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The Catholic Record

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JULY 24, 1909.

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The Catholic Record

LONDON, SATURDAY, JULY 24, 1909.

THE DANGER OF ALCOHOL.

Dr. MacNicol a scientist of repute says there is not a case in which alcohol is used in medicine that science has not found a substitute...

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...

AS TO EPISCOPALIANS BECOMING CATHOLICS.

Some time ago the Passionist Missionaries gave a mission in Marblehead, Mass. It stirred the Low Church Episcopal minister there to publish an article in the News of that town...

THE ALLEGED POINTS OF DIFFERENCE.

We need not dwell upon the points of agreement, which Mr. Partridge quite truly declares, exist between the Church of Rome, the Graeco-Russian and the Anglican Church...

- 4. The Cultus or Worship (hyperdulia) of the Blessed Virgin; 5. The Invocation of Saints; 6. The Immaculate Conception of St. Mary; 7. Purgatory; 8. Indulgences; 9. The Denial of the Challice to the Laity.

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 confine their veneration to sacred icons...

"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 Nicee..."

The iconoclastic spirit of the Puritan reformers once rampant within as well as without the Anglican Church, is rapidly disappearing. Catholic minded Anglicans are quite as devoted to the crucifix and to sacred images of the Mother of God, as are our Roman brethren...

Icons of the Blessed Virgin are to be 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 veneration..."

THE INVOCATION OF THE SAINTS.

Mr. Partridge not only lists the doctrines he mentions as "exclusively" belonging to the Roman Church, but by adding the word "modern" would seem to imply that these were the peculiar "Papal doctrines" which he claims Rome has "added to the ancient and apostolic faith of the ages..."

THE IMMACULATE CONCEPTION.

No doubt Mr. Partridge is as strenuous as is the Editor of The Lamp, in contending that no new Church is founded by Henry VIII, but that the Anglican Church of to-day is identical with the Ecclesia Anglicana that was

in England nine hundred years before the Reformation. Now it is worth while remembering in this connection that our English forefathers so exalted in the cultus of the Blessed Virgin that England was known in all Europe as "Mary's Dowry."

THE WITHHOLDING OF THE CUP.

It only remains to consider the Roman custom of withholding the chalice in Holy Communion from the laity, and as this is brought up again in the second part of Dr. Partridge's letter, we will deal very briefly with it here.

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 Archbishop of Port Elizabeth, South Africa, one of the most distinguished theologians in the Anglican Church to-day.

One of the encouraging signs of a reaction 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, designed to promote her honor, notable among these are the Confraternity of Our Lady and the Rosary League.

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 Council of Trent to find out just what the Roman Church authoritatively teaches concerning Purgatory we find that beyond affirming "that there is a Purgatory, and that the souls detained there are assisted by the Sacrifice of the Mass," very little is deduced in regard to it.

Now we shall quote a passage or two from a popular Anglican work, "Catholic Faith and Practice," by Dr. Alfred G. Mortimer, Rector of St. Mark's Church, Philadelphia:

"The only admissible opinion, therefore, is that the souls of the faithful departed 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 practically regards her as including what the Westerners understand by Purgatory..."

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 without unduly prolonging the present article. We hope to deal with Indulgences 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 "manufactured out of the whole cloth" and added as a piece of complete novelty to the ancient Catholic garment.

Logically, how can we do without prayer for the dead? They live, and nothing 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 that prayer is of force only on one particular planet is to reduce it to an absurdity. There is a theological ex-

planation to this effect: if lost, prayer is useless; if saved, superfluous. Passing the lot of the lost, it is really blasphemous to say the saved do not need our prayers, for it is saying that they have got beyond God's control...

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 Exuperius, writing in the current number of Etudes Francaises (Paris)...

Those who seek to apply personal investigation to astruse 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 a false route...

THE COMMUNION OF SAINTS.

VIEW OF A NON-CATHOLIC WRITER ON THE SUBJECT OF PRAYERS FOR THE DEAD. HE ARGUES IN FAVOR OF THAT CONSOLING AND CHERISHED DOCTRINE. "A Plain Man," in the London Saturday Review, speaks his mind in relation to 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 man or woman who has any Christian belief at all would pray for the dead as a matter of course, if there were no prejudice. But I find most English people saying, 'That's what the Roman Catholics do,' or 'Protestants do not pray for the dead.' I do not quarrel with either proposition, but neither seems to have anything to do with the matter."

"Surely the question is, 'Is it good to pray for the dead?' If it is, Roman Catholics doing it can make it good if, in itself it is bad. I am not a Roman Catholic and I am a real person (as the editor of this Review knows) I approach the matter simply as a man, a sinner, and a sinner who is not a sinner. I think it may be taken 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 prayer-book, 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 graveyard; 'Ashes to ashes, dust to dust'; there, so far as all touch, all communion with him whose mortal body they are burying, it ends. Not a prayer for 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 England is obliged to include all alike in 'the certain hope of a joyful resurrection.' It is right that the benefit of the doubt should be given to the dead; none the less there is an unchristianity that sometimes jars in assuming sainthood of notorious ill livers. A single prayer commending the soul to God would save all this."

Logically, how can we do without prayer for the dead? They live, and nothing 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 that prayer is of force only on one particular planet is to reduce it to an absurdity. There is a theological ex-

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

CATHOLIC NOTES.

At the Church of St. Thomas Aquinas in Philadelphia, recently, Bishop Prendergast administered Confirmation to one hundred adult converts.

The Misses Hilda and Vivian Torres, daughters of Admiral Torres, of 91 Mount Street, Grosvenor Square, London, were received into the Church on March 2 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 last week made the Rev. Thomas L. Gasson, S. J., president of Boston college, a full-fledged member of their tribe and christened him the Vinthalawankanyu.

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 City.

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 noteworthy. 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 proceeding in an epoch when there is so much sensationalism in the treatment of social and religious problems.

Algeron 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 grandson of the late President Grant and is a convert to the Catholic Church. He was appointed to the position of secretary of legation from the District of Columbia.

Rev. L. M. E. Besnard, S. S., of the faculty of St. Mary's Seminary, Baltimore, 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, Stamford, Conn., stopped a runaway horse a few days ago at the risk of his own life. There were five or six little girls and boys in the wagon besides the driver. The shaft had become broken and the driver could not control the horse. Father Gleason saw the children's danger and he ran and caught the horse by the bridle. He was dragged two hundred feet, but he clung to the reins and stopped the horse.

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. For the conquered tribes have vanished, And the forest knows alone Where they laid the gentle Black-Robe In the days that were their own.

—JAMES NEIL, in New World.

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