

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, FEBRUARY 19 1916

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WHY IS IT?

How is it that the secular papers mind not the tragedy of lust, rapine and murder that is being enacted at their very doors. They have whole columns dealing with the European situation, but scarcely a word, if we except jocular allusions to revolution, about the state of affairs in Mexico. They know that in Mexico some priests have been killed and some nuns have been profaned by soldiers entering them on horseback, breaking statues, trampling on relics, scattering on the floor the Sacred Hosts and even throwing them into the horses' feed. In Mexico City nuns have been the victims of the passions of revolutionary soldiers and some of them are now in their own homes and in hospitals and maternity houses. Rape, rapine, murder, are the passports to American approval. And there is never a word of protest from administrative circles, and many of the Catholics who support the Government are stricken with dumbness that is inexplicable to the outsider. But surely these virgins of Christ that have been pawed over by Mexican lust have some claim upon them. Surely they who prize the purity of their wives and daughters must heed the cries of gentle women who have become the playthings of incarnate devils. Are they pleased with the spectacle of soldiers dressed up in chasubles, stoles and cinctures and their women dressed up in albs, surplices and corporals used as handkerchiefs. Lust, outrage, murder, stalk unashamed through Mexico, and our friends shut their eyes and wait for miracles to bring order and peace out of the welter of devilry.

OUR FAULT

It is curious how unchristian we Christians often are; so much so that one is tempted to wonder how we deserve to be the descendants of those who won from the pagans the spontaneous tribute: "See how these men love one another." And yet their doctrine was the same as our doctrine—their Model is our Model. The fault, then, must lie with ourselves, and much of it is doubtless due to the fact that, absorbed as we are in worldly matters, we have no time to examine and study the teachings of our Faith. The early Christians may have had time, but then, of course, they did not live in our progressive and rapid twentieth century.

LIFT YOUR HATS

Don't be afraid or ashamed to lift your hat when passing a Catholic Church. The Lord of Hosts will be the more mindful of you and the sincere on-looker will be edified. At bottom humanity has a good deal of use for the man who is consistent and who lives up to his convictions—religious or otherwise. Thousands of converts have been made by actions which in themselves seem of no consequence. The Sign of the Cross at meals—the raising of the hat in passing the church—the reverent saluting of God's minister—when going his daily round among the sick and sad—these simple acts have set many an honest man and woman asking themselves soul-searching questions. Times without number we have heard converts assert that their first steps on the road to the Church were taken as the result of witnessing these public evidences of Catholic faith.

THE LAW OF CONDUCT

As we glance over the day's doings in the press we cannot but conclude that vast numbers of people have never grasped the idea that life demands an art; they eddy to and fro and are swept aside by every current of circumstance as though they were devoid of all power to foresee or steer round the obstacles that interfere with their progress. For the most part these rudderless voyagers on the stream of life find it very hard to achieve even a modest degree of happiness, and it follows as the

night the day, that they do not help their fellows to attain it either. To make the most of the average opportunity it is surely needful to start and hold out with an inward assurance that much may be made of it; that there is more raw material of enjoyment than of suffering, more to admire than to denounce, more beauty to discover than ugliness to revile. It is not given to ethical speculators nor to deans nor directors to illuminate all the dusky recesses of life's mystery; but this much may be assumed as the ground-work of sane thinking—there is a science of conduct, and it behooves every man and woman to follow its dictates and hope for its rewards.

AT FORTY THREE HEADS GREAT ARCHBISHOPIC

Canadian Press

Chicago, Feb. 9.—The Most Rev. Geo. Mundelein, D. D., was installed as the Catholic archbishop of Chicago and metropolitan of the province of Illinois, here to-day, with elaborate ceremonies, in Holy Name Cathedral. He is the third holder of the office, his predecessors having been Patrick A. Feehan, who died late in 1902, and James E. Quigley, whose death occurred last summer.

The Most Rev. John Bonars, apostolic delegate to Washington, officiated at the services, aided by the Right Rev. Charles E. McDonnell, bishop of Brooklyn, by whom Archbishop Mundelein was ordained, and scores of other clergymen.

