

PRAYERS FOR THE DEAD.

[CONCLUDED.]

Let us conclude with a few Protestant authorities:—

"Let not the ancient practice of praying and making oblations for the Dead, be any more rejected by Protestants as unlawful. It is a practice received throughout the universal Church of Christ, which did ever believe it both pious and charitable. Many of the Fathers were of opinion, that some light sins, not remitted in this life, were forgiven after death, by the intercession of the Church in her public prayers, and especially those which were offered up in the celebration of the tremendous mysteries; and it is no absurdity to believe so. The practice of praying for the Dead is derived, as Chrysostom asserts, from the Apostles."—*Bishop Forbes, on Purgatory.*

"That Austin concludes, very clearly, that some souls do suffer temporal pains after death, cannot be denied."—*Falke's Confutation of Purgatory.*

After mentioning the different opinions of the Fathers, respecting the purgatorial process through which souls are to pass, Leibnitz thus beautifully, and in the true Catholic spirit, concludes:—*Quidquid hujus sit, plerique omnes consenserunt in castigationem sive purgationem post hanc vitam, qualiscunque ea esset, quam ipsæ animæ ab excessu ex corpore, illuminatæ et conspecta tunc imprimis præteritæ vitæ imperfectione, et peccati fæditate maxima tristitia tactæ sibi accersunt libenter, nolentque aliter ad culmen beatitudinis pervenire.*—But however these differences of opinion may be, almost all agree in admitting this paternal chastisement or purgation after life, whatever be its specific nature, to be such, that the souls themselves, being illuminated after their release from the body, and seeing then, for the first time, thoroughly, the imperfection of their past life, and the foulness of sin, touched with compunction thereat, will desire it of themselves, nor wish to arrive otherwise at supreme felicity.—*Systema Theologicum.*

"There is one proof of the propitiatory nature of the Eucharist, according to the sentiments of the ancient church, which will be thought but only too great; and that is, the devotions used in the Liturgies, and so often spoke of by the Fathers, in behalf of deceased souls. There is, I suppose, no Liturgy without them, and the Fathers frequently speak of them. St. Chrysostom mentions it as an institution of the Apostles. St. Austin asserts that such prayers are beneficial to those who have led lives so moderately good as to deserve them. Cyril, of Jerusalem, mentions a prayer for those who are gone to sleep before us; and St. Cyprian, mentions the denial of those prayers, as a censure passed upon some men by his predecessors. Tertullian spoke of this practice as prevailing in his time, and the constitutions do require Priests and people to use these sorts of devotion for the souls of those that die in the faith.—*Johnson's Unbloody Sacrifice.*

"Dr. Whitby," says the same writer, "has fully proved, in his annotations on 2 Tim. iv. 4, that the Primitive Fathers, and even the Apostles, did not

believe that the souls of the Faithful are admitted into Heaven before the Day of Judgment. It was I suppose from hence concluded, that they were, in the interim, in a state of expectance, and were capable of an increase of light and refreshment. Since praying for them, whilst in this state, was no where forbidden, they judged it, therefore, lawful; and if it were lawful, no more need be said,—Nature will do the rest. The only use I make of it is, to prove that the ancients believed the Eucharist to be a Propitiatory Sacrifice, and therefore put up those prayers for their deceased friends, in the most solemn part of Eucharistic Office, after the symbols had received the finishing consecration."

"It must be admitted that there are, in Tertullian's writings, passages which seem to imply, that in the interval between death and the general resurrection, the souls of those who are destined to eternal happiness, undergo a purification from the stains which even the best men contract during their lives."—*Bishop Kane.*

Among Protestant testimonies to this ancient and Christian custom of praying for the Dead, we should not omit the two Epithets written for themselves by Barrow, of St. Asaph, and Mr. Thorndyke, Prebendary of Westminster. In the Epitaph of the Bishop are the following words:—"O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini." "Oh ye, who pass into the House of the Lord, into the House of Prayer, pray for your fellow servant, that he may find mercy in the day of the Lord." In like manner Thorndyke, in his epitaph, entreats that the reader will pray for rest to his soul: Tu lector requiem et beatam in Christo resurrectionem precare."

THE PRUSSIAN MINISTER'S RELIGIOUS NEGOTIATIONS AT THE COURTS OF LONDON AND ROME.

