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London, Ont., Nov. 10th, 1888.

BISHOP CLEARY'S LETTER ON PURGATORY AND LIMBO.

W. FLANNERY.

WE published in our last issue a letter addressed by His Lordship the Right Rev. Dr. Cleary, Bishop of Kingston, to the editor of the Catholic Weekly, of Troy, N. Y., in reply to certain strictures of that journal upon a Doctrinal Instruction recently issued by His Lordship on Purgatory. The Review thinks, or seems to think, that His Lordship, in not speaking at length of Limbo, in a doctrinal explanation on Purgatory, "ex professo ignores the expression, and apparently, at least, places himself out of joint with the generally accepted Catholic tradition."

It is almost unnecessary for us to say that His Lordship shows that the Catholic Weekly has fallen into a mistake. It was not the bishop's intention to make his instruction extend over the whole field of Catholic theology, so his Doctrinal Instruction was limited to the subject of Purgatory. This could not be interpreted as ignoring the doctrine of the Church on a subject of which he was not treating. However, the criticism of the Troy Weekly gave occasion to His Lordship to enter into a learned and lucid explanation on the question "What is meant by the descent of Christ into hell?" which is spoken of in the Apostles Creed. This descent is spoken of by St. Paul in three terms: "Ascending on high he led captivity captive: he gave gifts to men. Now that he ascended, what is it but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things." (Eph. iv., 8-10) and by St. Peter thus: "Christ also died once for our sins, the just for the unjust enlivened in the spirit, in which also coming he preached to those spirits that were in prison, which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is eight souls were saved by water." (1 Pet. iii., 18-20) St. Jerome explains that "the lower parts of the earth" mean hell, "infernum," to which our Lord and Saviour descended as a conqueror for the purpose of taking with him to heaven the souls of the saints who were shut up there.

Bishop Cleary explains that all doctors of the Church are in accord that the hell here referred to, which was visited by Christ, is Limbo, that place of rest where the souls of the saints were detained who died before Christ. Thus far there is no discussion, no difference of opinion, for it is certain that the word hell as used in Scripture and by the Fathers of the Church, means not only the hell of the damned, but also Limbo and Purgatory: it means, indeed, the entire place of abode of souls in the other life, outside of heaven. However, it is not to be necessarily inferred from this that either the hell of the damned, or Purgatory, was visited personally by Christ during the time that His body remained in its sepulchre. The passage above quoted from St. Jerome shows the general Catholic tradition that Christ visited only those whom He was about to deliver, and that, consequently, He did not visit the hell of the damned, for the souls of the reprobate can never be delivered from their torment. Thus also St. Anselm teaches. He calls these lower parts of the earth "hell" or "loca inferorum," and he adds: "For thither Christ descended as to his soul, that he might bring forth with power all who were his own."

Some few theologians have maintained that Christ visited the hell of the damned to rebuke the spirits there detained, and to reproach them for their crimes on account of which they are justly punished. This merely speculative opinion is not favored by the greatest doctors of the Church: and in a passage quoted by Dr. Cleary from the illustrious Estius it is said: "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 others: 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, etc. This great commentator is therefore of opinion that Christ did not preach to the spirits in the hell of the damned, but that He did preach to those in Limbo, and also those in purgatory. These words are contained in his commentary on 1 Peter iii., 19. He is equally clear in his commentary on 1 Peter iv., 6. The Apostle says: "For this cause was the gospel preached to the dead." Estius believes these words to have the same extension as the words of the previous chapter, Christ "preached to the spirits that were in prison," that is, He preached 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."

To understand these passages it is to be remembered that Limbo is that place where the souls of the saints who died before Christ remained until Christ opened heaven; for till man was purchased for God through our redemption by His blood, not even the saints could enter into heaven. Purgatory is that place where some souls suffer for a time, on account of venial sins committed or on account of their not having sufficiently atoned by penance for mortal sins which have been forgiven.