Archbishop Mundelein, who is forty-three years old, is the youngest priest ever to be intrusted with an archdiocese of the importance of Chicago. He was born in Brooklyn and finished his preliminary education in Manhattan College, New York, in 1889, being the youngest man to whom this college ever granted a degree. He assumes on behalf of the bishopric the ownership of property worth approximately \$50,000,000, and is ecclesiastical ruler of a Catholic community of 1,400,000 people.

THE POPE AND THE PACT OF LONDON

Has Italy forced the hands of the Allies to exclude the Holy See from participation in a future peace conference? The insertion into the Pact of London of a clause to this effect at the instance of the Italian Government has been asserted by the press, and the statement has not been denied.

The insult implied in such an act would be entirely gratuitous. The Holy See has never begged for admission into any future peace conference. Nor is there any reason to suspect the Allied Governments of partiality toward Rome. None of them is officially Catholic, but all of them except perhaps Belgium are officially non-Catholic, under one form or other. The only reason, therefore, that could prompt them to desire the admission of the Holy Father into such a conference would be the benefit accruing to themselves and their subjects.

That there is great reason for the Pope's presence is obvious to every unprejudiced mind, and would be made doubly obvious by an act such as that ascribed to the Italian Government. He is the one person most impartial and neutral, in the sense that he has not been implicated in even the slightest action that could be interpreted as implying unfriendliness toward any one of the belligerent nations. He is the one person most intimately interested in the conclusion of peace, being the spiritual father of millions of the faithful on both sides of the great struggle. He is finally the one person most capable of an unbiased judgment, because he alone has no political advantage to gain and because, acting as Christ's Representative, he necessarily has the most exalted conception of his high responsibility.

Most of these reasons flow from purely international and not from Catholic considerations. Yet as head of the many million Catholics, faithfully serving their respective Governments even unto death, he has a special right to be heard in the formulation of terms of peace on either side of the world conflict. As the vicegerent and interpreter of the Prince of Peace, the gentle white-robed figure in the Vatican may not be passed over without setting aside first who is the King of kings and Lord of lords, without whom there can be neither lasting peace nor true prosperity. Even to those of other creeds who still believe in the existence of a Divinity these reasons must appeal, since they cannot fail to see in him at least an exalted servant of God, sincere in the fulfilment of his sublime ministry.

The Italian Government, it is further said, has obtained the introduction into the same Pact of another clause, excluding any change whatsoever in the Law of Guarantees asserting that the Roman Question is purely internal and Italian. That

the Roman Question is not purely internal has been made more obvious than ever during the present war. Yet the Holy See has raised no issue in this conflict. Again, we must ask, what reason could Italy allege for suspecting the Allied Governments of undue partiality toward Rome? None. Hence the act ascribed to it would be a confession of bad faith and an implicit admission of the open injustice of its demand. What ever may be the truth contained in the current report, hitherto unverified, the warring Governments on either side cannot disregard with impunity the Christ and His anointed.—America.

BELGIAN BISHOPS PLEAD FOR JUSTICE

PROTEST AGAINST THEIR WRONGS TO GERMAN AND AUSTRIAN BISHOPS

One of the most striking and pathetic letters in the history of the world, sent two months ago, privately, by the Catholic bishops of Belgium to the bishops of Germany and Austria, protesting against the wrongs which Belgium is suffering by injustice and outrage, has just been published. No answer has yet been received. "In the name of their common religion," says the letter, "the clergy of Belgium appeal for truth and justice to themselves and their faithful." They enclose official documents and minutes proving the wrongs they are suffering which in great part, say the bishops have been kept from the knowledge of other countries behind the walls of soldiery which make of Belgium a vast prison.

Referring to Germany's attempt to excuse the outrages of her soldiery by to quote charges against the Belgian priests and people, the Belgian bishops declare:

"We know that these shameless accusations of the imperial government are from one end to the other, calumnies, we know it and we swear it."

"We affirm that there was no where in Belgium any organization of free-shooters—and we demand, in the name of our National honor which has been calumniated, the right to give proofs of the truth of our affirmation."

"When the French book, to which German Catholics oppose their own, saw the light, their Eminences Cardinal von Hartmann, Archbishop of Cologne, and Cardinal von Bettinger, Archbishop of Munich, felt it necessary to address to their Emperor a telegram in these words:

"Revolted by the defamation of the German Fatherland and its glorious army contained in the book, 'The German War and Catholicism,' we have the heartfelt need of expressing our sorrowful indignation to your Majesty in the name of the whole German episcopate. We shall not fail to lift up our complaint even to the supreme head of the Church."

