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The Catholic Record.

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

VOLUME XXXIII. LONDON, ONTARIO, SATURDAY, SEPTEMBER 23, 1911 1718

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 23, 1911

OVERDOING IT

A contemporary advises our societies to cultivate the social side.

We are of the opinion that our organizations need no advice on that score for so far as we can see some of them do little else. Amusement has its place, but it can be overdone, to the detriment of any organization. What we should aim at is to uplift our societies from the commonplace and to concentrate their energies on the things that are worth while. They could, for instance, devote their efforts to Catholic education, not to the exclusion of other interests, but to make it their chief work. This line of action might not be favorable to picnics and outings, but it would justify the existence of a society.

THE HOME CLUB

In this age of week ends, camping out and clubdom, the home is losing its significance and sacredness. Some of our subscribers should found a "stay at home occasionally society" and give the children a chance to become acquainted with their parents. It would benefit the fathers inasmuch as it would enable them to rest their brains, wearied with the momentous problems that are discussed in clubs. It might also encourage them to study their responsibilities and duties. And then, with some knowledge of what fatherhood entails, they might be persuaded to teach their children both by word and example the true business of life.

WHAT ARE WE DOING?

What are we going to do about our boys, exclaims an exchange? Our e. c. does not answer the question but goes on to surround the boy problem with a great deal of difficulty. If Catholic parents were intelligent enough, more conscious of their responsibilities and more careful as to the stewardship, there would be little difficulty with regard to the boys. The parent who values his childs soul will not tolerate him in the streets at night. The mother who knows that purity is the brightest jewel of maidenhood, will guard her daughter from dangerous associations and occasions. Not for her is the policy of allowing the world and the devil to play upon the impressionable nature of childhood. But strict and ceaseless supervision of the children's comings and goings will be the rule; not only evil but the appearance of evil will be banned. Then when the children are brought up in a truly Catholic atmosphere and grounded in the truth that they are born for eternity, we may hope to hear little of the boy problem. But the fact remains that the young on the streets night after night is testimony and to spare of parental negligence. We cannot go to each parent and remind him of his duty. Nay, if we did we should be confronted by very angry people, who seem to have no conscience in this matter and believe apparently that children can take a post-graduate course in the college of the street and be equipped both for time and eternity. Yet these children must be safeguarded somehow. Priests band them into societies. With little time for this work and with meagre means they toil to shield these children from the assaults of evil, and not without some measure of success. The layman, however, should remember that he also is bound to lend a helping hand. These children are his brethren. He may ignore them but that will not help him on the day of reckoning.

OUR DUTY

We should remember that, as Bishop Hedley puts it, the consequence that results from our belonging to the Catholic Church is the duty of being zealous for that kingdom of God which that Church embodies and carries on. The laity are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour's passion and saving the souls for whom He died. These things are not by any means exclusively the business of the priest.

No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in ones money making, in one's family, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic. And no toiling man or woman, however hard they may have to work, will ever be any the worse, even temporarily, for sacrificing a little time or a shilling or two occasionally for such good purposes as the Church pleads for.

SEEKING BUT NOT FINDING

UNITY BETWEEN THE DIFFERENT SECTS. METHODS OF WILLIAM WILKINSON CRITICIZED. NO CONTRADICTION IN TRUTH

A writer in the Monitor of New Jersey criticises the methods of the Reverend William Wilkinson in trying to establish unity between the various Protestant sects. The writer says:

The need for religious unity is seen and appreciated to-day by thinking Protestants as it never was before. The disintegrating forces at work within the various sects have brought about a condition of things, which is replete with danger not only to the individual sects, but to Protestant Christianity as a whole. Modernism or the Higher Criticism, to use a term better known to Protestants, is making inroads upon Protestant faith. Like the waves beating upon a rock-bound shore, it is eating away constantly the body of doctrines which once were regarded as the essentials of Protestantism.

