riddle. The questions that concern his soul are of more import to him than anything else. This has been always true, and, whether garbed in poverty's drab or in wealth's broadcloth, man has been and is tormented with an unappeasable thirst for God. This, we fancy, is one reason why the multitudes in great cities are the easy prey of Oriental teachers of this or that ism. Not that they care much for the peculiar beliefs expounded, but they seek a message that may comfort and enlighten them. The average non-Catholic is, we are inclined to believe, weary of the pulpit whose only aim is to make noise and have his remarks in the daily prints. And what remarks! Crude disquisitions on economics, on civil administration, etc., week after week, to the disgust of the man on the street and the amazement of the experts on these subjects. For our part we wonder at the marvellous workings of the mental machinery of these noisy preachers. Blessed with the self assurance that is the handmaid of ignorance, they grind out advice on care of the baby, the best medicine to give, the proper method of administering quinine, and the beneficial effects of the mustard plaster. Now and then they fulminate against people who are dead, for the purpose, we imagine, of testing their vocal apparatus. One of the things that bewilders us is the ease with which charlatans of every hue beguile the public. Gifted with an abnormal amount of self-confidence and a vocabulary of highly coloured adjectives they wax prosperous to the delight of the people beloved of the late Mr. Barnum. Some time ago we listened to an individual expounding his theory of religion. We expected to hear an exposition that had a bowing acquaintance with reason, but we were afflicted with a series of disjointed sentences, vague and devoid of meaning. A miscellaneous collection of females seemed to enjoy it; the men looked wise and bored and they all paid money to witness this exhibition of wind. And this is the day of the Carnegie Library. Perhaps that is one cause of the charlatan's success, because the reading of books means for many flabbiness of mind.

THE UNCLEAN PLAY

A correspondent writes us about a drama that is "the sensation of the season," and wishes us to denounce it. He wonders why "respectable men and women" support an unclean stage. We have often wondered also; we have even said a few words about it in these columns; but these immoral shows are as delicate odours to the nostrils of some people. The critics write glibly in praise of these "problem plays," but these scribes seem to be the hired men of the managers, and have no standards of worthiness or dignity. But what attraction can a drama that is suggestive have for anyone who respects his mind or imagination. To see an actress cavorting around a stage and showing how out of place the Ten Commandments are in certain sections of society, is not conducive to freshness of soul. Problem plays indeed! There is no problem at all, but a story old as the world that exhales no fragrance. They are but dirty messes concocted for the curious and prurient minded. No histrionic talent, however great, can conceal their phosphorescent gleam of corruption. But the manager who is looking for dividends will dish out this stuff so long as it may be delectable to the palate of his public. Touch, however, his conscience, which is in the region of his pocket, by the withdrawal of patronage, and he will see a bright light that shall guide him to the haven of decency. The citizen who has any regard for his community should protest and not allow himself to be overruled by the critics and managers who would see beauty anywhere if it could pay dividends.

THE BAD BOOK

It is said that the stress and strain of modern living is one reason that prevents many of us from reading books. But this is but dream-stuff. We read too much. Far better to be out walking or skating than to sample the novels and the world of words, misnamed literature, which are poured out unceasingly from the printing presses. Far better to do nothing than to give time to any

novels and magazine drivel. The aimless reading in which many of us indulge robs the mind of its power and makes the memory but a sewer through which flows platitudes of the writers who have neither fire nor blood to invest their manuscript with dignity. Time we have and to spare, but we waste it to our own detriment. Our taste becomes vitiated, and sometimes our moral standards are lowered. The mind becomes either diseased or vulgar; and the voracious devourer of this trash lives in a world unreal in which cheap heroes and heroines are the principal actors. To-day more than ever the parent should guard the household. We have newspapers that are clean and reputable, but we have also newspapers that pander to a depraved public taste and whose description of what is termed news is proof of the most audacious sensationalism. To allow the young to acquire a taste for the sensational book and newspaper is to endanger purity and faith and modesty and respect and reverence. Works of a doubtful moral tone cannot but defile the heart and dull the conscience. Parents should recognize the fact that upon their ceaseless vigilance depends the future happiness of their children. Keep the family bookshelf clean and the children will become enlightened Catholics, regulating their conduct by high standards and persuaded always that they are in the world to save their immortal souls.

