ONDON OFFICE 94 Richmond Street BRANCHES ALSO IN nomas, Ilderton, Thorndale

MISSIONS

New Imported Brass Goods Aliar Plate Vestments, Etc. WRITE FOR PRICES

J. J. M. LANDY TORONTO
College 305 Res. Phone Foll, 452

M. SMITH & SON rch Seats, Pulpits, Altars eading Desks, Lecterns Chairs, Etc.

HESLEY . ONTARIO ECIAL OFFER

Little Folks Annual-1908

tholic Home Annual—1908 Three for 40c. POST PAID IE CATHOLIC FECORD

HER WANTED FOR S S. SEC

IFIED TEACHER WANTED FOR SEP. ferred. Salary \$350 a year. Appl., Sec. Trees., North Malden, Ont. ACHER WANTED, FIRST OR SECOND

ench Canadian in preference. Apply to E.I. Sec., P.O. Box 34, Vegreville, Alta. 1604-3 HERS WANTED FOR ST. IGNATIUS

at the end of summer vacation.

g salary and qualifications, J. S. Bla
Pomona, Ont.

FESSIONAL TEACHER WANTED FOR eparate school two miles from Twee g sa ary and experience to Ray, Fat-t, Ont. ERIENCED TEACHER, SECOND CLASS

ofessional, Parkhiil Separate Apply to Jas. Phelan, Parkill. TEACHERS WANTED FOR MT. r room third class or better. Dutie e August 16th. Apply stating salar ace to Jos. Glavin, Sec. Treas., Mt. Ca

CHER WANTED FOR SEPARATE chool section No. 4, Asphodel: second class ponal; state experience and salary. Address John 1603-2

INTED TEACHER FOR SEPARATE school No. I. Gloucester and 3 Osgoode, hold-scond class certificate, stating salary and qualitions. Apply to William Rooney, Thomstoper of Martin Cahill, (Trustees.,) South Glour, Ont.

ANTED LADY OR GENTLEMAN TEACHER

certificate of qualification. Duties 16th, 1999. State qualifications, experig. Address Nicholas Lang, Sec. Trea, Ont.

PERIENCED TEACHER WANTED ANTED TEACHER WITH THIRD OR

better certificate for junior depar arate school, Douglas. Duties to begin te salary, qualifications and experience ore Aug. 1st to John McEachen, Dou

ANTED TEACHER FOR S. S. NO. 1 OPS holding second class professional certificate ties to commence August 16th. Apply state ry and experience to James Greenan, Lindsay t., Box 164. ANTED-FIRST OR SECOND CLASS PRO-

fessional teacher for senior room in Peparate school. Apply stating salary and to James Quinn, Sec.-Treas., Tweed, Ont. ADY TEACHER WANTED TO TEACH IN

JANTED A FEMALE TEACHER FOR THE Norman Separate school, with a second class titlificate. Must be able to speak and teach Fred d English. State salary expected and give references. Address to the Secretary of R. C. Separate chool Board, Kenora, Ont.

HELP WANTED.

ALESMEN WANTED FOR "AUTO-SPRAY," Best Compressed air Hand Sprayer made, Special-

J settlement, convenient to chool, etc. Lot 9, con. 5, and W. Hot 9, con. 6 lekillop containing 150 acres. With o without possession. Apply to Frank goods.

Catholic Record.

VOLUME XXXI.

Dr. MacNicholl a scientist of repute

says there is not a case in which alco-

hol is used in medicine that science has

not found a substitute, if not an actual

equivalent, which is as good if not bet-

ter than alcohol. Many doctors do not

use it at all. In the etiology of crime,

insanity and poverty the records of our

courts rank alcohol foremost. The result

Abbott, Krapelin, Laitmen and Kellogg,

made under the most favorable condi-

tions, and with the aid of the very best

modern appliances, prove conclusively

that alcohol is a reducer of muscular

strength, a disintegrator of nerve tissue

and an abettor of disease. And we mind us that Bishop Hendricken, sometime

Bishop of Providence, R. I., in appealing

for charity in favor of his orphanages,

said that in "the far greater number o

upon alms because saloons murdered

THE APOSTOLATE OF THE PRESS.