The opinion is quite consistent with the words of Holy Writ: "Thou also, by the blood of thy testament hast sent forth thy prisoners out of the pit wherein is no water." Zachary ix., 11; and Eccles. xxiv., 45, where the wisdom of God, that is, Christ, says: "I will penetrate to all the lower parts of the earth, and will behold all that sleep and will enlighten all that hope in the Lord."

On the whole we see no reason why the controversy on this subject was forced upon His Lordship the Bishop of Kingston by our Catholic contemporary of Troy, who should have seen in the very page of the Bishop's Doctrinal Instruction from which he extracted two sentences for criticism, that the doctrine which he charged the bishop with ignoring is distinctly enunciated, although not dealt with at length, or by way of separate dissertation upon it. We do not, however, regret the result, since we have thereby gained additional light, and more abundant testimony of tradition from the learned bishop, whose letter in reply states this interesting question so luminously, and with such profusion of theological and scriptural argument, that it may well be regarded as a supplement worthy of his Doctrinal Instruction, which has been received by clergy and people everywhere with gratitude and admiration.

CATHOLICITY IN JAPAN.

There is every reasonable prospect of a great spread of the Catholic religion in the Empire of Japan. Much had been done during the life of the illustrious Saint, the Jesuit Father, St. Francis Xavier, to make known in that country the faith of Christ, but persecution was the fate of all who remained Christians, until, in fine, with the aid of the Dutch merchants, who even lent their artillery to the Japanese authorities for the purpose of exterminating Christianity, the teaching of Christianity became an impossibility, and Christians were exterminated. Now, however, that the country has been reopened to the clergy, even some have been discovered who had received the faith through the teachings of the successors of those first Christians, and there is at present the germ of a fruitful Church in that idolatrous land. There are now sixty European Catholic missionaries there, and the faithful number 35,000. The admirable self-consistency of the Catholic faith will undoubtedly commend itself to an intelligent and logical people, such as the Japanese are represented to be, and when once the sublime mysteries of Christianity are unfolded and explained to them, conversions will be rapid, and the Catholic faith will again obtain a firm foothold among them.

A FRIENDLY INTRODUCTION.

The New York Presbyterian of September 15th contained a communication stating that Colonel Ingersoll declined to be introduced to a "distinguished clergyman" at a summer resort, and used much bad language in reference to the matter. Colonel Ingersoll denies his having used bad language, but it is stated on his behalf that "Rev. Joseph Cook" made efforts to be introduced to the Infidel, and found at last some one willing to introduce him. The Colonel, when informed of the proposal, said he had no desire to know Mr. Cook. The latter then stated aloud that Colonel Ingersoll felt some against Christians because he had been so badly defeated by Mr. Gladstone. Ingersoll retorted by saying "he had no desire to know Mr. Cook because the latter is a liar." Some one who was present says that the Colonel said Mr. Cook was a liar and a coward. The correspondent declares that the Colonel gave vent to "demoniac rage" and uttered a "very flood of blasphemy" and "oaths that frightened ladies

to fly out of the porch." This, however, is denied by the Colonel.

SUDDEN DEATH OF A GOOD PRIEST.

With much regret we are called upon to day to chronicle the sad and very sudden death of the Rev. Father John Shea, of the archdiocese of Toronto. The deceased priest was a native of Toronto city and had reached the fifty-fifth year of his age, when death by heart disease overtook him in the midst of his usefulness, and in the apparent enjoyment of excellent health. A sad family history is that of Father John Shea. He was but a mere boy when bereft of a mother's care by the hand of death. His father, a well-known contractor, and much esteemed for his many sterling qualities, was too busily engaged in secular concerns to bestow much attention on the education of his children. On an older sister, who afterwards became Mrs. James Stock, devolved the responsibility of the Christian training and bringing up of the children left orphans by their mother's death. John was sent to the Catholic College of St. Hyacinth, in the Province of Quebec, where, with Latin and Greek, he acquired a thorough knowledge of French that in after years proved of the greatest advantage to him in his missionary career. He finished his preparatory studies in St. Michael's College and completed his divinity course at St. Sulpice, Montreal. He was ordained to the sacred office of priesthood by Bishop de Charbonnel, and occupied several important and responsible positions during his sacerdotal career. He was for some time attached to St. Michael's Cathedral and then appointed pastor of Oshawa and Whitby, which parishes he administered with much edification and success for several years until ill-health compelled him to retire for some time from the active duties of parochial life. He was afterwards appointed to Brockton and did missionary work in Vroomant and Brock townships in North Ontario. He had just taken possession of the parish of Dixie when death overtook him.

