

# The Catholic Record.

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

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## "A FACT."

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## THE BISHOP OF KINGSTON'S REPLY

TO THE EDITOR OF THE "CATHOLIC WEEKLY," TROY, N. Y., ON THE SUBJECT OF PURGATORY.

TO THE EDITOR Catholic Weekly, Troy, N. Y.—I have been engaged during the past three weeks in Pastoral Visitation of remote districts in my diocese where the mail did not reach me, and only to day have I received the copies of your journal, for which, I presume, I am indebted to your kindness.

I notice your statement that you have published my Doctrinal Instruction in *extenso* on the 6th inst. "by request." I will thank you to state that the request did not come from me, nor from anyone in my name.

In your editorial comment on the Doctrinal Instruction recently delivered by me to my clergy and people on Indulgences and Masses for the Dead, you cite two sentences from the chapter headed "The Saviour's compassion for the souls in Purgatory" whereupon you proceed to say:—

"Here, in two instances—and these are the only two where he might have employed the term Limbo as a substitute for Purgatory—*scilicet*, ignores the expression, and apparently, at least, places himself out of joint with the generally accepted Catholic tradition."

Permit me to remark that, in proclaiming the Saviour's compassion for the "suffering souls," I could not well have employed the term Limbo as a substitute for Purgatory; the former signifying the peaceful abode of purified, but unglorified, souls; and the latter denoting a prison wherein painful torment is exacted for imperfect penance or venial offences even to "the last farthing." Nor did I *ex professo* ignore the expression "Limbo," the proper scope of the chapter being finally confined to the consideration of Christ's merciful dealing with the holy souls that, up to the day of His visit to their prison, had been excluded from Limbo. Had you not cut short your quotation of my words by omitting the latter and, in this connection, the most significant half of the second sentence on which you base your criticism, your readers would have seen at a glance that, so far from Limbo being "ignored" by me, it is represented as the final term of Our Lord's visit to Hades, the world of disembodied spirits, and the central scene of His display of Divine power and mercy.

The sentence, as quoted by you, is this: "The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished, was the grace of full pardon, etc." Where, as the sentence, as it stands on the page from which you extracted it, is this: "The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished, was the grace of full pardon—and admission to the liberty and tranquil repose of the blessed, who were to ascend with the triumphant Saviour into Heaven to 'live according to God in the spirit,' for an endless eternity."

It is difficult to comprehend how any intelligent reader, acquainted with the Children's Catechism, more especially a well read theologian, as the writer of your article seems to be, could have failed to recognize the doctrine of Limbo in the suppressed half of the foregoing sentence. The suffering saints who had theretofore been detained in what the Scriptures designate their "prison"—the pit wherein is no water—are declared in my text to have been fully pardoned, as was the penitent thief, by the compassionate Saviour, on the day of accomplished Redemption, and transferred by Him "to the liberty and tranquil repose of the blessed" (the Patriarchs and all other completely purified souls) "who were to ascend with the triumphant Saviour into Heaven" six weeks later. Were I engaged with a doctrinal exposition of the fifth article of the Apostles' Creed, I would doubtless have thought proper to treat of Limbo in a formal way and with separate consideration of the "tranquil repose of the blessed" in contrast to the pains endured by the holy ones in the intermediate state of purgation. But my sole theme was purgatory; and a just regard for unity of subject and brevity in its treatment forbade needless discussion through other regions of thought, how cognate soever.

The royal warrior who has captured a city in which are a palace and a prison, hastens to console his faithful soldiers incarcerated by the enemy and bound in chains. If, to extol the King's character for goodness and tenderness of heart, it be related that his first thoughts in the hour of victory turned upon their sorrows, and that he had visited them personally and, releasing them from bondage, invited them to participate in the festive peace and joy of his victorious army; assuredly the narrator of this proof of kindly compassion for loyal sufferers could not be fairly charged with "ignoring" the existence of the palace and its happy rejoicing on the score, forthwith, that he did not mention it "by name" and turn aside to divert attention upon the difference between palace and prison.