The heresy trials of which we read in the daily press furnish standards of the progress of the disintegration to which we refer. When candidates for the Ministry in the Protestant sects openly deny the resurrection of our Lord, and let it be understood that they do not believe in His divinity, it is certainly time for those sects to begin to use a commercial term, an account of stock. When they have done that, it will not be surprising if they have less confidence in the efficacy of the rule of faith of which they boasted in the past. That rule, practically applied, has brought forth a diversity of sects, which in turn has begotten in certain Protestant quarters a yearning for something like Protestant unity.

But how bring about this unity? The need for it is more apparent than is the method of its attainment. A recent sermon delivered by the Reverend William Wilkinson, an Episcopalian clergymen attached to Trinity Church of this city, is worth commenting on in this connection. The reverend gentleman started out with the self-evident and indisputable assertion that "there never was, there is not now, there never can be any conflict in truth. It is in its nature, in every fibre of its being, harmonious and in this is, in the last analysis, a necessity of thought. To think otherwise, is to think that wrong may be right or that right can be wrong; that true harmony can be discord and plain discord harmony. This is to make all normal conditions into a jumble. It is to upset order, and it is to put an end to the eternal law."

Strong language this. It gains force from the fact that it is unanswerable. There cannot be a dozen or more conflicting truths. There cannot be hundreds of sects everyone of which champions alleged truth, though every one of them is proclaiming as truth what the others refuse to accept as such. Truth is one. What may be called its hall-mark is unity. The reverend gentleman we have quoted believes this unity may be established between the various and discordant Protestant sects by an agreement to regard certain things as non-essentials and others as essentials. He hold that as of old the principles of reverence for God, of repentance, of sin, of life in the Holy Ghost, and love of man, of humility, justice and worship "are here to-day in all the world, asserting themselves. Men are listening to them, are being led by them, and the result is seen in all places where love lives and mercy works."

All this has about it a smack of that humanitaranism preached by the Positivist. It is well enough in itself, but we must be permitted to say that it is an effect of a cause, which recent biblical criticism, Modernism if you will, has assailed. In plain words it is the fruit of Christianity, whose vivifying power would cease to exist, if the Higher Criticism carried the day. Now, the one great moral force which can be relied upon to avert this greatest of calamities is the successor of Saint Peter, the head of the Church who has the assurance of her Divine Founder that the gates of hell shall not prevail against her who is dowered with the unity of which St. Paul speaks in his Epistle to the Ephesians:

"One head and one Shepherd, Jesus Christ, who is over the Church." No man-constructed unity, if such a thing were possible, will ever prove an effective substitute for the one that prevailed throughout Christendom before the advent of Protestantism, which is disposed to bewail the divisions that are the logical outcome of its own cardinal principles.

What is most surprising is the hope entertained by some Protestants that a plan of human devising will again re-unite Christendom. The Episcopalian clergyman whom we have been quoting gives expression to this hope in these terms: "I tell you the world is looking for, is ready for, is praying for, the advent of the man who will show the supreme value of unity in the Church. There is ground for thinking that God will by His mighty power raise up such a man. We have a right to look for and pray for his coming. We have a right to think that the day of division is passing and that the day of union is nearer at hand than most men think."

Through this extract runs the thought that Christ whilst on earth did not establish an enduring Church with a clearly defined constitution, but left His work in an amorphous condition. On that theory meaningless are the words: "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven (Matt. xvi, 17, 18)." Hence the need for someone to formulate a Church Constitution which will put an end to the discord now prevailing among the Protestant sects, and bring about Protestant unity.

What would one think, if someone should propose for mankind a new physical constitution, in which substitutes for the existing vital organs—the heart, the lungs, etc—should perform the work nature has assigned to these organs? And yet the proposal would not be a whit more absurd than the one which would supplant the Christ-made Church Constitution by one evolved from Man's devising. The Rev. Mr. Wilkinson and other Protestants, who deplore division between the sects, will never see unity established by human means. A physician will tell them that, if they would have physical health, they must obey the laws their physical constitution has imposed upon them. Likewise those who deplore the spiritual consequences resulting from lack of unity between the various Protestant sects should set themselves at the risk of seeking out the causes of this division, and when they have discovered them they, if they be honest searchers after the truth, will abandon the thought of removing them by human agencies, and will recognize the claims of the Church that has received her constitution directly from Christ Himself.