Father Shea was a man of grand and noble physique, being over six feet in height, and well built in proportion. He was of a mild, unobtrusive, cheerful disposition, with a well-informed mind and a genial heart that made him a host of attached friends as well among the laity as among the priests of his own and the neighboring dioceses. Considered socially he was the perfection of gentlemanly bearing, being courteous and affable to all with whom he came in contact, while his ever-ready wit and exhaustive fund of well-told anecdote, made him a welcome visitor to every fireside he chose to honor and make happy by his presence. His life was saddened by the death of his well-beloved father, honest and fearless John Shea, one of the staunchest and most devoted of the old pioneers of St. Paul's parish, who, about six years ago, passed to his reward. Three sisters who were married, and a brother of nineteen years, preceded him to the tomb and were consigned to early graves.

Thus Father Shea, in addition to his priestly duties, was burdened for a long time with the charge of several young people left orphans by death's sad visitation. The wonder was how he could keep up and be cheerful under the weight of so much affliction. But Christian resignation to God's holy will, became with him from practice, an easy habit. Father Shea's loss will be keenly felt in the archdiocese, and in the ranks of the priesthood a void is created that will take some years to fill up. Several priests of this diocese were associates and intimate friends of his from the early days of their priestly life and share in the grief of their Toronto confreres over the departure of one so universally esteemed as a brother priest and a staunch friend.

We may say with them, that the duties of their office, which compelled their presence at home on All Souls' day, rendered it impossible for them to be present at the funeral obsequies, which took place on last Friday. At 10:45 the funeral procession left the house en route for St. Michael's Cathedral. The pall-bearers were Rev. Fathers Hand, Morris, Harris, Sheehan, McGinty and Lynch. At the door of the cathedral the cortege was met by Father Laurent, who was escorted by a procession of acolytes. A solemn requiem Mass was celebrated by Rev. Father Rooney, with Rev. Father Rhleider as deacon, Rev. Father Morris as sub-deacon, and Rev. Father Hand master of ceremonies. The congregation was large, and all the priests of the city and many from the outlying parishes attended, including Vicar-General Heenan, of Hamilton, Rev. Fathers McEntee, Jelfoot, Slaven, (Oakville), Sheehan (Pickering) and Davis. An immense concourse of citizens followed the remains of the popular priest to the last resting-place in St. Michael's cemetery.

A generous Catholic soul of Grand Rapids, Mich., left \$60,000 to the Bishop to found an orphan Asylum. This good work the Bishop has carried out. A new church, school and other parochial buildings have also been erected by Bishop Richter in Grand Rapids.

THE SPIRITUALISTIC FRAUD.

Some of our readers will remember more or less distinctly the orlefin of the spiritualistic delusion in 1848. The youngest daughters of John D. Fox, of Hydeville, Wayne County, New York, were the first in connection with whom certain rappings were heard which were very mysterious from the fact that these rappings were found to be answers to any questions which might be proposed. The cause of the rappings, however, could not be traced, and every effort which was made for this purpose failed in its object. The rappings accompanied the two girls, Margaret and Kate, who at the time were respectively twelve and six years of age. It was then presumed that the rappings were of supernatural origin, and after a time the Fox girls attained great notoriety, and thousands of persons became interested in the manifestations, which soon after became the basis of a kind of religious belief. The rappings were accompanied by manifestations of other kinds, such as the turning of tables, movements of tables and other articles of furniture through the room, mesmerism, clairvoyance and other things similar, and as time passed these manifestations became more numerous and varied.