A Bishop, in addressing his clergy and

people on any prominent matter of religion, assumes that they already know and believe various points of doctrine, especially the main truths, incidentally connected with it; and accordingly, if he has to refer to them, he does it in a passing way, as occasion may suggest, without formal statement or avowal. This is a common rule of didactic discourse. The writer of your article must moreover know how frequently Catholic theologians have cause to complain of the unfair method of argumentation practised by the enemies of our holy religion, as well in ancient as in modern times, incessantly striving to interpret the silence of this and that Father of the Church regarding one or other point of doctrine in their humbles on texts of Scripture, as an evidence that such doctrine was altogether "ignored" in the days of those Fathers. The fallacy is usually unmasked by showing that the doctrine in question was outside the direct scope of the writer or lecturer here, as my episcopal duties urgently demand my undivided attention just now, whilst the foregoing statement will, I trust, convince your readers that my Doctrinal Instruction on "The Saviour's compassion for the souls in Purgatory" when carefully read and honestly understood, nowhere "ignores" the Catholic tradition of Our Lord's visit to Limbo, even "apparently." But since the writer of your article sets forth a goodly list of saints and eminent theologians, with their respective opinions on this question, and suggests that my teaching, as he then understood it, was out of harmony with them all, it seems proper that I should join with him in considering the general subject so far as the limits of a letter will allow.

I feel bound in haste to dissent from his statement of the main question: "Did Christ descend into this prison, called the Limbo of the Fathers, or into Purgatory?" This thesis, in its disjunctive form, finds no place in Catholic theology, as represented by the Church's approved writers. All agree that our blessed Saviour visited the Limbo of the Fathers; and it would be, to say the least, temerarious to dispute it. Even those few men of great name who think that he descended into the hell of the damned, for the purpose of reproaching those who were guilty of mortal sins and giving them a foretaste of the torments of the general judgment, do not question the undoubted truth of Our Lord's visit to Limbo. Much less is it questioned by those who, reading the declarations of St. Peter (1 Ep. iii. 19 and iv. 6) and Zachary (ix. 11) in their plain, literal sense and in the light of ancient tradition, maintain as probable, or the most probable, doctrine that our Lord did make the day of consummated atonement a joyful and happy day for the holy sufferers in Purgatory by visiting their abode of sorrow and forgiving their debts without exacting from them payment of "the last farthing," and announcing to each of them, as to the thief on the cross, "this day thou shalt be with Me in Paradise." All, therefore, agree as to the visit to Limbo: some doubt the *personal* visit to Purgatory; but none of classic name, so far as I am aware, set the doctrine of the visit to Purgatory in disjunctive opposition to that of the visit to Limbo, or vice versa, as though they were mutually exclusive of each other. Thus Suarez, the sole author quoted in your article against the *personal* visit of Christ to Purgatory, does not rest his timidly expressed opinion on any incompatibility between it and the visit to Limbo; but, because:

"He does not believe Christ liberated all the souls from Purgatory, and having freed only some of them, these souls were not glorified in Purgatory, but in Limbo. There was, therefore, no necessity for Christ's presence there. His will and his power were all sufficient." The opinion of Suarez, although uttered by him with marked hesitation, is worthy of intelligent respect. His arguments, however, communicate his weakness in his opinion, inasmuch as the theologians and biblical expositors who cling to the doctrine that our dear Lord's human spirit visited Purgatory and imparted to the holy captives His first jubilee and plenary indulgence on that first Good Friday, are in common agreement that "those souls were not glorified in Purgatory, but in Limbo." The presence of Jesus Christ in His glorified state does not necessarily imply the communication of glory to all around Him, as, for instance, Mt. Thabor testified. Nor is there question of the "necessity" of the Saviour's personal presence in Purgatory, but of its historical verity. So much for the statement of the main question.

St. Paul wrote to the Bishop of Ephesus (II. Tim. ii. 2): "The things which thou hast heard from me before many witnesses, the same command to faithful men who shall be fit to teach others also." This is the order of Catholic tradition, and through it have I received the salutary doctrine which you have been pleased to criticize, as you erroneously understood it at first sight. The truly "faithful man, fit to teach others," Dr. Joseph Dixon, successor to Archbishop Cullen in the Primate's See of Armagh, who had been chosen by the Irish hierarchy, published his *piety, prudence and profound biblical and theological learning*, in the chair of Scriptural Exegesis in the College of Maynooth, in his two, forty years ago, taught to me and my two hundred and thirty class-mates the Scriptural lesson and "form of sound words," which my clergy and people "have heard from me in faith" through my Doctrinal Instruction. His name will

be received with deepest reverence by many of your clerical readers. You are entitled, Mr. Editor, to call for witnesses of remoter age and occasional fame. The shelves of the College Library in your city can supply you with numbers of them. I must remember that I am not writing a book, but only a cursory letter in reply to you. Let me then select from a host of witnesses of Catholic tradition the two foremost in the highest order of Scriptural expositors, representatives of two widely different schools of thought at a period, three hundred years ago, when the Church's traditions on this point of doctrine were subjected to the most crucial tests, and who are equally respected, venerated in all the Colleges and Universities in the world. They are Estius, the Prince of Biblical commentators, styled by Pope Benedict XIV. *Doctor fundatissimus* in recognition of the soundness and solidity of his teachings; and Van den Sleen, *alias* A. Lepida, whose luminous exegetical work, comprising ten large folios, and embracing all the books of Scripture except Job and the Psalms, is universally accepted as the most erudite and orthodox of all expositions of the Bible published throughout the ages.