In the increase of criminality, the

decadence of national spirit and virility

and decrease of France's population, the

bad book and newspaper have not been

unimportant factors. The irreligious

writer does not regard morality as

his shoulders and wonders, if perchance

he take the trouble, at the ignorance of

his critics. For he writes for the en-

flaunt themselves in our book-stores and

libraries are more dangerous to prin-

ciple as well as subversive of good taste

than their Gallic counterparts. They

are made for money. Men and women

concoct these sticky masses of corrup-

and sundry critics see beauty in them

pockets of these writers. As for

the authors, the best way to meet them

is to quicken our zeal for the apostolate

of the press, to combat theory and cal-

tial press. In 1907 German Catholics

had five hundred papers and periodicals

pledged to their interests and con-

ducted with marked ability. French

Catholics are beginning to realize the

AS TO EPISCOPALIANS BECOMING

CATHOLICS.

sionaries gave a mission in Marblehead, Mass. It stirred the Low Church

Episcopal minister there to publish an article in the News of that town giving

the reasons why Episcopalians should ot become Catholics.
The Lamp, an ably conducted maga

zine, published at Graymoor, Garrison, N. Y., by certain High Church Episco-

ans who advocate Colporate Union

with the Apostolic See, has taken up the reasons of the Rev. Mr. Partridge and proposes to show that they are not well founded.

that they are not well founded. The first article in refutation is published in the February number of The

We are sure it will prove interesting to our readers. We therefore, presum-ing on the permission of the editor, re-

THE ALLEGED POINTS OF DIFFERENCE.

We need not dwell upon the points of agreement, which Mr. Partridge quite

"taught exclusively by the modern Roman Church." These he enumerates

1. The Supremacy of the Bishop of

2. His Infalibility;
3. The Adoration of Sacred Images;

Lamp, 1909.

Some time ago the Passionist Mis-

need of the apostolate of the press.

their paren's."

LONDON, ONTARIO, SATURDAY JULY 24, 1909.

The Catholic Record 4. The Cultus or Worship (hyper-lulia) of the Blessed Virgin;

5. The Invocation of Saints;6. The Immaculate Conception of St LONDON, SATURDAY, JULY 24, 1909. 7. Purgatory ; THE DANGER OF ALCOHOL.

Purgatory; England was known in all Europe as "Mary's Dowry." Of course everybody is aware that the Immaculate Concep-

IMAGE WORSHIP.
In regard to No. 3, the Adoration of Sacred Images, it is to be borne in mind that the only distinction which exists on this point between the Latins of the West and the Greeks of the East is that the Easterns of the experimental researches of confine their veneration to sacred icons. principle is precisely the same and in strict theological language the worship of sacred images covers both the practice of the East and the West, so that it is not true to say that "the adoration of sacred Images" is taught ex-clusively by the modern Roman Church." cases, helpless children are dependent The Encyclopedia Britannica says:

"At the Council of Trent the Church
of Rome finally formulated the doctrine

on the subject of images which is still of authority within its communion. That doctrine is avowedly based on the decrees of the Second Council of Nice' (recognized by Rome and Constanting ple as the seventh General Council) opie as the seventh general content, i'lt is declared that images of Christ, the Virgin Mary, and other saints are to be set up and retained, especially in churches, and that 'due' honor and veneration are to be accorded them by kissing and prostration. Warnings are appended, however, against their superworthy of notice. If rebuked he shrugs stitious abuse somewhat in the spirit of Gregory the Great's letter and of the decision of the Frankfort synod"

lightened who adore nature, murmur See art. on Image Worship).
The iconoclastic spirit of the Puritan banalities about art for art's sake, and reformers once rampant within as well fatten upon putrescence served with s without the Anglican Church, is Gallic sauce upon an epigrammatic dish. apidly disappearing. Catholic minded Anglicans are quite as devoted to the crucifix and to sacred images of the Mother of God, as are our Roman An English author, who had talent for sonorous speech, dubbed one of these publications the divine book of beauty. rethren. It is the Greek icon we are, But his vision was abnormal. Blatant for the most part, strangers to, not the graven images or the sacred paintings obscenity, even when packed within welltooled covers, is denied entry to our eld in reverent honor by the faithful post offices. But many books which