INDIFFERENCE OR WORSE

In reading the reports of various meetings we are prone to wonder why Catholics are so conspicuously absent from them. Doubtless there are reasons which prevent us from attending some of these meetings, but to subjects affecting the common weal we should contribute our quota of discussion and enlightenment. We have our principles for the solution of social problems, and we have men who can express them forcibly and accurately. We should endeavor to be factors in the formation of public opinion. In our opinion our presence would be welcomed, and we might, by interchange of thought and aspiration, by strengthening the bonds of unity between ourselves and our separated brethren, dissipate many a prejudice. We should not forget that many without the fold see us through the medium of bigoted history, of environment, and of upbringing and associates. To them the Church is a grotesque monstrosity, guided by astute and unscrupulous clerics. The old calumnies refuted a thousand times are ringing in their ears. We are out of joint with progress and but barnacles upon the worn-out bulk of ecclesiasticism. To us this is but childish babbling, echoing what hundreds, whose graves line the centuries, have declaimed in every key. If we try, however, to make them understand our position, to persuade them that the Church can, out of the garnered wisdom of the ages, find remedies for social ills, we may, as we said before, be the kindly light that may guide them, if not into the fold, at least into the region of knowledge. And, moreover, as citizens we should not do our thinking by proxy.

THE GOSSIP

The male who gossips is far more deadly than the female who is in the same business. The woman who is the scavenger is a detestable nuisance, but the man who slips around like an Urial Heep and uses the poisoned knife of insinuation and calumny against reputations is a moral leper. He spits the venom of an embittered and darkened heart on all things and persons, thinking the while that he is fit company for the choir celestial. Such a man, coward at heart, is but encumbering the planet. He pollutes the air; he is blind to the beauty of life, deaf to the tones of love that ring out from normal hearts. He is a horrible example of all that a man should not be. It is not a pretty picture—that of a man, destined to die, prowling around to find and to scatter broadcast slander and calumny—a little man mocking the eternal verities and exulting in his shame. And for such a man there seems to be no cure. But his life, barren as a parched desert, joyless and discordant and diabolical in its repulsiveness, should be a warning.

THE NEW CARDINALS

The many pleasant words of the secular papers in praise of Cardinals Farley and O'Connell are indicative of the fair play and enlightenment that give no quarter to bigotry. The New York Times remarks that the high honour conferred on the Archbishop of New York is unmistakably an honor in which all his neighbors and fellow-citizens should take pride. The Church Cardinal Farley so ably represents here has grown with the country. It has been an important factor in development of

good citizenship. It goes on to say that the honors bestowed on Cardinal Farley reflect credit upon all Americans, and that he has, as an eminent citizen, carried the fame of his country abroad. Boston will welcome royally the great churchman Cardinal O'Connell. Protestants respect him for his magnificent abilities, which are given without stint to any cause that can help humanity. And who but a few years ago would have predicted that Boston would ever acclaim the home-coming of a Prince of the Church. The Puritan was there, and by virtue of the prestige of the dominant race, of his social standing and wealth, seems destined to live and flourish indefinitely. But he is no longer a prominent factor. The Catholic, erstwhile despised, is in his place, and the Church waxes stronger in power and influence with each recurring year.

THE GRAND ORIENT

At the dedication of a monument to Servetus, who was condemned for heresy by John Calvin, himself a heretic, the representative of the Grand Orient Lodge of Freemasons was frankly atheistic and polemical against all religions. The Congregationalist refers to this address as the one discordant note of the celebration. Not so long ago, however, a Canadian religious weekly was frankly eulogistic of the deity who were warring against the Church in France. We called its attention to the fact that those blatant revilers of all things Catholic were antagonistic to Christianity. We quoted their utterances, but the editor went on in his purblind way, thinking that any hand upraised against the Church should be upheld.