THE CLOSED CHURCH

President Taft had an experience in Washington on a recent Sunday. Desiring to join in divine worship, he went to the Unitarian Church which he is accustomed to attend; but he found the edifice closed. He then directed his way to the church at which his wife worships; but he found that closed also. After some further searching he at length discovered a church that was open and ready to receive him.

We are afraid that President Taft's experience is not singular nor peculiar to the National Capital. It is no unusual thing for Protestant churches to close during the hot weather and the anxious worshipper is liable at any time to undergo the same disappointing experience as befell President Taft.

But is it not a fact that except for a few hours during the week Protestant churches are uniformly closed? The doors are locked and no one thinks of seeking entrance through them.

But it is just the contrary with the Catholic Church edifices. They are open all day and every day and often late into the evening. And there is no hour of the day when worshippers are not coming and going.

It must have occurred to our non-Catholic friends to enquire the reason of this difference. But yet we are sure that some of them are in ignorance of it.

There is no reason why a Protestant should seek to visit his church except at the time of services. His church is a mere meeting-house. There is nothing to draw even the devout Protestant to it outside service hours. Should he enter, it would feel almost like entering a tomb—a soulless place, four bare walls a pulpit and an organ. The feeling might be almost uncanny in its empty silence and sense of desertion.

But the Catholic church is the house of God. It is the belief of the Catholic that on the altar in the tabernacle, our Divine Lord Himself lives. The whole edifice is dominated by that Presence. There is a calm and a reverence that overwhelms even the casual non-Catholic visitor. The art and the beauty wasted on the interior is consecrated to Him who lives in the tabernacle. The burning light is a flame of eloquence announcing the Presence; the husk is the unconscious tribute of those who enter.

They who come kneel to adore, to commune, to pray, to speak to their hidden Saviour. Therefore it is that many spend long hours in the Catholic church whilst they who wait outside wonder.

But the Protestant churches which President Taft visited in Washington on that Sunday morning were closed even at the hours when it is usual to hold services. May we not suspect that ere long many of these closed churches will be abandoned permanently? Is it not true that many of them have been forced to this extreme?

And why were the churches found closed? Was it not primarily because it was feared that worshippers would be found lacking during the heated term? Were they not closed because the attendance had dwindled and it was hardly necessary to seek a substituting minister for the Sundays upon which the regular clergyman would be taking his vacation? Does any one suppose that if a great throng were battering at the doors of these Washington churches they would remain closed?

And if we look for a reason further back for these closed churches, might it not be found in the fact that there is no obligation on a Protestant under any penalty to assist at Sunday services? He is free to go or remain away. If the weather is hot he may without guilt decide to stay at home.

And is there any reason why this should not be as it is? Why should he be forced to go to church on Sunday? There is nothing in the church that he may not supply at home.

In the Catholic church, there is the holy Sacrifice of the Mass. The Mass is the supreme act of worship of the Catholic religion and is offered by an ordained priest to God alone. But Protestantism has neither altar nor priesthood nor sacrifice. Alone among all the religions which have turned man toward God it stands without a sacrifice without the essential act which all have recognized as offering due worship to the Creator.

The Protestant minister rises in his pulpit but he comes without credential or commission. He teaches what he pleases without restraint and without authority. If he recognizes any doctrine, it is the doctrine of individualism, that each man is to interpret the Scripture as the spirit shall guide him. Protestantism rejected authority and substituted a dangerous and unreasoning independence. Protestantism is a religion in continual solution; there is no authority to form a precipitate, a body of doctrine that will bind. What it accepts to-day, it may deny to-morrow; no dogma is sacred from its assaults. And as a matter of fact, this is its daily history written so large that he who runs may read.

But if each man may interpret as he pleases; if each may create his own religion, why should there be any obligation or reason to attend services on a Sunday morning? Why should not the churches be closed on a hot Sunday? Why should they not be closed permanently?

Would that President Taft would send a message to the American people on the closed Church.—Rev. Wm. P. Cantwell, in the N. J. Monitor.