"Very well, Most Reverend Eminences, Venerated Colleagues of the German episcopate, in our turn, we archbishops and bishops of Belgium—revolted by the calumnies against our Belgian country and its glorious army, which are contained in the White Book of the Empire and reproduced in the German Catholics' answer to the work published by French Catholics—we feel the need of expressing to your King, to your Government, to our army, to our country, our sorrowful indignation."

"And that our protestation may not run counter to yours, without useful effect, we ask you to be willing to aid us to institute a tribunal for searching inquiry of evidence and counter-evidence. In the name of your official tribunal, you will appoint as many members as you desire, and as it pleases you to choose; we will appoint as many more, three for example, one on each side. And we will ask of a neutral state—Holland, Spain, Switzerland, or the United States—to appoint for us a 'super-arbitrator' who will preside the operations of the tribunal."

"You have taken your complaints to the Sovereign Head of the Church."

"It is not just that he should hear only your voice."

"You will have the loyalty to aid us to make our voice heard also."

"We have— you and we—an identical duty, to put before His Holiness tried documents on which he may be able to base his judgment."

Referring to Prussian outrages, the Belgian bishops wrote:

"Fifty innocent priests, thousands of innocent faithful, were put to death; hundreds of others, whose lives have been preserved by circumstances independent of their persecutors' will, were put in danger of death; thousands of innocent people were made prisoners, many of them underwent months of detention, and, when they were released, the most minute questionings to which they

had been subjected had brought out against them no evidence of guilt. "These crimes cry to heaven for vengeance."

A MISUNDERSTOOD INVITATION

If, so far, the Pope's cherished hope of restoring peace to the warring nations of Europe has not been realized, nothing can keep him from trying to bring about a unity of belief amongst the Christian sects of the world. It was no doubt with a distant sense of surprise that the world at large read the Holy Father's letters to the Protestant Conference at Garden City, L. Indeed, so great was the surprise among the delegates themselves—who represented the Episcopal, Baptist, Congregational, Lutheran, Methodist, Moravian, Presbyterian, United Presbyterian, and Presbyterian Reformed Churches—that they utterly misinterpreted the Holy Father's words. Benedict XV. is a sufficiently good theologian to know that the Catholic Church could not condescend to the level of participating in a sectarian conference. But the Pope possesses so much of the gentle spirit of Christ as to be willing to go out of his way to draw the "other sheep" by kindness and sweetness to the Fold over which alone the Good Shepherd rules.

Cardinal Gasparri, speaking in the Pope's name complimented the International Conference upon its efforts to bring about a speedy fulfilment of our Lord's final prayer, when He asked His Father in heaven "that all might be one" through Him. But there is no mistaking the Pope's words when he comes to point where alone true unity can be found. In the Pope's mind the inherent beauty of the Catholic faith, so soon as it becomes generally known, is strong enough to win the admiration and loving obedience of those who have hitherto known her only through the calumnies of her enemies. By his letter Benedict XV. did not countenance, much less approve, the dogmatic positions of any of the sects participating in the conference. What he did do, was simply to praise those who, directly or indirectly, with a sincere desire for unity try to remove the prejudices against the Church.

Once again the Holy Father shows himself to be the real successor of the Prince of Peace. He has inherited all the traditions of the long line of Fisherman Kings. In the high Middle Ages more than one Pontiff strained every nerve to bring about a union between the Eastern and Western Churches. At the Council of Florence the glorious realization was but short-lived, still he deems it worth while to strive for the same object in our own day, under slightly different circumstances. And it would seem that no more opportune time than the present could be found to stretch out the hand which alone can guide the wayward and lost to their Father's house. If this war has made men hate one another and distrust one another for political or personal reasons, then surely if there is to be such a thing as the solidarity of the human race, it must and can be effected only by the unity of faith in Christ and in His Church.—The Rosary Magazine.

A PRINCE JOURNALIST

What a magnificent figure in the highest ranks of the Roman aristocracy has just passed away in the person of Prince Filippo Lancellotti, that stern old Catholic who had given at least fifty years of his life to labouring for the cause of the Church, of the Papacy, of the poor and of education. His great wealth gave him leisure, but it was leisure wisely used.