ARE HIS EYES OPEN?

A correspondent in Ontario writes us a letter worded with an impudence of which he is probably unconscious, and sends us a copy of a socialist paper containing an article on "Catholicity and Socialism" which he apparently thinks is an important and valuable production. The article does not truly state the grounds on which the Church and the clergy attack the wild and vicious teachings and statements of the men who give the course and the tone to the socialist programme. The Church is always intent on one thing, the salvation of souls. She was established by Jesus Christ, and she tolerates no attack on Him, and on His principles and teachings. Now, prominent in the paper sent us by our friend is an article by Eugene V. Debs. This man is accused of having called our Blessed Lord and Redeemer, Jesus Christ, "the tramp of Galilee." Our friends might find out whether this is true. If our friend is going to be a socialist, at least he owes it to his manhood not to go ahead with a bandage over his eyes. He had better investigate "the men higher up" for it is "the men higher up" who are important in every organization. Our friend thinks he has learned a lot since he left Nova Scotia. If he has learned to trust to the guidance of men who blaspheme and insult the God-Man, Jesus Christ, in whose Name alone we can hope for salvation, he certainly has learned a lot, and the devil has been his teacher.

He thinks a good deal of this article which he has sent us, we suppose; but it does not meet the complaint made by the Catholic Church in any one point. It says they are bad priests; and that is true; and if the bad priests were held up by the Church as models for all Catholics to follow, then the Church would be doing the very same wrong that she now complains of in the socialist societies. Perhaps our friend may remember enough of what he knew when he left Nova Scotia, to tell us what would become of a Catholic priest who called our Lord and Saviour "the tramp of Galilee." Does he think that such a priest would be allowed to hold a high place; that his writings would be spread across the first page of Catholic newspapers; that his name would be honored wherever Catholics meet together? Well, then, there is one of the reasons why the Church is against socialism is that the word is understood and applied by our friend and his Debs and the rest.

See to "the men higher up," friend, who cooks the socialist food that is gulped down by our friend, and by thousands of others who, like the dog in the fable, drop the bone they have to grasp at a shadow in the water? Who makes the doctrines, the party cries, the guide-books and charts of socialism? Don't talk to us about the Catholic Church and the McNamaras, unless you think that the McNamaras make the doctrines of the Catholic Church. Time enough to talk about a bad priest here or a bad priest there, when you can show that the Church and the Catholic teachings of the Apostles, the Saints, and the martyrs, to follow the bad priests.

Now, Scotia, that you think you can get along without Jesus Christ? If you have, we need not say another word, for you know why the Church is against socialism; you are yourself in that case a living proof of its malice and its danger. But, we have no doubt you still believe in God, and in Jesus Christ. Very well. Heron, who was Secretary of the international socialist party, said: "Christianity to-day stands for what is lowest and basest in life. To take on Christianity would be for socialism to take Judas to its bosom."

Not much doubt about what that means, is there? The article you sent us says that socialism is a political movement and has nothing to do with religion. Somebody is lying; or else somebody is being badly fooled; but it is "the men higher up" who play the tune for the socialists to dance to. Don't forget that the socialist organ of New York, said: "Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. Socialism has no meaning unless it is atheistic."

And yet, your article says that socialism is a mere political movement. Who is lying, who is being humbugged? David Goldstein, the former socialist leader of Massachusetts, says: "The socialism of America, France, Italy, England and other European countries are one and the same. Socialism is embodied in the teachings of Marx, Engels, Forri, Box, Herron, and a host of others of international standing. To these teachings the modern socialist movement is irrevocably committed."