PRESENT DAY UNBELIEF

BISHOP CLANCY'S ADDRESS AT DEDICATION OF A CHURCH. MEN'S MINDS ENGROSSED WITH MATERIAL OCCUPATION

Preaching at the opening of the rebuilt Vincentian church at St. Peter's, Phibsboro, recently, the Most Rev. Dr. Clancy, Bishop of Elphin, said:

"Amid the ever-shifting vicissitudes in the intellectual development of our race, the Catholic Church has remained unchanged; and her material temples are to-day, as they have been, the faithful exponents of the Divine message delivered to the world by Christ. She is ever the 'pillar and ground of truth.' The Divine promise shall never fail. 'Behold, I am with you all days even to the consummation of the world.' The opening decade of the twentieth century has witnessed a strange and startling evolution in the religious condition of mankind. As the northern countries of Europe, with few exceptions, threw off their allegiance to Rome in the sixteenth century, so the Latin countries—France, Portugal, Spain and Italy—are now growing intolerant to the control of the Church. But these revolts spring from an entirely different cause. While unbridled lust and greed of wealth were the mainsprings of the so-called Reformation; the emancipation of the human mind from all supernatural restraints, and the enthronement of genius of scientific progress in place of the Supreme Master of the Universe are the openly avowed objects of the modern revolt against the Church. It is no longer the spirit of heresy that is rampant, but the demon of unbelief.

"And what is true of Southern Europe is scarcely less true of America. A distinguished prelate of the American Church delivered an eloquent sermon the other day on the occasion of the accession of a newly consecrated Bishop to the ranks of the hierarchy at one of the great university centres of the United States, and some of his observations are worth reproducing as a synthesis of the religious condition of the age. He says: 'The teachings of unbelief are fast bearing fruit. They fall on soil well fitted to germination and growth. The minds of men are so engrossed in material occupations that scant time is allowed to think aught else than what increases their earthly wealth and gives fresh zest to earthly pleasure. * * * Unbelief is widespread: let us fully discern the signs of the times—it grows bold and defiant. Unbelief is bent on owning the future. It has its schools and lecture halls. It aims at the control of legislation. It organizes wherever it has the power and the opportunity its armies of destruction. The supernatural is the enemy; it must have no place in the life of men, in the life of the nation. No other purpose is there in the determination in so many lands to exclude religious instruction from the schools. None other is there in acts enacted into laws in France against the Church and its religious communities of teachers and charity workers; and none other, surely, is there in the crusades against the defenseless men and women by which quite recently Portugal has dishonored the sacred name of Republic.'

"Now, what is the anecdote against this poison? What is the defense against the appalling intellectual dangers that encompass us on every side? Not Protestantism, surely—even where it struts ostentatiously in the borrowed robes of humanitarian philanthropy, under the banner of Christianity in its broadest form. Both press and platform in Great Britain have expressed themselves in terms of approval of the extreme measures of Continental governments against the Church. And in America the legislation of divorce for the most trifling causes is a sufficient indication of the mind of the country on the fundamental principles of Christian morality. No! The one great consistent, conservating and purifying factor in the moral forces of the world, against vice and error in all their myriad forms, the disintegration of all religious systems, whether Christian or non-Christian, is the Catholic press and the Catholic pulpit. Without them the entire fabric of Christian civilization would soon be reduced to its primeval elements, and unbridled paganism, like unto that which accelerated the destruction of Imperial Rome, would march through the world with giant strides over the ruins of Christianity.

"The material temple of the Catholic Church, therefore, as the pulpit of orthodox teaching, claims the respect and reverence and support of all who love truth and practice virtue. It is one indispensable instrument of the fulfillment of Christ's mission: 'Going, therefore, teach all nations * * * * charging them to observe all things whatsoever I have commanded; and, behold, I am with you all days, even to the consummation of the world.' But the material temple of the Church is something more. It is the place of our spiritual regeneration and sanctification, and the earthly abode of Jesus Christ in the sacrament of His love."

ANGLICAN DIVINE SEES VINDICATION OF CATHOLIC ATTITUDE ON THE BIBLE

From the Republic, Boston.