The teachings of spiritualism as a religion were absurd enough for its condemnation, but what absurdity is there that some persons cannot be got to believe? Hence spiritualism has now its thousands, and even millions of adherents: and there is scarcely any absurdity within the limits of plausibility that it has not solemnly inculcated. This was acknowledged in a spiritualistic journal, Mind and Matter, on 15th May, 1880, in the following terms:

"Trance speaking, of all forms of mediumship, is the favorite field for these spiritual devils to show their power, and they exercise it there freely. It is a fact, and a hard one to accept, that the spiritual rostrum through these all are immortal, is anything but reliable as to the truths of spiritual life."

Dr. W. B. Potter, another noted spiritualist, has acknowledged in his book, "Spiritualism as it is," that the teachings of the various spirits who have made their revelations through spiritualistic mediums, are more full of "endless contradictions and absurdities" than most "seekers after truth under difficulties are aware of." He adds:

"We are taught that God is a person, that he is impersonal; that he is omnipotent, that he is governed by nature's laws; that everything is God, that there is no God, that we are Gods. We are taught that the soul is eternal, that it commences existence at conception, at birth, at maturity, at old age; that all are immortal, that some are immortal, that none are immortal, etc."

But we need not continue the quotation. The absurdity of a religious system made up of such inconsistencies must be evident to every rational being. Yet there have been many manifestations of spiritualism which lead to the belief that though gross imposture constitutes much of its phenomena, there is also much of diabolical intervention in them.

Now the two Fox sisters have publicly declared that the rappings on which the whole system was based were a mere imposture. Margaret Fox, now Mrs. Margaret Fox Kane, declared the other day before a large audience in the New York Academy of Music that she "has been mainly instrumental in perpetrating the fraud of Spiritualism upon a too-confiding public." She adds that she will now tell "the truth, the whole truth, and nothing but the truth, so help me God." The mysterious rappings which accompanied herself and her sister she declares to have been produced by a movement of her great toes, and she illustrated how this was done; but by means of a sounding board she was able to make the noises appear to originate in any part of the room where she thought proper. After this exposure by Mrs. Fox Kane, the system ought to collapse, but we suppose that with so much self-interest as is involved in the movement there will still be found some who will adhere to it as strongly as ever.

BECOMING FREEHOLDERS.

It is gratifying to note that though so many Irish tenants suffer the hardships of eviction, not a few are becoming owners of their holdings by purchase on reasonable terms. This is the case on Miss Smithwick's estate at Araglen, County Cork, where, under the Land Purchase Act, the tenants have become proprietors by contracting to pay eleven and a half years' rent. On the estate of Mr. Edmund E. Hartopp also the holdings will be purchased at fourteen and a half years' rent at the present rates. In this case the annual installments to be paid will be about two-thirds of the present rent. Lord Lurgan has offered to sell at sixteen and a half years' purchase, but Mr. Blane has advised the tenants not to accept the offer, as the land is not worth the amount demanded. The resolute attitude of the people of Ireland is thus gradually bringing about good results, and with the near prospect of Home Rule, and the acquisition of new proprietorships, the condition of the people will be ameliorated very soon.

RIOTOUS STUDENTS.