The morning of September 20, 1870, found Prince Lancellotti mounted on the walls of Rome with the battalion of Roman noblemen sworn to die, if necessary, in the cause of Pío Nono. That day saw the entrance of Victor Emmanuel's army, and the young prince had to lay aside the sword.

But it was only to take up a mightier weapon. He was one of the founders of "La Voce della Verità"—"The Voice of Truth"—which achieved great results for the Catholic cause. He worked upon it himself. Most of his nights were passed in its office, writing, correcting proofsheets, and not until the paper had gone to press would the powerful nobleman leave for his palace. Nor did he confine his enthusiasm for Catholic journalism to giving it manual and intellectual labor. His subsidies were unbounded. To "La Voce della Verità" he donated "not thousands," as one old friend of both prince and journal assures me, "but hundreds of thousands of lire."

Years have gone by and their softening influence have come upon the political parties of Rome. "The Blacks" and "The Whites" no longer look at each other so askance as they did forty years ago. But Prince

Lancellotti would hear of no change in the demeanor which he adopted in consequence of the fall of Rome. On September 21, 1870, he closed the front doors of his palace as a sign of mourning, and closed they have remained ever since.

He was a Knight of the Order of Christ, the highest decoration even the Pope himself can bestow, and one rarely given outside of royal circles.—Philadelphia Standard and Times.

CATHOLIC BISHOPS

LEAD IN PATRIOTISM

ARCHBISHOP GLENNON'S FORCEFUL WORDS AT CONGRUATION OF BISHOP BROSSART

An eventful day for the Church in Kentucky was the consecration of the Right Rev. Ferdinand Brossart as fourth Bishop of Covington on Jan. 24. It took place in the new Gothic Cathedral of St. Mary, in that city. Archbishop Moeller, of Cincinnati; Bishop Meerschert, of Oklahoma; and Bishop Hartley, of Columbus, officiated.

The sermon was delivered by Archbishop Glennon, of St. Louis, who, in the course of his remarks made these striking utterances regarding the relations of Church and State:

"From the beginning our Bishops, priests and people, not alone in America, but in all lands, clearly understanding the words and the will of our Master, Christ, have rendered freely and devotedly to their country the respect and obedience that was its due. For their country and its rights and privileges, its continued and honored existence, they have with heart and hand throughout the years struggled so that that country might prosper and the rights of the people might be preserved. For these rights they withstood, when necessary, tyrannical king. Are its people's rights denied them, then will the Bishop be found to face an angry Caesar rather than that his country's honor should be lost. As witness an Ambrosia of Milan, the English Bishops at Runnymede and Thomas a Becket. Is it attacked by the enemy from without? The first to confront this enemy with the staff of spiritual authority in his hand is the Bishop. As witness in the long ages Leo the Great, and in later days a Carroll, Hughes and Mercier. Unnecessary is it for me to say that the Bishop, as a citizen, shall be the first among citizens in his patriotism and devotion, and especially unnecessary is it to say that a Bishop of the United States, and one from old Kentucky, shall give to the Constitution and Government of this land of the free his unstinted support and devotion."

"And when he has thus done there remains that other country, divine in its origin and mission, world-wide in its concept, enduring in its character—that Kingdom, of which Christ the Great Shepherd is the invisible head, and the Holy Father, His representative, the visible one. To this Kingdom his duty lies day by day in consecration of word and work, energy and life. Do you say that there must be antagonism between one and the other, as, for instance, that one has its seat of government at Rome and the other abroad? I respond that such a statement shows only the terms and the kingdoms are misunderstood. The seat of authority in the Catholic Church is bound up with no government. The Church, being catholic, is broader than any nation. It is as much at home in America as it is in Italy. These people who talk of foreign princes and potentates must necessarily regard Christ as an alien. Of course, His Apostles, whether they preached in Rome or Athens or Alexandria, were aliens all. So would be the martyrs and confessors and all the saints of God. Do they not know that a Catholic Church, universal and united, belongs to all the nations, and is equally near them all, for Christ died for all men, and in His Kingdom all shall be included."

"Church and State are different entities, but they are not antagonistic. Each has its own mission—its own sphere of influence—its own methods, but back of both is justice, and over both is God. Each can perform its own mission and at the same time help the other. The best support the civil government has—the strongest factor in its promotion—the surest promise it has of permanence, are to be found in the Church and its teachings. In the very nature of things the better Catholic one is the truer in his patriotism, —the pruer his citizenship.—Philadelphia Standard and Times.