The article you sent us says that it is merely a political movement. Once more, who is lying, or who is getting deceived? Now, friend, do you begin to get a glimpse of the Church's position in this matter? The Church is up in arms for God and Jesus Christ. You may mean no harm; but look to the men higher up. The Church has been fighting all the socialist attacks on God and Jesus Christ for centuries; and the most dangerous of them have been those who attracted thoughtless people with fair promises of results which can never be arrived at by the means they use. The Church is on the side of the working-man who says that the Church is against him is a liar or a fool. The men who tell you that will never show you one of Pope Leo's XIII's Encyclical letters on questions of capital and labor. The Church knows that human happiness is not to be had by throwing overboard religion, revelation, God and the religion of the holy saints and masters for the atheism of your socialist teachers and leaders. And she knows that if it could be had by such means, it is not worth the price.

The message delivered to her by Jesus Christ is that this world is not His; and the man who would buy a long life-time of happiness here at the price of never-ending misery after death—would he not be a fool? Lastly, friend, you have a good Scotch name. Your forefathers bore persecution, hunger, sufferings, contumely and death rather than deny Jesus Christ. How has your Scotch blood grown so cold that you can write an insulting letter to a Catholic paper which is fighting as best it can in His cause, resting your case on men who vilify Him and blaspheme His Holy Name. Your Highland ancestors would have been ashamed of the man who called Jesus Christ "the tramp of Galilee." And you? Are you satisfied with the company you keep?—Antigonish Casket.

ARCHBISHOP KEANE

BANQUETED BY THE KNIGHTS OF COLUMBUS

At Sioux City, recently, His Grace Archbishop Keane, was tendered a banquet by the Knights of Columbus. In reply to the toast of the evening, he said the knight is the highest type of man, a man of high ideals, a man who gives to his ideals his heart interest.

"We become what we love," said the speaker. "Love is a greater power than knowledge, although we must know to be good. To become good we must love the good. The man who loves the high and beautiful, and who becomes high and beautiful, a true knight." "The most powerful embodiment of forces, one that is ever active, is truth. The Knight gives his heart to the truth enthusiastically. He guides his actions by the truth. In that he is following the path trodden by the author of truth." The speaker, to emphasize the striking power of truth, then gave a vivid picture of the entry of Christ into the world. He pointed out that a child born in a manger, reared in the most unattractive of environments, had stricken the pedantic, the truth and avoiding exhortations. The speaker pointed out that the use of the sword to settle a question was one of these expedients that Christ had avoided. Legislation could not accomplish what the truth as proclaimed by Christ did, stated the speaker.

Enslaved liberty that came with civilization was prodded by the Metropolitan. "We are still quite enslaved," he declared. "The Indian on our western plains, as he folds his blanket over his shoulder, is more at liberty than we are in our dress suits."

GETTING AWAY FROM THE TRUTH

"Our country," said the Archbishop, "is drifting away from first principles of government. We are getting away from the truth. I have sat on many platforms and have heard the platitudes of demagogues cause frenzied applause. Yet the speaker was inconsistent

throughout his address. "There seems to be a sad condition of instability in our national life and to that condition as Knights and therefore lovers of the truth I would direct your attention."

"He is not a good citizen whose heart is not stirred to the best interests of his country as a whole. He is not a good citizen who is not ready to sacrifice his interests for the good of his country."

"In this era of too much prosperity I fear, and I am not a pessimist, that we have lost sight of some of the principles we enumerated. I have no sympathy with the man who will vote for Jack Fogarty if Ole Olson is the better citizen. Citizenship demands integrity, and integrity means that you vote for the best man."

"The Cardinal principles of Knight-hood would make you Knights before of Catholic and better citizen. The true Knight loves his country for what she is, for the free field she offers him. We have more power than we fancy. We should use this power. We should do it without prejudice and for the betterment of the country. The other nations are looking to this country to answer. We cannot give this answer so long as we forget the first principles of government so long as we are demagogues or depart from the original idea of conservatism in government."