"Riddled with shot." "Termination of the Students' Parade on Hallow eve." Such is the heading of long reports on Toronto's daily papers of Friday last. It appears the students of Toronto University are in the habit of celebrating hallow 'e'en by public parades and roaming around the city till a very late hour making night hideous by their shouts of revelry and bacchanalian songs. On last Friday evening, after visiting the Opera House and several private residences, they wound up in front of Dr. McCully's dwelling house, where they commenced hooting and stone throwing. The doctor resented this manner of proceeding, as it appears it is not the first time he was assailed by similar unbecoming and insulting methods of annoyance. He opened his window and warned away the roysterers, and threatened to fire upon them if they did not leave his premises. These threats of the doctor only incensed them all the more, and the shouting and stone throwing became fiercer and fiercer. The doctor then fired his shot gun among the crowd and one young man, a son of Dr. Oldright, was wounded in the legs. At the court house where Dr. McCully was arraigned on a charge of shooting and feloniously wounding, the doctor pleaded not guilty. His counsel, Mr. Morson, said in his behalf: "This is an old thing, Your Worship. For years past the students have been attacking this man, both by insults and malicious injury to property. Last night, they put out all the lights on the street, fired volleys of stones and two shots from a gun." The case has been remanded to a higher court, and the doctor admitted to bail at \$4,000. Now this is all very damaging to the reputation of Toronto's fair city. Is there no authority in the metropolis to quell disturbances of this kind? Where are the police? And, if need be, where are the military? The Queen's Own and the Royal Grenadiers made grand displays lately in Toronto, and were awarded medals for gallantry. Surely there is sufficient armed force in Toronto to protect life and property from bands of rioting hoodlums, called students. But it appears the students are a privileged class. After mobbing William O'Brien and assaulting him and his companions with bricks and bludgeons they were allowed to escort Lord Lansdowne from the theatre, and draw his carriage to the tune of "We'll hang Bill O'Brien on a sour apple tree." This encouraged in their propensity to evil and law-breaking, they have taken into their heads that any pranks they play, no matter how insulting or how damaging to property, must be condoned by the established authorities. It is time the people of Toronto should wake up to a sense of self-respect, and show a determination to put down all such exhibitions of savagery on the part of the scoundrel hoodlums who frequent Toronto University.

A CATHOLIC GRIEVANCE.

We publish to-day, in another column, a vivid and interesting description of a trip across the Atlantic, and we hereby congratulate our lady friend, Della, on the success of her maiden effort to give suitable expression to her bright fancies and thrilling experiences of a first voyage by land and sea. We trust that Miss Della's efforts shall not stop short here, but will give some further evidence of the power that is in her, and delight our readers with yet more realistic descriptions of future experiences *a l'etranger*.

One thing struck us as very remarkable and worthy of comment in her details of ocean life, that we must refer to, and challenge examination and prying into by our exchanges. She and her companions *de voyage* were subjected to the annoyance of being compelled to assist at heretical worship—and listen to psalm singing more or less discordantly rendered by ladies and gentlemen who were not of the orthodox faith, or who perhaps had no faith at all. Must this infliction be forever tolerated on board the ocean passenger steamers?

Must Catholics, who are now found in large numbers on every steamship that crosses the ocean, be debarrd the right accorded to Protestants of assisting at public worship? There is no discrimination made in favor of one religion, above or below the other, in the matter of passenger rates. All have to pay alike for the use of the large dining saloon in which Protestant worship is held every Sunday morning. If there be ugly, murky weather, a mist, rain, snow or a dense fog, the Catholic passengers are subjected to the alternative of remaining out in the cold, or in the rain, as the case may be, or of assisting at Protestant worship. This we consider a serious grievance and one against which Catholics should enter a strong and determined protest. We have crossed the ocean when over one hundred Catholics were cabin passengers, and four or five Catholic priests and a bishop were on board, and yet there was no permission given, although asked, for the celebration of Mass or reciting of Catholic prayers in the grand saloon, which was reserved for Protestant worship alone. Those who did not wish to join in or participate in a