ANGLICAN NUN

RECEIVED INTO THE CHURCH AT BIRMINGHAM, ENGLAND

London, Jan. 21.—Sister Katherine, the well known Anglican nun, who has worked many years among the poor of Birmingham, and latterly has been Superioress of Badsey and St. Christopher, Pershore, has been received into the Church by Father O'Hagan and is now a humble postulant at the Convent of Mercy, Camp Hill, which is doing such excellent work for education in Birmingham.

APOSTATE'S GRANDSON A CONVERT TO THE CHURCH

Herbert A. Gibbons, special correspondent of the Philadelphia Evening Telegraph, writes interestingly on the religious awakening in France. In the issue of Jan. 20, 1915, of the Evening Telegraph we read:

"Under the Third Republic New Year's day and not Christmas has been the great fête in France. This year, however, there was a remarkable and widespread interest in the keeping of Christmas Day. For the Midnight Mass at Saint Sulpice and other churches, usually free to whomsoever wants to go, tickets had to be given out a week beforehand in order to avoid the crowding day that was foreseen."

"This interest in Christmas Day is only one of many signs pointing to the religious revival in France. 'I do not know when I have read a more remarkable article than the Echo de Paris on Christmas eve. 'It is a review of a posthumous work of the young French writer, Ernest Psichari, who was one of the first Frenchmen of note to fall in the present war. In 'The Voyage of the Centurion,' Psichari opens his heart and gives us an autobiographical record of his conversion to the Catholic faith. Let me quote from the comment of Maurice Barres:

"Today on Christmas Eve, I am meditating over the deeds which pro long among us the memory of the young hero who was the writer of this book, and what moves me particularly is the fact that Ernest Psichari is the grandson of Ernest Renan, and that he experienced the same homesickness for the Church that his grandfather experienced. Renan wanted to remain, in spite of what he wrote, in the bosom of the Church. However reconciled himself to the fact of being on the outside. He wanted, if it were possible, to remain Catholic without having faith. Though Renan had rejected the calling of the priesthood, he was still instinctively bound to Catholic sentiment. When, in Rome, at the fall of day and the three hundred churches and monasteries of the Papal city commenced to intone their prayers to the Virgin, his whole being was stirred."

"This need of the infinite, this need of God and the Church, the child in his turn recognized. But he decided just the opposite to his grandfather, and submitted his intelligence to the Church. What his grandfather went through, after seventy-five years, the grandson went through in the inverse sense. He comes to the old house that his infancy ignored and crosses the sacred sill. 'What do you want?'—'I want baptism,' he replied. But here, under the porch where he refused instruction, the catechist sees a face. 'Who is that?' he asks. 'You have not recognized him!' is the reply. 'He is Ernest Renan, the apostate. Your grandfather is one of the damned.'"

"In this book in which the young writer has laid bare his soul, he traces, step by step, his feeling in regard to the venerated faith of his mother. At first, he cannot believe that his grandfather's influence has been harmful to France. But finally his patriotism becomes confident that there is salvation for the world in the Church alone."

"And so, after his campaign in Africa, he decides that he will give up his life to the Church, that he will come to Rome and take Holy Orders and become a simple village priest, in order that, by the gift of his life, he will expiate the wrong that was done by his grandfather. At this moment, the European war broke out and Ernest Psichari was one of the first to fall, in the disastrous retreat from Belgium.—Our Sunday Visitor.

THE CHURCH NEVER CHANGES

The great Dominican, Lacordaire, speaking the varied assaults on the immutability of the Church, said:

"The doctrine has appeared at the door of the Vatican, under the frail and wasted form of some old man of three score years and ten. It says: 'What do you desire of me?' 'Change.' 'I never change.' 'But everything is changed in this world. Astronomy has changed, physiology has changed, chemistry has changed, philosophy has changed, the simple has changed. Why are you always the same?' 'Because I came from God, and God is always the same.' 'But now that we are the masters, we have a million of men under arms, we shall draw the sword. The sword which breaks down empires is well able to cut off the head of an old man and tear up the leaves of a book.'"

"Do so; blood is the aroma in which I recover my youthful vigor." "Well then, here is half my sacrifice—make a sacrifice to peace and let us share together."