THE "WILL OF THE PEOPLE"

The spoliation of the Holy See, plotted and planned in 1811, the jubilee of which was celebrated in this year of Catholic unrest, was justified to the world by fraudulent plebiscites of the Roman States, embodying the political theory that every community may lawfully choose the form of government it desires. The truth of that theory is undoubted, with that proviso that no settled form of government may be lawfully changed unless it really conflicts with the general welfare. God, while sanctioning all workable forms of government, has approved of no form as ideal. But there is a notion almost nowadays that the most perfect form of government is that in which all citizens have a share, a notion which carries the corollary that obedience to law, in the making of which the subject has not had a hand, is something servile and degrading; there should be no rulers except elected rulers, and all subjects should have a voice in the election, and to that extent in the government. No one will quarrel with this last statement as the description of one lawful form of organized society, but the sovereignty of the people, just as the sovereignty of any other ruler, is held from God and does not result from the union of their several wills. Thus it must always be exercised in accordance with God's law whether revealed or natural. The statement in the Eye-Witness (November 9, 1911, p. 651), that "nations should be governed according to the general will" needs qualification, and might be better put "nations should be governed according to the general good," for that is the main object of government. But Mr. G. Laubach, M. P., a Labour Member and a Christian Socialist, in a latter issue of the same paper (Nov. 23rd, p. 721), goes utterly off the track in his notion of human liberty when he says: "I am coming to the conclusion that the sacred right of going to the devil, if we so will, is a right which should be maintained. It is not Democracy to be saved in spite of ourselves." This surely is an echo and more than an echo of non serviam, an expression of that false human pride which ignores the manifold indignity of man, even in the natural order, and his utter final dependence on the bounty of God. Here is the danger of Democracy, the government according to the general will—"the general will may be bad as it was in the Terror; what is to check it and direct it aright? In our fallen world no civil polity can be made to work without religion, and in Christendom no State can really prosper apart from the influence, direct or indirect, of one religion which is true.—London Tablet.

THE MORALITY OF STRIKES

Much has been written in the past half-year about the morality of strikes, and certainly during that period there was plenty of material to draw conclusions from. But owing to the loss of sound ethical standards in this country (for which we have to thank individualism in religion), much of the writing has been misleading. That unless the worker can strike when and as he pleases, he is little better than a slave; on the other hand, he has been denied the right to strike at all, except perhaps in such a way as would make his striking ineffective. Truth, as usual, will be found somewhere between these extremes. A strike must be determined just as that of war is determined. Both are evils, to be invoked only to avoid worse. The whole question has been treated with his accustomed luminous precision by Deyas in his Political Economy (Book III, c. 12), a book which should be the *vacuum* of every Catholic publicist. A strike he tells us (p. 548), "is a great natural wealth, a cruel hardship to many innocent third parties, a grave occasion of disorder and a source of bitter enmities that may become highly dangerous. Great indeed and serious must be the need to justify the causing of calamities such as these. Strikes, like war may be lawfully resorted to only to gain some proportionate good which cannot be unjustly withheld and which cannot be gained in any other less disastrous way. Just occasions for strikes, so long as the tolerated, and our industrial system are common. Until all forms of swamping are abolished, and the community insists

that the hard and lowly labour on which its prosperity is ultimately based is adequately remunerated, all the manhood in the toiler will prompt him to assert his right to be treated as a man, and unless the community provides other means by which he can make good his claim, he has nothing left but to lay down his tools, even though family and State have to suffer thereby. The Commonwealth that tolerates sweated labour has itself to blame. "I cannot help thinking," said a writer in the Times during the August strike, "that, if any man neglected his family as Society does its workers, he would go to prison amid the howls of an angry mob." The most pressing item, therefore, of social reform is the improvement of the conditions of labour, especially for those whose work is longest and whose wage is lowest. A Conciliation Board which should harmonize the lot of the toiler with the dictates of Christian justice would be the surest remedy against strikes.—London Tablet.

