

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, APRIL 12, 1913

1799

The Catholic Record

LONDON, SATURDAY, APRIL 12, 1913

THE MONEY CRAZE

There is in some quarters a tendency to regard money as the one thing worthy of ambition. It enlists the energies of brawn and brain and allures men with a power that seems irresistible. The papers depict the exploits of the man who is thronged on money bags and prints his platitudinous advice as the very quintessence of wisdom. Mr. Carnegie exudes piffle at every opportunity and is heaped for it. He is but a garrulous old man, and yet the sheen of his dollars blinds many of us to the dullness and inaptitude of his remarks. The Captains of Industry who drive rough shod over their fellows and pile up the dollars by methods that modern day business adopts are acclaimed as the wonders of the age. And it is amusing and astonishing withal to hear them talk about the brotherhood of humanity—a long and blessed word by the way, which when pronounced unctuously may mean little or nothing. To hear men who squeeze dollars out of the foolish and imprudent and used the wits of corporation lawyers to put through schemes to the increase of their bank accounts, and the sad experience of their victims, descending upon brotherhood, gives the ordinary individual a feeling of nausea. The old-time buccaners looted and slit throats, but preached no homilies; their modern descendants, far more deft and expeditious, heap up wealth and then in sweetest tones discourse us on right living. It does not ring true to the denizens of sweat-shops, to the thousands who sit on the ragged edge of starvation. But all the talking in the world will not turn men away from the god of gold. There he is begemmed in magnificent splendor, looking down cynically upon the men and women who adore him and hymn his praises. Money takes a decent, clear-visioned man and turns him into a snob. And a snob is a little tin god who thinks that penniless people are quite unworthy of any consideration. He takes himself seriously and oftentimes assumes the right to impose his opinion upon all and sundry. His wife becomes a snobess, which is worse than a snob, and acquires the habit of forsaking old friends and acquiring new ones to whom the chink of a dollar is the sweetest music on earth. The children are pocket-versions of snobbery and are taught that they must associate only with little ones whose parents have money, however made. The atmosphere is saturated with the poison of money-making. "Getting on" is the gospel preached at many firesides. Pelf and position are the objects to be attained. And some of us are astounded to hear people from whom we expect other things praising them not because of their deeds of mercy, of their charitable speech, of their services to the community, but because they have money. Not that it is to be despised, because money represents character. But unless we have a worthier standard by which to measure things and men life must become a weary, disquieting, striving for trifles which are as comfortless as they are evanescent. When, however, we realize that all things necessary for our happiness and well-being will be added to us if we seek first the kingdom of God and His justice, we have found a well-spring of peace.

TO BE REMEMBERED

We forget, many of us, that effort is a condition of mental development and absolutely essential to human progress. The upbuilding of our spiritual or moral selves requires work. This law applies to every department of human life. If we would fit ourselves to play a worthy part in the world we must walk hand in hand with toil; we must labor persistently and with determination that fronts all obstacles gaily and in man-like fashion. Luck, as we term it, waits upon the man who plods on in his furrow, giving it the best he has. In the spiritual life we must pray indeed, but we must strive and labor, though the way be hard, if we wish to enter the eternal gates as conquerors. But we ignore this law

where there is question of the cultivation of the intellect. We like short-cuts to knowledge. We seek to eliminate everything that savours of labor in our schools and our own reading. We fail to remember that anything that requires effort to make us understand it, strengthens the mind to think and to judge. Where there is no mental labor there must be ignorance and inactivity of mind. Hence to make study pleasant for the young, and to read books which afford no stimulus to mental effort, are signs which portend either intellectual inanition or degradation.