Little by little, earnest and sensible men outside the Catholic Church are coming over to the Catholic position, now, on one subject, again on another. Dr. Philip M. Rhinelander said, on July 8, in his closing lecture on "The Bible and the Church" at the Episcopal Conference in Cambridge:

"It is the Catholic view and treatment of the Bible that has been vindicated at every point by the often excessively anti-Catholic examination of the student."

Then he demonstrated that the Protestant rule of "private interpretation" logically led to a multiplicity of sects. But that was evident so far back as in Shakespeare's day, when the poet declared:

"The devil can quote Scripture for his purpose," and further, that "no damned error" but can bless and approve itself with a text.

The fearful inconsistencies among religious bodies all claiming Scriptural warrant for their foundation had, naturally, the effect of making keener-witted men doubtful of documents which could be so variously interpreted and adapted. Then came what these latter would doubtless call the "intellectual" reaction from the Bible. We are still in the midst of it.

Dr. Rhinelander declares that leading critics have finally come to the opinion that since the Bible comes to us from the Church it must be restored to the Church—for proper interpretation, of course—in order that it may be understood.

A GERMAN CONVERT

How many and various are the ways by which people are led into the safe fold of the Catholic Church. "All roads lead to Rome." There is something very attractive in following these various processes, methods, or "roads" as they are justly called; and the history of one convert or another has been written, to show us how they "came home." Sometimes these stories appear in one volume devoted to one life, as in the case, for instance, of Lady Georgiana Fullerton; or again, a number of conversions are told together in one volume, as in Miss Curtis' "Some American Roads to Rome."

Not long since a German convert, Dr. Albert Von Ruville, recorded his own experience in a volume entitled "Back to Holy Church." Dr. Von Ruville is a professor of modern history, and a member of the faculty of philosophy at the University of Halle-Wittenberg, Germany; he had been an army officer. He was born in 1855; and he entered the Catholic Church in 1909, when by no means a young man, but of mature age and with a long experience. What we would bring to-day to our readers' attention is, first, the love of Jesus Christ by which Dr. Von Ruville was led onward in his journey home. He says:

I never had party feeling in religious matters, and never cared for denominational controversy. Jesus Christ was everything to me, and I approved of whatever led me nearer to Him, irrespective of the community where I found it. Years ago, I had expressed my desire to belong to that Church in which Jesus Christ was most highly revered.

This now began to seem to me to be the Catholic Church, because there not only was He Himself honored, but also all those whom He loved; and any material thing which could claim connection with Him, was highly valued.

Again, Von Ruville writes of the influence exerted on him by the thought of the Papal authority.

I came to the conviction that a teaching power of supreme authority was absolutely necessary, a power independent of the State, as well as of the currents of popular opinion. The confusion which reigns in the Protestant churches in matters of faith, obliterating, as it does, the boundaries between Christianity and Paganism, showed me that the great Christian Truths must be protected and safe-guarded by a stronghold unassailable by any influences of freedom-thinking. This stronghold of defense, if at all in existence, could only be the Papacy. And again we note that on reading Professor Reinhold's book on "The Old and the New Belief," Von Ruville says:

I read and read and was overwhelmed with amazement. For the first time I perceived a true picture of the Catholic Church—a very incomplete one, to be sure, for many dogmas were not even touched upon—but still I saw a number of true features and it became clear to me that from my youth upwards I had been quite wrongly informed about this Church. I found things quite different, often the reverse of what I had imagined; everything was so full of wisdom, so deeply thought out, so logical, such as I had never found in Protestant teaching. This latter appeared to me now like a bad copy, with the best features left out.

Let us try to show to our Protestant friends how strong is the love for Jesus Christ in the Catholic Church; how great is the need of a supreme authority to explain His teachings to us; and how false have been the ideas of far too many Protestants about our Holy Mother Church. What a beautiful light was given to Von Ruville to see that the Catholic loves Jesus Christ so much that he must love also all whom Christ loves, His mother and His saints.—S. H. Review.