Expounding I Peter iii. 19, Estius writes: "The first opinion," viz. that Christ preached to the good spirits only, and delivered them from the lower pit, "appears to have more probability than the other; yet so that the whole must be understood from the part; that is, in saying that he preached to the spirits who in time past had been incredulous, you extend it to all the spirits capable of salvation who were in the lower regions when Christ came there—as well those who were then in the bosom of Abraham (whose abode is styled by theologians the Limbo of the Fathers) as those who were still detained in purgatorial pains, among whom were they who formerly had been incredulous, not all, but some. For, it is highly credible, that many of those who had despised or neglected the preaching of Noe and his threats of destruction (which Peter means by their being incredulous) conceived a true, but imperfect, penance through fear at the Deluge coming upon them and immersing them; and their spirits were accordingly detrued into the prison in the lower regions, and detained there until they should be liberated by Christ at His descent into those same places."

Again, in his commentary on I Peter iv. 6, "For this cause was the Gospel preached to the dead," etc., the same lucid author says: "It seems to be doubted that the Apostle intends the same meaning in both those passages, so that each is to be illustrated from the other. What, therefore, he said in the foregoing chapter about Christ having 'preached to the spirits who were in prison,' is the same as he here says, that 'the Gospel was preached to the dead' with this difference, that some suppose this latter passage may be extended to a greater number, namely to all the dead who were capable of benefiting by his preaching of the Gospel to them, whether they had been already received into the bosom of Abraham, completely purified, or were still suffering their purgatorial pains; whereas in the former passage express mention is made of those spirits only who were in prison. But I am rather of opinion that the mind of the Apostle is directed here to those only of whom he had previously written, that is, of the spirits lodged in the purgatorial prison, who in the days of Noe had been incredulous, and of others who were detained in that prison for similar cause." "The interpretation of the two passages (St. Peter) in our mind the most probable of all—*non* *omnium* *sententia* *probat*; both because it varies least from the usual meaning of the words, and is of no little importance in establishing the Catholic dogma by which we believe the souls of those who fell asleep plurally, although not entirely free of faults, are captivated by purgatorial pains in the other life."

Let us next hear A. Lepida. In his commentary on I Peter iii. 19, after citing Turrianus, a famous Jesuit author, and St. Augustine for the opinion that "Christ preached to the souls detained in Purgatory, and evangelized to them His first jubilee, and bestowed on them a plenary indulgence, delivering them from all their pains, he subjoins, "that Christ did this, is highly probable, as I have said in my comment on Acts xi. 24." He repeats the same doctrine in several places; and at Genesis vi. 5, he says: "It is the more probable opinion that some souls, when they saw themselves surrounded by the waters of the Deluge and gradually sinking, did repent and were justified and saved." And he then adds: "This is the teaching of St. Jerome and Rupertus, and St. Peter sufficiently illustrates the same on his first Epistle iii. 19." The well known sentence of St. Jerome here alluded to, does not explicitly connect the doctrine of the final salvation of some of the victims of the Deluge with St. Peter's announcement of Our Lord's visit and preaching of glad tidings to them; but the reference is so obvious, that the Church's greatest Doctor in the interpretation of Sacred Scripture, as the proper prayer of his festival designates St. Jerome, is regarded by A. Lepida, Estius and others as tacitly referring to it, and consequently favoring the doctrine of Christ's personal visit to Purgatory. The more direct and emphatic designation of St. Augustine (Lib. XII. de *Genesi ad litteram*, 33), that "Christ loosed the sorrows of hell" by delivering sinners from the torments by which they were

rack'd," refers in terms to the descent of Our Lord into the lower regions, as related by St. Peter in his first sermon to the Jews on the day of Pentecost (Acts ii. 24). I may here remark, by way of friendly suggestion to the writer of your article, that the teaching of the "Doctor of Grace" has been interpreted by some not unkind writers as affirming Our Lord's release of the souls of the reprobate. But St. Augustine himself proclaimed such a doctrine heretical, and formally refuted it (Lib. de *hære*, Cap. 72); and thus he adds more distinctness to his testimony on the Apostolic tradition that the Lord Jesus Christ did personally visit the suffering souls in purgatory and deliver them from their pains.