GOOD NEWS

We notice that more of our brethren are taking an interest in things pertaining to the common weal. This is very commendable, for it shows that we are getting out of the rut dug by apathy, indifference and an immoderate love of self-effacement. Not that we seek notoriety, but simply to prove as good citizens our willingness to contribute our quota to the upbuilding of the community. Our presence at meetings called for special purposes may dissipate many a prejudice and convince those who look at us through dust-begrimed spectacles that we are neither subtle nor dangerous, with pockets crammed with sinister designs, but ordinary people of good-will anxious to live in amity and concord with all. It is certain that we can solve many a social problem. We have the garnered wisdom of ages: the fruits of the application of our principles. We have the light to guide us, and at our command a never-failing source of strength. It is for us to decide to keep all these things to ourselves or to give others an opportunity of deriving profit from them. We remember that in 1892 Leo XIII. wrote to the Bishop of Grenoble counselling Catholics to work for truth and virtue wherever they are allowed to work, and with men who, though not themselves Catholics, are led by their good sense and their natural instincts of righteousness to do what is right and to oppose what is evil. Our commingling with others will banish the diffidence that is a reproach to us, and cause us to say on public platforms, what we proclaim in our halls and believe in our hearts, that our principles cannot but make for greater charity and justice. We must indeed think about our own salvation, but we have also obligations towards society. And we should remember that by taking part in social affairs we are enabling the Church to fully perform her beneficial work.

THE OWNERSHIP OF THE CALDEY BUILDINGS

The question of the ownership of the buildings at Caldey is being actively discussed in the Anglican press. The following letters have appeared in the Guardian:

STATEMENT BY THE ABBOT

The Abbot of Caldey writes as follows: "The question of our property and buildings has been raised by some of my correspondents. To prevent misunderstanding and unnecessary controversy, I wish to state at once that our property is both legally and morally our own. There has been all along much misconception as to the origin and extent of help we have received for our work. As a matter of fact, beyond some yearly subscriptions for maintenance, very little has been generally contributed. The clearing of the Island from the embarrassments under which we began our life here, and the erection of the buildings, have been due almost entirely to our own personal resources.

To-day I have received an inquiry on this subject from the Archbishop of Canterbury. I am writing to give his Grace the facts of the case, and am asking him to grant an interview to the solicitor who has charge of our affairs, and who will be able to prove that we are doing no wrong to anyone in retaining possession of what truly and rightly belongs to us.

Under the circumstances, I do not feel called upon to make any general statement about private matters, and I take it that so long as the Archbishop can be satisfied that what we are doing is straightforward and right, there will be no need for others to feel any anxiety, or to think that we are acting unfairly.

While many may differ profoundly from our conclusions, there is no need for the situation to be made more painful by misrepresentation, and I feel I cannot allow it to be said of a religious community who

are honestly doing what they believe to be God's will, that there has been any sort of trifling with the fundamental principles of the Christian life.

THE ABBOT'S SOLICITOR

Mr. Robert Cornwall writes from 3, Harcourt Buildings, Temple, London, E. C.:

I have acted as the Abbot's solicitor for a number of years past, and I possess full knowledge of the circumstances under which the various properties held in trust for the Community were acquired. The Abbot desires me to deal with certain of the criticisms appearing in the public Press with reference to the retention of their property by the Community in view of their recent action in leaving the Communion of the Church of England. The Abbot, being anxious to avoid any misconception in the public mind, asked both the Archbishop of Canterbury and the Bishop of Oxford to accord me an interview that I might fully explain to their satisfaction the position of the Community in regard to their property. But his Grace the Archbishop has intimated, as appears in his Secretary's letter of the 5th instant, printed in your columns last week, that he cannot undertake such an inquiry into the subject; and so far as the Bishop of Oxford is concerned, his lordship has not accepted the Abbot's suggestion.

I am able to state from my own knowledge that nearly the whole of the money required for the purchase of Caldey Island and the erection of the large block of monastery buildings was provided by one who is in complete accord with the recent action of the Abbot of the Community, and it is therefore a mistake to suppose that either the property or the buildings have been purchased by general contributions. I understand, however, that numerous small donations have been given by members of the public, but these were principally sent for the general maintenance of the work. The Abbot very much wishes to avoid any appearance of unfairness, and he intimates to me that, should there be any contributors to the funds of the Community who consider that their donations have not been used for the purposes intended, he will be most willing to refund such subscriptions if application is made to me for the purpose. Notwithstanding the publicity given to the matter, only two letters have been received from past subscribers which express any sort of grievance. These two ask for the return of their money, and their request will be complied with in due course.