THE CULTUS OF THE BLESSED VIRGIN. Again, when Mr. Partridge enumerates "the cultus of the Blessed Virgin" as among the doctrines which are "taught exclusively by the modern Roman Church," he blunders tremen-deusly. With one hundred million deusly. With one hundred million Orthodox Easterns rivalling, if they do not surpass, the devotion of Roman Catholics to the Holy Mother of God, tion in order to solve social problems, it is hard to understand how "the rector of old St. Michael's, Marblehead," could where there is but mud of a low grade. have been betrayed into such a misre-It boots little to bemoan or denounce presentation.

Icons of the Rlessed Virgin are to be the prurient curiosity that fills the

found everywhere in Russia, not only in the churches, but in private dwellings, work shops and even in the railway carriages, and they are universally saluted with marks of religious venera-

any guilt whatsover, do I place my en-tire hope. No one was ever without culpability like thee, O Lady, nor un-defiled like thee, O subject to no stain (Quoted by Abbot Gueranger in Memoire sur la Question de L'Immacule Concepcion, p. 77.)

THE INVOCATION OF THE SAINTS. Mr. Partridge not only limits the doctrines he mentions as "exclusively" belonging to the Roman Church, but by adding the word " modern " would seen adding the word modern words action to imply that these were the peculiar "Papal doctrines" which he claims Rome has "added to the ancient and

apostolic faith of the ages."

Whether this is true of Papal Supremacy and infallibility we shall have occasion to consider later, but that it is in no sense true of the Invocation of the Saints can be most easily proven. Plenty of Anglican authority could be mentioned to support this assertion. mentioned to support this assertion. The late Dr. Percival's treatise on the subject abounds with quotations from the ancient fathers, leaving no room for anyone to dispute the antiquity of the practice. Thorndike, while regarding the practice unfavorably is constrained knowledge that direct invocation had its beginning in the flourishing times of the Church after Constantine. times of the Church after Constantine.
The lights of the Greek and Latin
Church, Basil, Nazianzen, Nyssen,
Cyrils both, Ambrose, Jerome, Augustine, Chrysostom, Theodoret, Fulgentius, Gregory the Great, Leo, more or
rather all after that time, have all of truly declares, exist between the Church of Rome, the Graeco-Russian and the Anglican Church, but suppose we pass immediately to the consideration of these doctrines, which he alleges are them spoken to the saints departed and desired their assistance." (Of the laws of the Church, Bk. III, chap. xxxi. sec.

THE IMMACULATE CONCEPTION. No doubt Mr. Partridge is as stren-uous, as is the Editor of The Lamp, in uous, as is the Editor of The Lamp, in largely de contending that no new Church was founded by Henry VIII. but that the Anglican Church of to-day is identical with the Ecclesia Anglicana that was 220).

in England nine hundred years before the Reformation. Now it is worth while remembering in this connection that our English forefathers so excelled in the cultus of the Blessed Virgin that

tion of the Blessed Virgin Mary was first erected into a Dogma of the Roman The consideration by us of Nos. 1 and 2 had best be reserved till we come to part two of Mr. Partridge's letter, where Papal Supremacy and Infallibility are subjected to special treatment. long before that time. It was in fact commonly taught in the Church of Eng-land hundreds of years before the Re-formation. It was St. Anselm, Arch-bishop of Canterbury, who instituted the observance of the Feast of the Conception B. V. M. in England long before it was so observed in Rome, although it had been celebrated in the East and in or images are "painted or excuted in Spain at a still earlier date. The theomosaic or other material," whereas the logian par excellence of the Immacu-Catholics of the West venerate sacred statues and carved images of Christ and the saints as well as holy pictures. The Franciscan, Duns Scotus, who hailed from the English University of Oxford.