worship which their consciences forbade, were obliged to leave the shelter of the saloon, and walk or sit on deck while the preaching and psalm singing lasted. The bishop, and it was our Bishop Walsh who was present, made a very serious and vigorous remonstrance to the captain on the injustice done a large number of respectable passengers. The latter, who was a very courteous and humane gentleman, acknowledged the correctness of the Bishop's argument, but said the rules of sea-going British vessels were very stringent on this point and could not be deviated from. The dining saloon at 10 a.m. every Sunday morning is turned into a veritable place of Protestant worship. Should a Protestant minister happen to be a passenger he is called upon to read the English church service as laid down in the Book of Common Prayer. Were no minister to be found, then the Captain should act as chaplain-general for the time being, and whether a man of Christian faith or an unbeliever he is *ipso facto* constituted and ordained priest of the establishment for the occasion. He is furthermore bound in duty to have Protestant bibles distributed to every passenger, and must himself read the Church service and offer a prayer, and if he feel so inclined and is glit of tongue, may expound the gospel, and preach a homily on the perils of the deep and the hopes of a prosperous voyage and of a blessed resurrection.

Now, this is really too outrageous and too absurd; that no matter how many Catholic priests or bishops may be aboard the captain is constituted priest and bishop over them all, and is, by the rules of British sea-going vessels, entrusted with the care not only of their precious persons but of their immortal souls. We in Canada may not be able to bring sufficient weight of influence to stop this anomalous and unjust discrimination in favor of the pampered Church of England, but our American exchanges ought to enter a solemn protest against the outrageous grievance and advise their readers to boycott the White Star, or any other line, that will not show impartiality in the matter of religious worship on board its sea-going vessels.

CLERICAL INCOMES.

Dean Vaughan, of Llandaff, at a recent diocesan conference, advocated the abatement of the incomes of the bishops so as to equalize the incomes of their number, and compared the income of the Archbishop of Canterbury—£15,000 or £70,000—with that of the principal officers of State. The Archbishop receives a better salary than that of the President of the United States; but, of course, there are numerous and heavy calls upon it. He is probably the best paid ecclesiastic in the world, though clerical incomes in such places as New York and Chicago are very large—*Mail, 3rd Nov.*

At the general Christian Conference held week before last in Montreal there was a loud outcry raised about the wealth of the Catholic priests and bishops in the Province of Quebec. It was not stated, however, that the latter were in receipt of any particular annual stipend, or that any priest or bishop was particularly rich. The great bulk of priestly or episcopal wealth consisted in costly churches, magnificent colleges, extensive and well appointed hospitals, convents and asylums. The Rev. Dr. McVicar, quoting from Father Cruchet's review, stated that the Catholic Church in Quebec owns 900 churches valued at \$37,000,000; 900 parsonages with the palaces of the Cardinal Archbishops and bishops, valued at \$9,000,000; 12 seminaries or preparatory colleges for the priesthood worth \$600,000; 17 classical colleges, \$850,000; 259 boarding schools and academies, \$6,000,000; 800 convents, \$4,000,000—a total of \$61,210,000.

We firmly believe no country in the wide world for its size and population (not quite 2,000,000) can present anything equal to this grand result of the energy, generosity and zeal of the French-Canadian priesthood for the advancement of good works, the promotion of religious enlightenment and progressive civilization. Were the priests and bishops of the sister province what they are falsely represented to be, selfish, rapacious money-grabbers, they would pocket their incomes like the Presbyterian ministers in Canada and the fat Protestant bishops in England.

What works of charity or religion are promoted or founded by the Archbishop of Canterbury with his \$70,000 yearly income? What becomes of the \$50,000 annually paid out to the Bishop of York, or in what charities are invested all the other thousands upon thousands of pounds sterling paid out every year to all the other Protestant bishops, rectors and prebendaries? All men know that whatever charitable establishments or universities exist in England are maintained at the public expense. The poor houses and asylums in England are kept up, and very miserably, on starvation rations, by a harsh and grinding poor-tax levied on rich and poor alike, while the bishops and rectors enjoy their enormous wealth for the comfort and luxury of themselves, their wives and their households. Meanwhile the poor curate does parochial work and deems himself

"Passing rich on sixty pounds a year."

EDITORIAL NOTES.

His Lordship Bishop Walsh will administer the Sacrament of Confirmation in St. Patrick's Church, Raleigh, on Thursday, November 15th.