So long as the Community existed in communion with the Church of England, Caldey was in effect, by the trust deeds, secured to the Church of England. At the time of the creation of the trusts it was not contemplated that difficulties would at any time arise such as to make it impossible for the Community to continue its corporate life in the Church of England; but now, ceasing to be a Church of England Community, it follows that such Church cannot have the benefit of the trusts under which the property is held.

With regard to the other two properties of Penarth and Llanthony, Penarth was in the year 1910 settled by the then owner upon trusts for the Community as a Benedictine foundation, and quite irrespective of the allegiance of the Community to the Church of England. Llanthony was a gift under the will of the late Father Ignatius to a monk who is now a member of the Caldey Community, and who, with the other members, has been received into the Roman Obedience.

A QUESTION IN PARLIAMENT

Mr. King, in the House of Commons on March 13, asked the Prime Minister whether he was aware that two ecclesiastical communities in South Wales which formed part of the Church of England had joined the Roman Catholic Church, and were claiming to take with them the conventional properties given by members of a Protestant Church for the Protestant Established Church; and whether he would institute an enquiry into alienation of recent endowments and donations which had not theirs, and belongs to someone else. The great Anglican Sisterhoods, All Saints, Clever, Wantage, "Lloyd Square," and the rest, never dreamt of doing that. They would just as soon have thought of calling themselves Basilian Nuns, and insisted on having the Byzantine rite—*tout compris*—in their chapel. They worked along their own lines, precisely as Cowley, Kelham and Mirfield have done. And conspicuously, the Plastow "Friars" have done so, too. I know they have been called a "Franciscan revival." And so, in a way, their life and work are. But they have had the good sense not to ticket themselves with the name of an historic family of which they were not, so to speak, begotten.—London Tablet.

THE BENEDETTINE LIFE

In connection with the general question of the Caldey community, the following letter in last Saturday's Church Times, signed "An outsider," is of interest:

The letters of your correspondents about Caldey—above all, Dr. Randolph's—amaze one. How in the name of fortune can the "Benedictine" life be lived, or the "Benedictine" name be assumed, or the "Benedictine" rule be "revived"—as if it were not still alive somewhere—anywhere outside the "Benedictine" corporation itself?

Now that just happens to be in existence, and in recent years its various branches consolidated themselves into what across the Atlantic is called a "combine."

Now the representatives of this very ancient Order in England refused to have any more to do with the Church of England after she threw off the yoke of Rome. So they were all turned out by an Act of Parliament, and residential canons of more than one cathedral derive support for themselves—and their wives and families—from this Parliamentary confiscation. But, though turned out, the great English Benedictines never gave up their claim. For of all the great Religious Orders, none as they had better right to a foremost place in the making of our history. So they went on electing their Abbots of Westminster and St. Albans, and Priors of Ely and elsewhere, to this very day. I am told one is vacant; I think, Colchester, as it was when the hangman's rope and the disembowelling block did away with the last abbot of that ilk, who was a Peer of Parliament. So when an enterprising young man some three centuries later started up with the best possible intentions of reviving the "Benedictine" Order in the Church of England, he either did not know, or, possibly, did not care, that what he proposed to "revive" was actually in vigorous life at "Downside," for example, and elsewhere. No doubt he then thought it a schismatical institution, at any rate in England. But that, deplorable as it may be, cannot affect its right to its own and its own relation to the original institution known to the world as the Benedictine Order. The whole point is there. The right to inherit the name and extend the life and rule of St. Benedict must have some sort of claim to continuity. The Roman Catholic "Benedictines" have, whether well founded or not is a long question, and they may very possibly be wrong about the lineage of Dom Siebert Butler and his relationship to Abbot Feckenham. Be that as it may, the known "foundations" could claim heritage in the parent stock. They had all, without exception, in the case of the most famous, received the habit from one who had himself received it—in succession from a son of the founder of the race. Vallombrosa, Citeaux, Cluny, all, with others ramified in that way—but in that way only.