Nor must we lose sight of the fact that the Feast of the Blessed Virgin's Conception is still retained in the Kalendar of the Church of England. Since in the ultra-Protestant time of Edward. VI. this feast was dropped by the authorities of the Church of England but restored once more under Queen Elizabeth. Anglican theologians are not wanting, who contend that the Church of England so far from rejecting the faith of St Anselm in the Immaculate Conception, by retaining the festival instituted in honor of the doctrine, still preserves her pre Reformation attitude

regard to it.
Our readers will find the whole subject ably treated in "The Blessed Virgin and All the Company of Heaven," by Dr. Theodore Wirgman, Canon of St. Mary's Cathedral and Archdeacon of Port Elizabeth, South Africa, one of the most distinguished theologians in the Anglican Churchto-day. The chapter in which he supports the Dogma of the Virgin's Immaculate Conception is specially worth reading. But to come nearer home, Dr. Charles A. Briggs, who is facile princeps among Anglican Bibli-cal scholars in this country, not only teaches the doctrine of the Virgin's freedom from "the taint and defilement of original sin" in his book on "The Incarnation of the Lord" (p. 232) but in a recent article referring to the Immaculate Conception he says: "There are many Protestant theologians who think it an inevitable consequence of the doc-trine of original sin."

One of the encouraging signs of a re-action in the Church of England towards her pre-Reformation devotion to the Mother of God is the number of guilds and societies, which have lately sprung up, dedicated to the Blessed Virgin and designed to promote her honor, notable among these are the Confraternity of Our Lady and the Rosary League.

PURGATORY.

When Mr. Partridge speaks of "the Roman theory of Purgatory concerning the intermediate state" he would seem to imply that there is a true doctrine of the "intermediate state" which is to be distinguished and differentiated from

"the Roman theory concerning it," commonly called Purgatory. When we turn to the decrees of the from pens inspired by love of all that keeps a nation civilized. So important is this apostolate that when the Patriarch of Venice, now Pius X, heard of the financial difficulties of a venetian Catholic paper, the Defessa, I would do so willingly. Three times repeated. (Liturgy of St. James.)

Wenetian Catholic paper, the Defessa, I would do so willingly. Germany has a well organized and induential press, In 1997 German Catholics

"I would os willingly." Germany the hadst no affinity with the organized and influential press, In 1997 German Catholics

"I would not prayers for the dead and shows how the practice appeals to the reason of one not a Catholic. He says:

"I am speaking instinctively. I do not prayers for the dead and shows how the practice appeals to the reason of one not a Catholic. He says:

"I am speaking instinctively. I do not profess to know the theology of the matter; but I am very sure that the matter put I am very sure that the

practically regards hell as including what the Westerners understand by even among the sects we find an increas-ing tendency to believe in a Purgatory of some sort or other. For example among the Lutherans Oertel, Rudolff, Rothe, Dorner, Kahnis, Martensen, Clausen, and others, while obliged by their own 'confession of faith' to reject most of the teachings which make Purgatory reasonable, still held that 'the doctrine of Purgatory has a sound kernel which remains after all that they onsider to be shell has been removed. (Vol. 11, p. 346.)

INDULGENCES. The subject of Indulgences is one so complicated in itself and so encrusted with misapprehension that it would be impossible to treat of it intelligently into the appropriate the resent without unduly prolonging the present article. We hope to deal with Indularticle. article. We nope to deal with Induigences at considerable length in some
future issue of The Lamp. For the
moment suffice it to say that the doctrine has its roots in the canonical discipline of the Primitive Church and that it is not something which "the modern Roman Church" has "manufac-tured out of the whole closs" and added as a piece of complete novelty to the ancient Catholic garment. Father Ryder says: "No doubt the modern use of Indulgences did not begin till the middle ages." But he contends in opposition to Dr. Littledale, upon whom Mr. Partridge seems to have largely depended for his information, that "the change of practice" did not