DURING the past week His Eminence Cardinal Newman was reported to be seriously ill, but latest advices state that he is now out of danger. A Thanksgiving mass for his recovery was celebrated at the Oratory on the 4th instant.

The proprietor of a dime museum has offered Lord Sackville West \$2,000 per week to exhibit himself at a levee. This is a novel idea by which in future unsuccessful diplomats may profit, for successful diplomacy would never bring in so good pay.

The Catholic Weekly, of Troy, appended the following paragraph to the letter of the Bishop of Kingston, published by that paper in reply to its criticisms upon the Doctrinal Instruction of the Bishop on the subject of Purgatory: "The learned Bishop of Kingston places us under profound obligations by his masterly and exhaustive letter. We thank His Lordship for the courtesy of stealing a few hours from his laboriously official life to teach us the doctrine of the Church and remove misconceptions. We give His Lordship the assurances of our deep respect."

LONDON continues to afford new atrocities. On the 17th ult. a man named Heller was found dead with a bullet wound in the temple, and a revolver in his hand. Near by a man named Morris was lying severely wounded. Morris was taken to the hospital. The two men were brothers-in-law. It is supposed that Heller first shot Morris, and then killed himself. It will be long before London, like Limerick, will present white gloves to the judges for three consecutive quarter sessions. Yet it does not appear that the Government intend to apply a crimestick to London "to prevent possible crime."

MR. GOSCHEN has been offered the freedom of the city of Aberdeen as a mark of the high esteem in which he is held as a member of the Government. The dubiousness of the honor may be estimated from the fact that it is tendered by the city council by exactly a majority of one, the vote being twelve to eleven. A public indignation mass meeting was also held which condemned the action of the council in the strongest terms, and a deputation was sent to the council to lay before it the resolutions of the meeting. As drawing men catch at straws, it is believed that Mr. Goschen will accept the proffered honor.

MR. GLADSTONE holds sound views in regard to the indissolubility of marriage, and the evils of divorce. In a recent letter to Rev. Dr. Dike (Episcopalian) of Auburndale, Mass., the grand old man defines his ideas on the subject of divorce as follows: "Personally, I hold to the law of the whole western Church, which teaches marriage to be indissoluble, and regards severance *a mensa et thoro* (from bed and board) as the expedient allowed in cases where the gravest difficulties may have arisen within the married state." On the divorce question the greatest of all Englishmen is as Catholic as the Cardinal-Archbishop of Westminster.

The Free Christian Baptist Church of the Maritime Provinces appears to be a very unhappy family. We are informed by the Toronto Mail that five of its ministers have been expelled "for preaching the doctrine of instantaneous entire sanctification. There are two Baptist denominations down East, the Baptists and the Free Christian Baptists, and both have been talking of union. The expulsion of five clergymen for a doctrinal difference, which is tolerated though not favored in some other Churches, bodes ill for union. It is thought that the expelled clergymen will unite with clergymen in other denominations holding to the Holiness doctrine, and thus a new denomination will be formed. This is a blow to those who think corporate union possible."

GLADSTONE IN BIRMINGHAM.

Birmingham, Nov. 5.—Mr. Gladstone arrived here to-day. The city was en fête in his honor. Mr. Gladstone will remain in Birmingham most of the week and will make several speeches. He was driven to the Town Hall in a carriage drawn by four horses. A great crowd awaited him and numerous deputations presented him with addresses. Mr. Gladstone, in a speech, said the addresses fully recognized the fact that the Irish question was really the English, Scotch and Welsh question, and that until the question was settled the country could know neither solid peace nor effectual progress. He said that all efforts to solve the Flanders question with the United States had been egregiously failures. The Liberals did not wish to increase the difficulty of settling the matter in dispute, but they were desirous that by a judicious choice of persons and the suggestion of measures the question should be settled in a manner tending to draw both countries into closer relations. The Sackville incident, he said, was extremely unfortunate. It had resulted in the infliction of a serious slight and disparagement upon England. He hoped the matter was susceptible of satis-