There is one exception. It is very recent. The Bre Monast, a certain French secular priest, wishes to be come a Benedictine monk. He "tried his vocation"—as the saying is—at Subiaco. But he had an idea of reviving the missionary enterprise of the older Benedictines, which had, of course, been prolific and successful in more than half North-Western Europe. The great Order had, however, done its work, and had other business on hand, and so the good father was told. Notwithstanding, he spent a whole year or more in the strictest observance, and then—without great searchings of heart and consultations with the Abbots of Monte Cassino and Subiaco, as well as others—he was given the Benedictine habit by the Archbishop of Sens, who certainly acted on a very ancient precedent. But think what had gone before. The result was the reformed congregation of La Pierre-qui-vive, and has now got a home in England at Buckfast. Now this case has been quoted, almost *ad nauseam*, to justify the late Abbot of Caldey's position. But a moment's reflection will show that there is not the faintest analogy.

What really happened was this. A pious young medical student—I may be wrong, perhaps he had qualified—felt drawn to the monastic life. That is, in itself, a quiet well-known psychological incident in the lives of many youths otherwise quiet and eminently unsuited to it. I do not want to say one word against the revival of the religious life, God forbid, anywhere. Anything which is done, conscientiously, for God and our neighbor, however much we may dislike its source or its expression, merits at least our respect. But respect is out of the question when people, even with the very best intentions, assume a name which is not theirs, and belongs to someone else.

The great Anglican Sisterhoods, All Saints, Clever, Wantage, "Lloyd Square," and the rest, never dreamt of doing that. They would just as soon have thought of calling themselves Basilian Nuns, and insisted on having the Byzantine rite—*tout compris*—in their chapel. They worked along their own lines, precisely as Cowley, Kelham and Mirfield have done. And conspicuously, the Plastow "Friars" have done so, too. I know they have been called a "Franciscan revival." And so, in a way, their life and work are. But they have had the good sense not to ticket themselves with the name of an historic family of which they were not, so to speak, begotten.—London Tablet.

Secret kindnesses done to mankind are as beautiful as secret injuries are detestable; to be invisibly good is as good like as to be invisibly evil is diabolical.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$582 00
Claire Gendron, Penetanguishene.....	2 00
A Friend, Union Creek.....	1 00
Mrs. J. F. Peterboro.....	1 00
L. S. Perry, Tignish, P. E. I.....	1 00
John Dooley, sr., Guelph.....	1 00
M. M. Lochiel.....	1 00
M. L.....	2 00
A Friend, Arkeno.....	2 00
A Friend, New Waterford, N.S.....	5 00
P. Shaughnessy, St. Stephen, Jules Robinet, Sandwich.....	20 00

NEWMAN ON FAITH AND DOUBT

"It is true," says Newman, "that the Church does not allow her children to entertain any doubt of her teaching, and for the reason that they are Catholics only while they have faith, and faith is incompatible with doubt. Faith is the gift of God, and we are free to exert when we will. It is quite distinct from an exercise of reason, though it follows upon it. I may feel the force of the argument for the divine origin of the Church; I may see that I ought to believe, and yet I may be unable to believe and this is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe but who cannot believe. It is always, indeed, his own fault, for God gives grace to all who ask for it, and use it, but still such is the fact that conviction is not faith."

It is a frequent charge, the illustrious convert goes on to say in effect, made by Protestants that converts to Catholicity, once the first fever is over, feel nothing but disappointment, weariness and offence in their new religion, and are secretly desirous of retracing their steps. This arises out of the irritation felt by the non-Catholic opponent when he is told that the good Catholic knows no doubt. Yet it is true, says Newman, who had himself gone through every stage of intellectual hesitancy that it is not difficult for a Catholic to believe, and the real difficulty for him is—to doubt. He has received a gift which makes faith easy, and he really does violence to his mind, not in exercising, but in withholding his faith. And the Catholic is averse from listening to objections against his Faith not because he is afraid that they will prove that the Church does not come from God, but because he is afraid that if he listens to such objections without reason, God will punish him by the loss of his supernatural and invulnerable faith. So it is that men who have invulnerable faith, so it is that men who have trifled with conviction and have listened to arguments against the known truth, become affected with a deadness of mind, faith fails them, they become restless and unhappy and end by simply not believing, it simply being a matter of accident what becomes of them spiritually. Atheism is, as often as not, the fate of those who will not appreciate the gift of faith at its real value when they possess it. "He that despiseth," says St. Paul, "despiseth not man, but God who hath also given in us His Holy Spirit."