I trust, Mr. Editor, that the writer of your article will no longer consider this doctrine "some what novel." Indeed, he is strangely at variance with himself in striving to attach the note of "novelty" to a point of Catholic belief so close in harmony with the inspired declarations of the Prince of the Apostles, and in support of which he himself has alleged "the teaching of St. Gregory, Augustine and Augustin" without citation of their words! A yet more ancient Father than those already named, St. Hilary of Poitiers, Doctor of the Church, expounding the words of the 118th Ps. 82 verse, "When wilt thou comfort me?" says "The prophet knows that this considers the holy ones *reposing in hell* (Limbo). He knew that, as Peter testifies, when Our Lord descended into hell, this encouragement (consolation) was preached to those *who were in prison* and had been in time past incredulous in the days of Noe." One more witness, still more ancient, and I have done, Origen, who was born in the year 185, and whose name shall be forever indelible on the unspreading credence of Biblical scholarship displayed in his voluminous writings, and extolled by all the learned men of antiquity, speaks thus in his homily 15 on Genesis, "What Christ said to the thief: 'This day shalt thou be with me in Paradise' was not said to him alone; but understand it as said to all the souls, for whose sake he descended into hell." This blessed sentence of entire pardon and translation from pain to Paradise, that is, to Limbo, made that day refulgent with the Light of Glory and the Beatific Vision of the God-head in Christ, was the climax of glad "tidings" preached to the spirits in the prison of Purgatory and accomplished in the *Limbo Patrum*.

Your faithful servant in Christ,  
JAMES VINCENT CLARY,  
Bishop of Kingston,  
Kingston, Ont., 27th Oct., 1888.

## DIOCESE OF PETERBORO.

### THE NEW ST. JOSEPH'S HOSPITAL.

Corner-stone Laid by the Bishop of Peterborough.

A LARGE CROWD WITNESSED THE SOLEMN CEREMONY—NAMES OF THE ASSISTING CLERGY—THE CEREMONY—HIS LORDSHIP'S ADDRESS—ADDRESSES BY SEVERAL PROMINENT MEN—LIBERAL SUBSCRIPTIONS—THE BUILDING.

The afternoon of the 24th of October saw the corner-stone of St. Joseph's Hospital placed in position by His Lordship Bishop Dowling with the solemn and impressive ceremony. The weather was a cause of much uneasiness to those interested, as the dark clouds which obscured the sun gave prospects of a wet afternoon. About noon, however, the clouds broke and the sun appeared. There was a cold wind blowing and the large concourse of people, half of whom were ladies, who had assembled to witness the ceremony found it rather chilly standing in such an exposed place. Their interest in the proceedings, nevertheless, made them patient and long-suffering and the greatest attention was given to the ceremony and addresses. The wait before the arrival of His Lordship and the clergy was enlivened and made endurable by the popular airs discoursed by the Fire Brigade Band. The presence of so many of our leading citizens and prominent men evinces the deep interest that is taken in the erection of this building, in which the sick may be healed, the suffering relieved and the afflicted attended to, by citizens of all creeds. It is intended that this hospital shall be open to all invalids, without distinction of creed or nationality, and, therefore, the general public can most becomingly take this interest in the institution and support it.

The preparations for the ceremony were completed, and the corner-stone was laid by the Bishop of Peterborough, assisted by the assisting clergy, and the ceremony was most successful. The Bishop of Peterborough, in his address, spoke of the importance of the institution, and of the need for such a hospital in Peterborough. He also mentioned the names of the donors and subscribers to the building. The ceremony was attended by a large number of people, and the building is expected to be completed in the near future.

Barnley. His Lordship wore his mitre and Bishop's robes and all the priests appeared in surplice and cope.