EPISCOPALIANS UNITING WITH CATHOLICS IN PRAYER

It is an interesting state of affairs and very significant of the trend that ecclesiastical thought is taking these days, to find Episcopalian and Catholic uniting in daily prayers for Christian Unity. Such is the case during the Church unity octave, which began on the 18th of this month and continues till the feast of the conversion of St. Paul, the 25th. It was last year that this union of prayer began to get such great vogue, but this year, it is being taken up very universally by Catholics as well as by non-Catholics. The American Catholic of Los Angeles, the organ of the advanced wing of Anglicanism, has urged all the members of the Guild of Intercession to hear Mass every day, if possible, and to unite in prayer throughout the entire month of January. Many others among Episcopalian are continuously joining in this devotional movement.

On the Catholic side the Church Unity octave is being taken up with more than ordinary zeal, by Father Paul James Francis, of Graymoor, by many of the missionaries to non-Catholics, and by the convert leagues throughout the country. Mr. Gerrity, Strong, who as an Anglican was President of the Anglo-Roman union, but within two years has made his submission to the authority of Rome, writes of the spontaneous gathering last St. Paul's day in the Pittsburgh cathedral: "A number of persons were moved to make a joint act of communion quite spontaneously. The whole affair came about on short notice without plan or direction, as though a more than ordinary human impulse inspired it." It would not be at all remarkable to learn that so good a movement is taken up this year in all the convents and in many parochial churches. A well established movement in prayer for Christian unity cannot but be fruitful in hundreds of converts. There is no organic unity without the recognition of a supreme head. Anyhow a well developed desire for unity among the prayerful will bring about a renewed consideration of the grounds of belief in the teachings of the Church. The Apostolic Mission House is encouraging this movement through the many avenues of influence it possesses.

ORIGIN OF THE NAME PROTESTANT

Of course the first Protestants had to protest against something, and this is how it happened, as interestingly told in an article in the Catholic Herald (England), on "The Church Catholic and the Sects."

"On March 15, 1529, a Diet was opened at Spire (Germany) for the consideration of various matters affecting the Empire, and especially the religious dissensions. The Diet was a general assembly of Estates of the Empire, a Parliament in fact: On April 19, in full assembly of the Diet, the Imperial Commissioners, announced that, their own and in the Emperor's name, they accepted the decision of the tables on the religious question and were willing to have it adopted in the form of an Imperial Recess. They looked to the minority no longer to oppose the Recess which had been carried by a majority in accordance with all ancient laudable usages and in the name of the Emperor."

This resolution of the Diet granted to the Lutheran states the right of maintaining the new religion and church services within their domains, and the only stipulation made in favor of the Catholics who remained true to the old faith and form of church worship was that they should be treated with tolerance. "But it was by intolerance alone," says Janssen, "that the Lutheran towns and princes had been able to establish their new state religion and by intolerance they were determined to maintain it. They protested against the terms of the Recess, which enjoined tolerance on them as a duty and from this protest they received the name of Protestants."

The Function of the Yellow Press "The word news signifying information of an elevating or agreeable character means to-day in the daily press, the exploitation, analyzation, fermenting and propagation of the offensive content of humanity's garbage box," says the Catholic Advance. "Instead of being a leader with lofty motives and with an intelligent grasp of the trend of human endeavor and realizing the sacredness of his position at the head of the human procession, it rather prefers to take a position behind, to let the procession do the thinking, and confine itself to gathering up for the purposes of information all the disgusting, disgraceful, and diabolical things said or done by anyone in any place."

CATHOLIC NOTES.

The last Cardinal in Scotland was Cardinal Beaton. They murdered him in 1546.

The temperance movement is growing in Ireland. The membership of the Pioneer Total Abstinence League is 182,025.

The Catholic Times of Liverpool says that in memory of his daughter, the late Mrs. Maud Ashby, Sir Ernest Cassel is giving to hospitals and other kindred institutions the sum of \$200,000.

The Holy See has granted the petitions, separately made, by the Bishops of Ireland and the Bishops of Scotland that the national feasts of St. Patrick and St. Andrew, Apostles, be continued in those two countries as holidays of obligation.

Some one with a penchant for statistics directs attention to the fact that Pius IX., whose reign was the longest in the history of the papacy, appointed over three thousand Bishops. Four of Pius IX.'s nominees survive in the United States, Cardinal Gibbons, Archbishop Ireland, Archbishop Spalding and Bishop Hogan of Kansas City, Mo.