Enquiry into the nature of the truths of the Catholic Church must precede faith and does not follow it in the case of non-Catholics, the reward being the grace of believing given at last from on high. The Church however forbids enquiry to those who already acknowledge her authority, though if they persist in enquiring, she cannot hinder their doing so. Her claim to be divinely infallible justifies her beyond any question in so forbidding her children to question her teachings. And it will be really seen that non-Catholic sects really stultify themselves in regard to their teaching, since, so far from demanding the faith of those who wish to adhere to them they actually call upon them to enquire and to doubt freely about their own merits. Faith under such cir-

cumstances, says Newman, is not really faith, but obstinacy, and so it is that when pressed to explain themselves in regard to their sectarian belief, they ground their duty of continuance in their communion, not on faith in it, but on attachment to it, which is a very different thing. Attachment is not trust, nor is obedience the same thing as looking up to the person obeyed. Nothing, says the great Cardinal, is clearer than this, that if faith in God's word is required of us for salvation, the Catholic Church is the only medium by which we can exercise it.

Addressing those who are anxiously enquiring about the Church and are half-desirous, though also half-fearful, of entering it, Newman, one of the most illustrious converts the Catholic Faith has ever had, says:

"Be convinced in your reason that the Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her till you are. If you are half-convinced, pray for a full conviction and wait till you have it. It is better indeed, to come quickly, but better slowly than carelessly; and sometimes as the proverb goes, the more haste, the worse speed. Only make yourselves sure that the delay is not from any fault of yours which you can remedy. God deals with us very differently; conviction comes slowly to some men quickly to others; in some it is the result of much thought and many reasonings, in others, of a sudden illumination. One man is convinced at once as in the instance described by St. Paul. . . . Some men are converted merely by entering a Catholic Church, others are converted by reading one book, others by one doctrine. . . . Holy Church presents herself very differently to different minds who are contemplating her from without. God deals with them differently; but if they are faithful to their light, at last, in their own time though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be mistaken which we call conviction."—Freeman's Journal.

THE HYMNS OF THE REFORMERS

The following passages from an article in the Portland Oregonian on the history of hymns, although written by a non-Catholic contain some refreshing truths: "The Catholic Church has Latin hymns dating back to the Middle Ages, which breathe the deepest devotion and are full of mystical charm. It has others, like the famous 'Dies Irae,' which denounce the terrors of the judgment day upon the unrepentant sinner. But Catholic hymnology has followed a development of its own quite unlike that of Protestant sacred poetry. Its music has always been of the best, and the sentiment chaste and reverent. The elder branch of the Christian family has never deemed it necessary to worship God by whining through the nose or performing vaudeville antics in the choir. It has taken the best music from all sources and consecrated it to the purposes of worship.

The sentiment of the early Protestant hymns came almost entirely from the Old Testament. The spirit of the new dispensation was entirely too meek and submissive to suit them. In Germany, France, Holland and Scotland, as well as in England, the Reformers were rebels. In the Teutonic countries they wrecked the cathedrals and coated sacred pictures with whitewash. In France they would have broken up the unity of the nation had it not been for Richelieu's craft and Henry IV's compromising policy. In Scotland they drove out the elder church and assimilated its benefices. In England they cut off the king's head and routed his armies. Everywhere they were ferocious but drawing singers. It is strange that such active fighters should have been such wretched musicians. Probably Puritan church music has upon the whole been the worst ever conceived, though one must not forget brilliant exceptions to the dismal rule. The hymns of the Lutheran church, brought over by the Scandinavian immigrants, are fully as despicable as those of the Scotch Covenanters of the New England Puritans.—S. H. Review.

"SERMON TASTERS"

"I have always thought that the regular parish preaching was the most useful and most necessary kind of preaching," says the Abbe Lesetre in his "Sermon Plans." It is comparatively easy to prepare an occasional sermon—but to preach in the same pulpit of the one parish church Sunday after Sunday, year in and year out, to interest and to teach the same hearers—that to me is the hardest work imaginable, and a ministry worthy of all praise." We commend these words to the thoughtful consideration of certain people, who, perhaps unwittingly have formed the habit of criticizing both the matter of a discourse and the manner of the preacher. It is well to bear in mind that we are listening to the word of God, and then the sermon will be faithful of spiritual benefits to us.—S. H. Review.