PUBLIC APOLOGY FOR A CIVIL MARRIAGE

ARCHBISHOP BLENK'S REGULATIONS TO STOP THE SACRILEGIOUS ABUSE OF THE SACRAMENT OF MATRIMONY

From the Morning Star, New Orleans

An important announcement was read at all the Masses in St. Joseph's Church recently, and is reproduced in the Morning Star. It should be read and pondered by every Catholic man and woman who contemplates entering the holy state of matrimony. It explains in a nut-shell the strict regulations which His Grace and Most Reverend Archbishop intends to enforce in order to protect the sanctity and dignity of the marriage ceremony. The following is the announcement:

'In order to put a stop to a sacrilegious abuse of the great sacrament of matrimony by those who dare to stand before a civil judge to be legally married only, thereby despising their Church, their Archbishop and their pastor; profaning a sacrament by mocking it uselessly and scandalizing the whole parish, our Most Reverend Archbishop has decreed that all those guilty of such a sacrilege shall do public penance in the church before the whole congregation, kneeling at the altar rail, while the pastor reads out their expressions of sorrow and regret for the scandal and bad example they have given.

"To-day at the last Mass, we shall perform this solemn duty, but shall dispense with the appearance before you of the young couple, knowing how they were urged on to this sin and encouraged in it by bad advisors, even married women and grown up men, who ought to know better. I have the names of these five witnesses right here, each of whom share fully in the scandal committed by the couple, whose apology I shall read."

At the 10 o'clock Mass was read the following public apology for the scandal of being married by a judge, contrary to the law of the Church:

"We, the undersigned, wishing to remain faithful children of Holy Church, having, by the kindness of our Archbishop, been absolved from our sin, and been properly married before the altar, do hereby publicly express our sorrow and regret for having despised the laws of Mother Church by appearing publicly before a civil judge to be married, knowing that such marriage, though legal would not be valid before God and His Church.

"We ask pardon of God, of our priests and of all the people of the parish for our bad example."

The names of the parties are omitted from publication, but the lesson is one that should be taken to heart.

A public apology was made in another church recently for the same scandal of being married by a judge in Gretna. The Most Reverend Archbishop has determined to stop it if possible by this means.

THE LIBERAL CATHOLIC

He has come forward once again and uttered his dictim against the "unhappy narrowness of so many of the Catholic people." But let us see what the liberal Catholic really is. The word may be taken in a good or in an evil sense. In a good sense a Catholic is liberal who, while faithfully living up to the obligations of his own religion is tolerant of others, and seeks by his own good example to teach the truth and justice of the Catholic life. The liberal Catholic in the other sense is one who, while professing that he is a Catholic, still declares that the question of religion is of no importance, that he is totally indifferent as to what religion a man professes, or that one religion is as good as another.

Such a Catholic is no Catholic at all. He is not only an unworthy son of the Catholic Church, but he is also a source of immense harm to his co-religionists and to people of other beliefs. A liberal Catholic in this sense has no conviction. He does not understand the position of the Church. He does not realize the mission of Christ who came to suffer and to die for men. He does not consider that if his position is true, the teachings of Christ must be of no consequence whatsoever. But every word of our Divine Lord is sacred, every teaching that He deigned to communicate to man is of infinite worth, and therefore no man can be indifferent as to the subject of religion.

It is the duty of every one to ask—not indeed like Pilate—"What is truth?" but he must go farther and investigate and find the truth. He cannot even doubt of this without ceasing to be true to his faith. He cannot consider it of little consequence that others do not possess the truth. He cannot be indifferent as to his own life, and to its direction according to the faith which he possesses, and he cannot lightly treat the errors which permeate society. Truth can have no compromise with error. The man who possesses truth will be tolerant of the man who is in error, but who is so in good faith and who lives according to his best knowledge. But the possessor of truth himself is bound under all circumstances, to uphold and defend the truth against all comers. Thus, a liberal Catholic in the commonly received sense, is no Catholic.—Pilot.

True dignity never has to worry or put put on. It's right there like the bloom on a rose.—Ohio State Journal.

CATHOLIC NOTES

Judge Gibbons, of Chicago, who says he will never marry a man and woman, because that is the duty of the Church, is first cousin to Cardinal Logue, Primate of all Ireland.