THE WITHHOLDING OF THE CUP. It only remains to consider the is useless; if saved, superfluous. Passoman custom of withholding the chaling the lot of the lost, it is really blasse in Holy Communion from the laity, phemous to say the saved do not need as this is brought up again in th ond part of Dr. Partridge's letter, cond part of Dr. Partriage's letter, be will deal very briefly with it here, hen we take into account that this actice has prevailed in the Roman tholic Church for something like ven hundred years it is not so very the underestance of the conditions of the blest case to be in God's keeping? If they wen hundred years it is not so very the underestance of the condition of the con

the which at any time, ancient or odern, has had the exclusive sanction the Roman Church. Even in the rimitive Church the practice of admintering the Blessed Sacrament under

To return to our own Church in our n day we find this same practice not olly unknown among us. For in ose churches where the Blessed Sacent is reserved, it is the common to communicate the sick with the Host taken from the tabernacle, after

he manner of the Roman Church.
It is the generally accepted teaching ong Catholics that the sacred humanramong Cathories that the sacred numanity of our Lord in its completeness, together with His divinity, is present alike in both species, so that those who receive the Holy Communion in one kind, receive the body and blood of ist no less than those who receive it ooth kinds. This being granted by our own part prefer to partake of chalice, as well as of the paten, we ld by no means justify ourselves in nging forward this disciplinary mea-e on the part of the Holy Roman urch as a reason why we should re-in out of fellowship with the Apos-lic See. It is to be borne in mind that the Greek Uniates, who have returned to communion with Rome, still preserve ir own peculiar way of celebrating administering Holy Communion, ch differs much more from the Latin se than does the Anglican, and there can no reasonable doubt, in the event of union, that the Holy See would cheerfully assent, if Anglo-Catholics wished to retain an English rite and communion in both kinds.

We rest our investigation at this point, relying upon the intelligence of our readers to estimate how much or how little real difference we have so far encountered between the doctrine and usage of the "modern Roman Church" and the ancient Church of England. If there is anywhere an insuperable barrier or an impassable gulf stretching between the two we have not yet discovered it. —N. Y. Freeman's Journal.

THE COMMUNION OF SAINTS.

TIEWS OF A NON-CATHOLIC WRITER ON THE SUBJECT OF PRAYERS FOR THE DEAD. HE ARGUES IN FAVOR OF THAT CONSOLING AND CHERISHED DOCTRINE.

Council of Trent to find out just what the Roman Church authoritatively leaches concerning Purgatory we find

Surely the question is, 'Is it good to pray for the dead?' If it is, Roman Catholics doing it can not made it bad, practed who are not yet perfect enter an intermediate state of purification; and this indeed is held by the immense majority of Christians. For although the Greek Church nominally does not recognize an intermediate state, it editor of this Review knows.) I appeared the matter simply as a man, a man, a olic and I am a real person (as the editor of this Review knows.) I approach the matter simp'y as a man, a what the Westerners understand by soul. . . I think it may be taken Purgatory. And in the present day, as admitted that no Anglican can be accounted disloyal because he prays for the dead. Still more certainly, he could not be accounted disloyal because he did not pray for them. So far is he from being in any way encouraged to do so by anything in the prayerbook, that it might almost be said that implicitly, though not explicitly, the Church of England excludes prayers for the dead. The burial service. Takes you with the dead to the grave ard: 'Ashes to ashes, dust to dust there, so far as all touch, all communion with him whose mere mortal body they are burying, it ends. Not a prayer for him. He crosses the bar, and not a prayer goes after him; he sets out for the undiscovered country, and they do not even wish him bon voyage. Excluding all prayer for him whose body is buried. the Church of Magland is obliged to in-clude all alike in 'the certain hope of a joyful resurrection.' It is right that the nefit of the doubt should be given to the dead; none the less there is reality that sometimes jars in assuming aintship of notorious ill livers. A single prayer commending the soul to