CATHOLIC NOTES

The responsible manager of the anti-Catholic *Corriere Toscano*—the Tuscan Courier—has been condemned by the court to pay a heavy fine and go to jail as well for having published a criminal libel concerning Cardinal Maffi, Archbishop of Pisa.

Rapid progress is being made on the new cathedral at St. Paul, Minn., and it is believed that New Year's day, 1915, will see the first Mass celebrated within its walls. The walls are now ready for the roof. The total cost of the building will be about \$2,000,000.

The nomination of ex-Governor Burke of North Dakota to be treasurer of the United States was sent to the Senate recently. Ex-Governor John Burke was a strong candidate for Vice President before the Baltimore convention. He is a Catholic and a Knight of Columbus.

One of the last private functions attended by Mr. Taft as President of the United States was a reception given to him by the Knights of Columbus of Washington. The hall was packed. An address of welcome, of appreciation and of farewell was delivered by one of the eloquent members of the fraternity.

President Wilson wore a shamrock sprig in the lapel of his coat on St. Patrick's day. His secretary, Joseph Patrick Tumulty, also saw that everybody around the executive offices recognized St. Patrick's day in similar fashion. Mr. Tumulty distributed the shamrocks sent to the president by John E. Redmond, Irish leader in parliament.

On the evening of March 28, a number of the young people of Fallowfield, Archdiocese of Ottawa, presented their pastor Rev. Father McCauley, with a parlor hanging lamp and a complimentary address. After the presentation the young people spent a very enjoyable evening. Rev. Dr. O'Gorman, of Richmond, was present.

The infamous Posey bill, which provided for the inspection of convents, hospitals, schools and other private institutions, and which passed the Arkansas House of Representatives by a surprising majority on March 1, is widely denounced as an insult to the Catholic citizens of that State. The bill, when introduced, was referred to the judiciary committee, which, with only two dissenting voices, recommended that it should not pass.

In presenting the ninth annual report of the Society for the Propagation of the Faith in the archdiocese of New York, the Very Rev. Monsignor Dunn, the Diocesan Director, can point proudly to the fact that the figures this year are the largest given by any diocese in the world since the organization of the work, ninety years ago. Last year's contributions show the grand total of \$151,976.54 net. The gross receipts amounted to \$168,457.25.

The largest gift to the Jesuit Fathers of New Orleans was made recently by Miss Kate McDermott in the donation of \$100,000 for the erection of a magnificent new church, in memory of her brother, Theobald McDermott, who died about a year ago. It will enable the Jesuits to complete the handsome group of buildings at present contemplated for the University of New Orleans. The McDermott family came from Ireland and amassed a large fortune handling sugar and molasses. Miss McDermott is the last of the family, none of whom ever married.

A bill making unlawful "the writing, printing, publication, circulation or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any Church, religious society, organization or corporation, or of any fraternal, beneficial or secret society, organization or corporation; and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor" has been introduced in the Colorado Legislature. It was drawn by John H. Reddin, Supreme Master of the Fourth Degree, Knights of Columbus. A similar bill has been presented to the Missouri Legislature.

Encouraging and inspiring facts and figures showing the growth, progress and status of the Catholic Church in the United States as well as in its foreign possessions and colonies, is shown by the 1913 edition of *The Catholic Official Directory*, published by P. J. Kennedy & Sons of Barclay Street, New York, advance sheets of which are just at hand. According to this edition, there are 15,154,158 Catholics in the United States. This figure includes only the Catholics in the United States proper and does not embrace the people of our faith in the foreign possessions of the United States. Adding the 7,131,989 Catholics in the Philippines, the million or more in Porto Rico, the 11,510 in Alaska, the 42,108 in the Hawaiian Islands and the 900 on the Canal Zone, it will be found that there are 23,329,147 Catholics under the stars and stripes.