ON THE PLATFORM.  
Mrs. Dr. O'Sullivan occupied a seat on the platform and among the gentlemen noticed were:—  
Messrs. James Stevenson, M. P., Mayor of Peterborough; John Burnham, M. P., Reeve of Ashburnham; J. R. Stratton, M. P., Belcher, the architect of the building; Councillor Cabell; Councillor Kelly; Hon. R. Hamilton, Dr. Kincaid, Halliday, Bouchee, King, Messrs. E. D. Caldwell and McGrath, Messrs. John Hackett, J. W. Fitzgerald, C. E. D. Gough, E. Phelan, L. M. Hayes, T. Dolan, J. McKee, T. Hurley, John Sullivan, J. M. Irwin, J. D. McIlmoyle and others.

Mr. J. E. Belcher, architect of the structure, assisted by contractor Carlyle, hauled which His Lordship used was the gift of Mrs. Dr. O'Sullivan, and was of silver, beautifully engraved, with handle of ivory. It bore the following inscription:—  
Presented  
Mrs. Dr. O'Sullivan  
to  
Monsieur J. E. Belcher,  
Bishop of Peterborough,  
As a souvenir of the laying  
of the corner-stone  
of St. Joseph's Hospital,  
THE CEREMONY.

His Lordship having taken his position in front of the stone, supported by the Vicars General and surrounded by the priests, services were read in Latin during which His Lordship sprinkled the stone with holy water, and was placed in the cavity under the stone containing copies of the CATHOLIC RECORD and three local papers and the following document written in Latin:—

"On the 24th day of October, A. D. 1888, being the Feast of the Archangel Raphael, the first stone of the chapel of St. Joseph in the Hospital of the same titular name was laid by me, Thomas Dowling, D. D., Bishop of Peterborough, assisted by my Vicars General, P. D. Laurent and J. Browne, together with a great concourse of diocesan and neighboring clergy of the faithful and benefactors of the institution, Leo XIII. gloriously reigning as Supreme Pontiff, Her Majesty Queen Victoria ruling over the British Empire, Lord Stanley of Preston being Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant-Governor of Ontario, James Stevenson, Mayor of Peterborough, John Burnham, Reeve of Ashburnham, John Belcher the architect of the structure.

In testimony whereof we the undersigned have subscribed our names.  
(Signed) THOMAS JOSEPH DOWLING,  
Bishop of Peterborough,  
(and all the clergy assisting in the ceremony.)

The stone was lowered into position, His Lordship making the sign of the cross on each side and blessing it. He then declared the corner-stone truly laid.

THE BISHOP'S ADDRESS.  
His Lordship then addressed himself to the assembled crowd. He would take this occasion to thank them all for the interest which they had taken in the institution. He was glad to see so many of the clergy and laity present, and he was glad to see that the institution would be open to all without distinction as to creed or nationality. This was a notable event in the history of the town as showing the benevolence and generosity of its people. The building would remain, he said, in the memory of the church and clergy and all those who had aided it. He thanked those gentlemen who had accepted the invitations sent to them—the Mayor, members of Parliament, reeve of the corporation and other prominent men. The institution was one of charity. What it meant first, the love of God with the whole heart and soul and after God, to love our neighbors as ourselves. Who was their neighbor? Fellow-beings of every description without distinction as to color, creed or nationality. True religion was founded on love. He closed with the hope that the building would long remain as a monument of their piety and benevolence. At the close of his eloquent address His Lordship said he would call upon some of the public men present to deliver their addresses.

MR. JOHN BURNHAM was the first speaker called upon. He made a short address in which he said it afforded him great pleasure to have been present at such an important ceremony. This was a benevolent institution which interested all and he could foresee the good work it would accomplish. The opening of the doors of the hospital to everyone was as it should be. If a man required assistance it was no time to ask what his religion was or what his nationality. He closed by thanking His Lordship for the invitation.

MAYOR STEVENSON, M. P. was then called forward. It gave him great pleasure to be present at the opening of an institution which he thought was destined to be so useful. It had given him pleasure to listen to the eloquent remarks of His Lordship, and said this institution would stand as a monument to His Lordship and as a record of the benevolence of the people when they were all dead and gone. No matter what was the church, an institution of this kind simply for the benefit and relief of the afflicted would redound to their credit. He was there as Mayor of Peterborough, and he was sorry that the building was not in the town, but he hoped some day it would be. (Cheers.) He was satisfied that everyone in Peterborough, no matter what his color, religion or nationality must respect this institution, and he would give his best support to one of such a kind. His Lordship deserved great credit for undertaking this work, which required much exertion on his part. (Cheers.)