Logically, how can we do without prayer for the dead? They live, and othing that lives can be independent of God; and if not independent of God, they are a reasonable subject of prayer to God. . . What difference can it make whether the soul is living here in the body or elsewhere? To suggest involve "any real change of principle or doctrine." (Cf. Ryder's "Reply," p. that prayer is of force only on one

our prayers, for it is saying that they have got beyond God's control. But heaven hangs on God as much as earth. modern" after all, nor is the custom If this prayer can ever be unneces

mitive Church the practice of adminering the Blessed Sacrament under e species, in cases of emergency, prefiled to a greater or less extent. When we turn to the use of the early purch," says Father Ryder in his deply to Dr. Littledale "we find that yond a doubt such discretion has en used. Sick persons and prisoners are frequently communicated under e one species of bread; such, too, was e practice among the Exyptian solne one species of bread; such, too, was he practice among the Egyptian solaries; children, again, were communicated under the species of wine." (p. 40.) as we are. We praying for them are one with them praying for us. This is

THE PROPER KIND OF CATHOLIC.

HE SHOULD GO FREQUENTLY TO HOLY COMMUNION AND CULTIVATE A LOVE FOR THE READING OF THE BIBLE, ONE SHOULD IMITATE THE SAINTS IN THE STUDY OF HOLY WRIT.

There is only one way in which to read the Scriptures, and that is to do as the saints did before us, says Father Exuperus, writing in the current number of Etudes Franciscaines (Paris) as true no matter how much we might | Those who seek to apply personal inves-Those who seek to apply personal investigation to abstruse passages, often end by disbelieving wholly in the Word of God. To argue with Rationalists, or to attempt to "explain" to those who have rejected all notion of the supernatural from their minds, is to follow : false route. Says the Franciscan :

"Saint Paul divided all humanity into two classes, namely, those who are animal and those who are spiritual, the animal being those who have received the gift of grace, but who have rejected

it. There is no point of contact, he told the Corinthians, between the animal man and the things of God. To him they appear as a kind of madness or illusion, and since he does not understand them, they become, accordingly, the object of his scorn. For faith is an especial gift of God. It is a superespecial gift of God. It is a super-natural intelligence given to some in order that they may accept the truths taught by the Church. * * * The rationalists make the mistake of think-ing that knowing are the highest productions. ing that knowing and believing are the same thing. For example, they know that the Church teaches the doctrine of the Trinity, and suppose that the appli-cation of their scientific rules to the understanding of that mystery ought to show the truth of it as plain as daylight. If their reasonings fail to bring forth such light, then, according to them, the doc

trine must fall." Holy Writ may be considered as one of the provinces of the Kingdom of God here on earth, and it is certain'y not the easiest to travel over. It is nevertheless,

of Holy Writ is concerned, such persons are much in the same position as an in-fidel who should go to Communion. The infidel may have physical contact with the bread, but he does not receive the sacrament. With the rationalist as with the skeptical investigator, the fruit of their study of the Bible is nil, since the proper spirit of faith is denied both. What, then, is one to do? One cannot afford to ignore wholly what is going on in the opposite camp. I reply: piety and pious practices will best fit us for risk of his own life. There were five or six that condition of mind in which we little girls and boys in the wagon be-should approach the study of Holy Writ. Copy the saints, and you will have renalso to the rationalists all the services you owe them. The saints did not seek to discuss or dissect the Bible; they approached its study only when they could do so in the spirit of faith from which the services are to the horse by the bridle. He was dragged two hundred feet, but he clung to the reins and stopped the horse. approached its study only when they
could do so in the spirit of faith from
which they derived the intelligence
that permitted them to understand it.
It is because of the dearth of this spirit
of or inclination to piety that the Scriptures are either not read at all, or are woefully misread in our age. And, in-deed, the Christian people may be said to be perishing of inanition just because they are not sufficiently nourished with the truths of the Gospel."

Even as Pius X. requires of all good Catholics that they shall frequently go to Communion, so he enjoins upon the people of the Catholic faith the culti-vation of a love of the reading of the Bible. Saint Augustine drewvery little distinction between going to Commun-ion and taking in the word of the Gospel from Holy Writ. The performance of the two duties, says the Franciscan, goes to make up the proper kind of Catholic.

When one is determined to mar lives particular planet is to reduce it to an absurdity. There is a theological ex1605

The Black-Robe.