The late Martin I. J. Griffin, in the last number of his "Historical Researches" says: "Stephen A. Douglas died a Catholic. He was received into the Church during his last sickness, at the Tremont House, Chicago. Bishop Duggan preached the sermon at the grave. There were no church services. Senator Douglas's wife was a Catholic, the well-known Washington belle, Miss Oust."

The next international Eucharistic Congress will be held in Malta. This island has been for many years a British possession. It was visited recently by Cardinal Bourne who was received with great honor by the Archbishop of Malta and the Governor of the island. Cardinal Bourne went to Malta specially with a view to making arrangements for the holding of the next Eucharistic Congress when it is expected that he will be Papal Legate.

Two days before last Christmas, in presence of the whole Spanish Court, the diplomatic body, the members of the Government (except the Prime Minister, who is indisposed), the high dignitaries of the State, and a full representation of the Spanish aristocracy, the youngest daughter of the King and Queen of Spain, the Infanta Maria Cristina, was christened in the chapel attached to the royal palace, Madrid.

The largest dioceses of the Church in the United States are: New York with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 733 priests; St. Louis with 900,000 Catholics and 680 priests; Brooklyn with 700,000 Catholics and 418 priests; Philadelphia, with 525,000 Catholics and 582 priests; Pittsburgh, with 475,000 Catholics and 435 priests, and St. Louis, with 375,000 Catholics and 528 priests.

The Sisters employed in the various Catholic institutions of New York City will receive salaries hereafter, this step being taken to remove the impression that these institutions of charity are being conducted at a profit, and which is partly responsible for the controversy between Comptroller Prendergast and the managers. Edward M. Groat, counsel for the institutions, so announced. He also stated that accounts of all city moneys would be kept separate from those of private funds.

The Bishops of Scotland petitioned the Holy See to continue the feast of St. Andrew the Apostle as a holiday of obligation, and the petition has been granted. It is becoming a practice among London Scots Catholics to attend Mass on St. Andrew's day, Nov. 30, to mark their reverence for their holy apostle, while the custom of wearing a sprig of heather from the old hills of their native land promises to become almost as popular as the wearing of the green on St. Patrick's day.

English exchanges chronicle the death of Right Rev. Charles Gordon, S. J., D. D., formerly Vicar Apostolic of Jamaica. Born at Edinburgh in 1831, the son of Sir Charles Gordon, he fought in the army of Pius IX. in 1867-8. He was consecrated in Glasgow Cathedral as titular Bishop of Thyatira and Vicar Apostolic of Jamaica in 1889. Retiring in 1906, owing to ill-health, the Bishop went to Eghampton, London; where death took place.

The Notre Dame Cathedral, Paris, was the scene of a solemn ceremony of welcome to Cardinal Amette, Archbishop of Rome, on the occasion of his return from Paris recently. The Cathedral was decorated outside with the national colors and inside with the French and Papal colors. Cardinal Amette celebrated pontifical vesper, after which he made an address in which he eulogized the Pope. He thanked the immense audience for his reception and pledged himself to be "Roman and French." He concluded by saying that the Pope prophesied the speedy return of France to her early traditions.

Carlyle Gibbons was the Santa Claus for the Catholic Child's Society of Baltimore. A crowd was on Charles street in front of the Cardinal's residence long before the hour for distributing baskets, by the society to the poor of the Cathedral parish, while in the library young women of the society busied themselves putting together allotments of chicken and trimmings for a Christmas dinner. Policemen stood by to keep the line moving and the walk clear.

The Vatican has declined to grant Count Boni de Castellane an annulment of his marriage with Anna Gont, now the Duchess of Talleyrand and Sagran. Countess de Castellane was granted a divorce from her husband and given the custody of their three children by the civil court on Nov. 14, 1906. About a year ago Count Boni applied to the Vatican for an annulment of the marriage.