"Keep thy purple, O Caesar! Tomorrow they will bury thee in it, and we will chant over the Alleluia and De Profundis which never change."

CATHOLIC NOTES

The German Jesuits have been deported from India.

There are fourteen Catholic High schools in Colorado.

The fine new Cathedral of Omaha will probably be dedicated next Easter.

St. Patrick's Seminary, at Menlo Park, Cal., is to have a new chapel to cost \$100,000.

The Chicago Municipal Isolation hospital is under the direction of the Poor Handmaids of Jesus.

Canon Dr. Burns, of Plymouth, England, has been appointed rector of the English College at Valladolid, Spain.

The Florida State Arsenal, formerly a monastery of the Spanish Franciscans and one of the landmarks of St. Augustine, burned lately.

The Bishops of Belgium presented the Holy Father on his name-day a large mosaic depicting the resurrection of Belgium.

Princess Zita, of the House of Bourbon, has entered the Benedictine novitiate, at Ryde, on the Isle of Wight.

In one church in Philadelphia recently 143 adults were confirmed. Of this number 86 were men and 62 women, nearly all converts to the Catholic faith.

His Eminence, Cardinal Prince Francis S. Bauer, Archbishop of Olmutz, died recently at the age of seventy-four years. He was ordained a priest in 1868, had been Archbishop of Olmutz since 1904, and was created a Cardinal December 2, 1912.

The Little Sisters of the Poor are about to establish a house in Hong Kong, China. The Sisters have at present two houses in China, one at Shanghai and a second at Canton, the latter opened last year.

The Catholic Indian Mission School of St. Francis at St. Francis, S. D., one of the largest and most famous institutions of its kind in the United States, was almost totally destroyed by fire a few days ago, with a loss of \$200,000. Several Sisters were rescued from the burning buildings, without loss of life.

Alaska, in extent, three times the size of Texas. Its population is about 70,000, of whom 15,000 are Catholics. They are, for the most part, under the spiritual charge of the Jesuits. About 20 Jesuit priests are in Alaska. Also the Ursuline Sisters and the Sisters of Providence and of St. Anne.

Dr. Franklin J. Keller, one of the most prominent physicians in New Jersey, has been appointed supreme medical examiner for the Catholic Benevolent Legion, the great fraternal insurance order established thirty-four years ago, and which has been of immense service to its members and those dependent on them.

The new Bishop of Covington, Ky., the Right Rev. Frederick Brossart, D. D., is remembered in Kentucky as the hero of two epidemics—one of cholera and the other of black small-pox which raged in the towns where he labored, and during which Father Brossart fearlessly ministered to his own people and brought as well the comforts of religion to the Protestants.

In the course of structural alterations at the Old Friars and Abingdon Lodge, Richmond Green, for the purpose of enlarging the Red Cross Hospital in the former building, a wall was discovered composed of plaster or stucco on which was a fresco of floral design. It is considered to be a part of the Convent of Observant Friars built in 1499. The Order was suppressed, with others, in 1534. The other side of the plaster wall is lined with oak panelling.

Catholic representation on the London County Council has been strengthened by a decision arrived at by that authority at a recent sitting. A vacancy occurring in the representation of Clapham, by a majority vote the Council decided to elect Mr. William Henry Gibson, a solicitor by profession. Mr. Gibson is a Catholic, and is a member of the congregation of St. Mary's, Clapham. He was educated at the Christian Brother's School at Clapham.

We learn from the Milwaukee Catholic Citizen of a non-Catholic gentleman who takes so much interest in Catholic total abstinence work and has so much confidence in the power of an association of total abstinence priests to combat the vice of intemperance successfully, that he has sent the president of the Priest's T. A. League \$1,000 to expend in his good work.

The total population of Austria-Hungary was, in 1910, 49,458,421. Of these there were 38,418,738 Roman Catholics, 5,442,508 Greek Catholics, 2,000 Armenian Catholics, 600,000 Old Catholics, 1,000 Armenian Orientals, 4,550,472 Evangelical Protestants, 2,987,168 Greek Orientals, 74,296 Unitarians, 7,000 other Christians, 2,246,000 Jews and 42,458 of other religions. As shown by the above figures the Roman Catholics are in a very large majority in the empire.