There's a secret of the forest That no tongue has ever spelled; There's a grave beside a river

That no white man has beheld. r the conquered tribes have vanished, And the forest knows alone
Where they laid the gentle Black-Robe
In the days that were their own.

There he slumbers uncomplaining In the woodland's humble trust, And the simple hearts that mourned

Mingle meekly too in dust. ow the trails are all deserted, And the bison-hunt is o'er;

And his children come no wore. But the singers of the wildwood Oft above him chant a prayer, And the sacred hush of twilight

And the voices of the forest And the river's muffled roar For a century have called him, But the Black-Robe wakes no more.

CATHOLIC NOTES.

At the Church of St. Thomas Aquinas in Philadelphia, recently, Bishop Prender-gast administered Confirmation to one undred adult converts.

The Misses Hilds and Vivian Terresa. daughters of Admiral Terres, of 94 Mount street, Grosvenor square, London, were received into the Church on March at the pro-cathedral, Dublin.

It is reported that Chancellor E. M. Dunne of Chicago, has been appointed Bishop of Peoria, Ill., to succeed Archbishop Spalding, who retired about six

months ago. Twenty Sioux warriors, with ceremonies simple yet picturesque, on Thursday of last week made the Rev. Thomas I. Gasson, S. J., president of Boston college, a full-fledged member of their tribe and christened him the Vinthalawankatuya.

Right Rev. George W. Mundelein, S. T. D., who has been appointed Auxiliary Bishop of Brooklyn, is believed to be the youngest Bishop in America. and possibly in the world. He is forty years of age and a native of old New York

By the will of Patrick Dunphy, a pioneer western railroad contractor who died at Pueblo, Col., a few days ago, his entire fortune of \$100,000 is left to St. Mary's Hospital, St. Patrick's Church at Pueblo and Pueblo Council of the Knights of Columbus. As far as known he had no living relatives.

Right Rev. Joseph B. Cotter, Bishop of Winona, Minn., died at his episcopal residence on Sunday night last, aged sixty-five years. Bishop Cotter had been ailing for several months, and his death was not unexpected. He was one of the powerful men of the Church in the West and was for several years president of the Catholic Total Abstinence Union of America.

Cardinal Gibbons was seventy-five years old on July 23rd. His great intellectual activity at this age is note-worthy. His judgments are balanced, and, at this time of life, he sees the value of recalling to the public mind the eternal verities — a wholesome pro-ceeding at an epoch when there is so much sensationalism in the treatment of social and religious problems.

Algernon Sartoris, the secretary of the American Legation to Guatemala, has resigned his position. The cause assigned is ill health, the climate of Guatemala not agreeing with him or Mrs. Sartoris. Mr. Sartoris is a grandconvert to the Catholic Church. He was appointed to the position of secre-tary of legation from the District of

Rev. L. M. E. Besnard, S. S., of the faculty of St. Mary's Seminary, Balti-more, and three seminarians will shortly start for the Isle of Wight to study the Gregorian chant in the Benedictine monastery there. The monastery has been selected by the faculty of the seminary because the Benedictines have musical traditions running back to the fourth century, and are considered masters of the chant.

The Rev. D. L. Gleason, pastor of St. Mary Church, Stanford, Conn., stopped sides the driver. The shaft had become broken and the driver could not control

States, a spiritual retreat for men, will be given this summer at St. Mary's College, St. Mary's, Kansas, to be conducted by a Jesuit Father. These retreats are common in the old world, and are annual customs as far as women are concerned, many being given in the convents and academies of the country every year; but only recently has the custom been introduced in this country by the Jesuit Fathers of the New province.

Two hundred and thirty-six converts were received by the Redemptorist mis-sionaries of one house of the Eastern Province of the United States during 1908. In the class 114 which was confirmed by Bishop O'Connor, of the Newark diocese, in St. Rose of Lima's Church, Short Hills, recently, was J. Ellis Butler, a former Methodist minister. Mr. Butler was formerly pastor of churches in Colorado and California. He came East several years ago and not long ago was received into the Cath-olic Church.