MR. J. R. STRATTON, M. P. followed in a short address. He spoke of

the pleasure he felt at being present and said he was sure all those present realized the importance and immensity of the ceremony. If the Divine Lord had sent the afflicted amongst us as a plague, it was all the more imperative that such institutions should be established. He hoped that thousands of his fellow-men, if afflicted, might be relieved of pain and suffering through this institution, and said the building which would be raised up from this stone would long stand a monument of their benevolence and piety.

DR. KINCAID was next called upon. He said this occasion was an extraordinary one. There were two principal reasons for this—first, that as a medical man he considered the institution necessary, and second, because the interests of all would be considered in an institution of this kind. He felt that it was in the interest of the entire community that this grand work was being done. The building would do credit to them and all people of Peterborough should take an interest in this. He was strongly in sympathy with the foundation of an institution of this kind and he was going to give his services freely, and back it with his money. (Cheers.)

THE SUBSCRIPTIONS.  
His Lordship called on Father McEvoy to read the subscriptions which had already been given towards the building. Father McEvoy said the first and most generous donation was that of \$2,000 by Mrs. Dr. O'Sullivan. A lady in Lowell, Mass. had contributed \$1,000; private generous donations were \$1,000; Dr. Kincaid \$100, J. W. Fitzgerald \$100, James Nevin \$100, Jas. Stevenson \$50, Friend \$50, John Lynch, Sr., \$50, E. D. Gough \$50, John Garvey, London, \$50, Francis Garvey, \$25, Father Davis, Madoc, \$20, John Belcher \$20, Friend \$20, John Burnham \$10, Very Rev. Dean O'Connor, Perth, \$10, Peter Hamilton \$10, M. H. Lehané \$10, Mrs. A. Letellier \$10, Father McKee, Ottawa, \$5, Hon. R. Hamilton \$5, J. H. Burnham \$5, J. Toumey, Fenelon Falls, \$5, Jas. Sullivan, Ashburnham, \$5, Father Townley, West Point, \$5. The clergy of the diocese and several members of the congregation also contributed liberally, and as many others intend to subscribe the names will be deferred until some future time.

THE BUILDING.  
The building stands on a slight eminence on what is known as St. Leonard's, in Ashburnham. The situation is a magnificent one for such an institution, possessing many advantages as a site which are not inconsiderable when the character of the building is considered. The view received by the elevation of the land is of the purest. The plans for the building were designed by Mr. J. E. Belcher, C. E. The building will be three story structure with a basement, and will be of the Gothic style of architecture. The front elevation, which will face Stewart street, presents a most handsome appearance as it appears on the plans. The building will cover an area of 80 feet 6 inches by 63 feet 6 inches and will contain four general wards—two rooms for private patients, and twelve a chapel, surgery, dispensary, kitchen, rooms for accommodation of nurses, etc. There will be accommodation for fifty-two patients altogether. Cases of contagious character will be confined to the upper story, and all those attending to such patients will also have rooms in this story. At each end of the building are wide verandahs where the patients when approaching convalescence can sit and enjoy the pure fresh air. The architectural appearance of the front elevation of the building is greatly enhanced by a tower in the middle, and altogether the institution will have a striking appearance and will be an ornament to the village and town as well as a haven for the afflicted and suffering.

KIND WORDS.  
Rev. W. Flannery, pastor of St. Thomas, Ont., has become associate editor of the CATHOLIC RECORD, one of the best of our Canadian exchanges. Father Flannery is highly spoken of as a writer of comprehensive knowledge, as well as a graceful style, and the RECORD is to be congratulated on the fact of having secured his services. In Father Northgrave, of Ingersoll, our contemporary possesses one of the best of editors, whose pen has contributed greatly to the excellent reputation it enjoys as one of the foremost weeklies of the Dominion.—*Boston Republic.*

Our esteemed contemporary, the CATHOLIC RECORD, of London, Ont., has just celebrated its twentieth birthday. The Rev. George R. Northgrave, author of that widely known book "The Mistakes of Modern Infidels," is editor-in-chief of the RECORD. He is ably assisted by the Rev. William Flannery. They issue a paper of which Canadian Catholics are rightfully proud.—*Boston Pilot.*

DEVOTION TO THE HOLY GHOST. Special Devotion to the Holy Ghost, a manual for the use of Seminaries, Priests, Religious and the Christian People, by the Very Rev. Dr. Otto Zarditz, V. G., with a letter of introduction by the Right Rev. John Keane, D. D., Bishop of Richmond, Milwaukee, Wisconsin; Hoffman Bros., Printers to the Holy Apostolic See.

In youth one has tears without grief; in old age, grief without tears.—*Abbas Kouss*