During the past twelve months several well known personages have entered the Catholic Church in the Saxon capital. This is all the more remarkable, as Dresden is one of the strongest Lutheran cities in Europe.

Sixty-eight persons, all of them colored and nearly all of them converted to the faith, were recently confirmed in the church of our Lady of the Blessed Sacrament for colored Catholics in Philadelphia.

The largest churches in Europe will contain the following numbers: St. Peter's Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.

John Knox's only lineral descendant is a member of the congregation of the Holy Cross at Notre Dame. "Brother Philip" was a Methodist preacher in his early manhood, but for thirty years past he has been a teacher in various schools directed by the order.

His Holiness has addressed a letter to Mgr. Fuzet, Archbishop of Rouen, in reply to a letter from the Archbishop and his clergy, in connection with the feast of Blessed Joan of Arc. The Holy Father states that he is greatly pleased to see France remaining true to its religious traditions.

An estimate made by the Inter-Church Federation of Baltimore shows that in that city about 15 per cent. of the inhabitants, or 88,485 persons, belong to no religious denomination at all. They have no religion. They attend no church. They are practically heathens in the midst of Christendom.

Cardinal Gibbons attended a ball game between the altar boys of St. Alphonsus Catholic Church, Baltimore, and a picked nine from Woodstock not long ago, in which he took a lively interest. The Cardinal is in his seventy-eighth year, but he hasn't forgotten what it is to be a boy and he knows what wholesome recreation is.

The Catholic Church has an immense interest in the east part of London, says an English correspondent. For miles round Commercial road there is scarcely such a thing as a Protestant. The hardest person to find is an Englishman. Irish, Poles, Germans, Russians, Jews, every nationality under the sun is represented, but Catholics are in the majority.

The office of Secretary of Propaganda, left vacant by the recent death of Monsignor Veccia, has been filled by the appointment to it of Monsignor Camillo Laurenti, Under Secretary of the Propaganda. For many years Monsignor Laurenti has been employed in the Propaganda, first as a Minutante for affairs of the English-speaking nations, and more recently as Under Secretary.

The Catholic Missionary society will be well equipped for its work of converting England, since it is the Mecca of several Anglican clergymen who have renounced their errors, and who will devote their priestly career to making others realize their own, having an extra faculty in doing so, perhaps, by reason of their own experience.

No definite plans have yet been completed for the celebration of the fiftieth anniversary of the ordination of Most Rev. John Ireland, D. D., Archbishop of St. Paul, Minn. The date is Dec. 21, the present prelate having been made a priest December 21, 1861. His jubilee will be crowned by the near approach to completion of the $700,000 pro Cathedral in Minneapolis and the $1,000,000 cathedral in St. Paul.

Seventy years a priest was the distinction which accrued to Rev. Father Damos Dandurand of St. Boniface on Sep. 12. Seventy years ago Father Dandurand was ordained to the priesthood in a little chapel at Montreal. He conducted Mass and was accorded a hearty welcome by the children of the orphanage. Father Dandurand was born at Laprairie, Que. He was ninety-three years of age.

Buffalo's new cathedral will be built of white marble inside and out, that of the interior being highly polished, while the exterior will be tooled. The length will be 250 feet over all; transept, 150 feet; nave, 100 feet. Twin spires will reach to the height of 260 feet, while from floor to ceiling will be 100 feet. The pews will accommodate 2,000 people. There will be 7 altars. Work is progressing and two years hence it is hoped the new edifice will be dedicated.

Eleven years ago a young Protestant, Thorlief Engelson, belonging to a prominent family of Christiana, Norway, and a student at the university of that city, was drawn to Catholicism by witnessing a celebration of Corpus Christi. Six years later he was ordained a priest, and since that time he has devoted all his energies to the extension of the Catholic faith in the isolated regions of the far north of Europe.

The American Catholic Historical society of Philadelphia has obtained by purchase the correspondence of the late Dr. Gilmary Shea, Catholic historian. There are letters and documents which cover a period of fifty years. Comprised in the collection are autograph letters from prelates, priests and distinguished writers, this making the correspondence of historical value to the society and enabling it to be helpful in compiling the Catholic chapter in the history of our country.