(1.) The negotiations of Mr. Bunsen in London were, as the *times* admits, attended with complete success. He negotiated an alliance, on equal terms, between a church of so recent a birth that it owed its parentage to the negotiator himself—and the Anglican establishment; caused a bishopric to be established for the common service of members of these two ecclesiastical bodies; imposed on that Bishop two contradictory confessions of faith, one from each of the contradicting parties; and provided for his support by funds subscribed by the contracting parties or their friends in something like equal shares. He thus most undeniably hooked in the Establishment to a participation in his and his Royal master's very liberal design of universal fraternization of faiths; and just as undeniably saddled the clerical Imposter of this realm with three tolerable significant propositions (with which, to say truth, she had been girted long since,)—to wit— that a trifle of creed with regard to the Trinity and Eucharist, a trifle of organization in the matter of Episcopacy, and a trifle of time in point of Church antiquity, are no such great matters after all. The sailor, in the old story, would not quarrel about a handful of Church essentials. Such were the points gained by M. Bunsen in London. In Rome he secured "a com-

plete triumph to the Prussian Crown," by procuring the suppression of the old and infirm Archbishop from the practical exercise of his functions, in which he would otherwise have been speedily superseded by age. This concession was at all events, a very natural tribute to civil delicacy; but at what price was it purchased? By the concession, on the part of M. Bunsen, of the very points for which the holy and venerable prelate had suffered a protracted incarceration:—in the matter of Catholic education, leave to reorganize the University of Bonn: in the matter of mixed marriages, strict adherence to the Bull of Pope Pius of 1830. On both these points—the only points in the dispute—M. Bunsen has gained a complete triumph, by absolutely and totally surrendering that for which the Archbishop had struggled.

But the victory of Rome in this most important pacification, is by no means to be measured even by the magnitude of these two gains. The fact is, that six years ago—most unfortunately—the soil in this part of Catholic Germany seemed but too well disposed for the reception of the liberal seed of Church-amalgamation, so profusely scattered by the Court of Berlin. The injudicious violence of the late monarch has entirely changed the face of affairs. A new spirit has been roused; an attack has been beaten back; and the principles on which the attack was founded have become odious throughout the Rhenish provinces, far beyond the sphere of the purely religious influence of the Church of Rome. The late monarch, and M. Bunsen to boot, were both thoroughly well drubbed for their ill-considered onslaught. The present monarch has prudently pocketed his father's drubbing, and for his own part has beaten his retreat. In a word, in this, as well as in other things, he has adopted a new line of policy—the policy of substituting, for a forced military rule of outward uniformity in all matters human and divine, the cultivation of a free and natural development of all the independent civil and religious elements of which his very conquered and speckled kingdom is composed. This at least is the policy of which he has given promise. In religious matters he has given earnest of his promise; and the late affairs at Cologne show, that, in the recent pacification which he purchased at such seemingly high price, he is determined to appear to have acted, not a forced, but a graceful and voluntary part. By these triumphant negotiations of M. Bunsen, then, Rome has exchanged a prelate in the prime of life for a most holy archbishop of failing strength and health. It has gained leisure and warning to employ this interval of peace, if it should only be temporary, in setting affairs in order on the Rhine, so as best to meet the next struggle that may be coming. It has gained the points in dispute. It has gained the completion of the great Rhenish Cathedral, which "is intended to be a monument" of this pacification and these gains—gains both to Rome and to Prussia. If the *Times* can see in these things any set-off to the Jerusalem losses of the Anglican body, we really have no business to quarrel with its taste.

The second point of resemblance is indeed rather more of a resemblance, though rather less in point than what has gone before. It seems that, on the same day, in London, the King went to an Anglican and a Lutheran service: in Cologne, on the same day, his Majesty heard Evangelical prayers and High Mass. The resemblance, we admit, is tolerably perfect, but is of no moment to any one but the King. The feeling of the King, it seems, in thus making light of half-a-dozen different worships, is to be traced to a belief in "the principle of the essential unity of the different creeds of Christendom;" and in this feeling, we are told, "the Pope's representative and the whole Roman Catholic population of Cologne" heartily and joyfully participated!—*True Tablet.*

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TESTIMONY OF PROTESTANT WRITERS IN FAVOUR OF CATHOLICITY.

No. II.

On the so-called Apocryphal Books of Scripture, and on the reading and interpretation of Scripture.

For three hundred years the Catholic has been subjected to pains, penalties, and death, on account of his religion; for three hundred years has been condemned to hear in silence that religion reviled, calumniated, and assailed by all the arguments which hate and envy and the malice of the devil could suggest; yet now at last a tardy justice is being done to that religion by the descendants of the very men from whom he has suffered so much. Heirs to the opinions of their forefathers, but not to their rancour, the present generation of Protestants praise the religion which their forefathers reviled, and sigh for the return of practices and rites which their forefathers abolished. Let them add to Protestantism the various items in which they find it so lamentably deficient, let them cover its nakedness with the garments worn by antiquity, and it will cease to be Protestantism. Instead of being a prodigal wandering forlorn from home, it will be a repentant Magdalen returning to the bosom of a fond mother, the Catholic church.—The arms of controversy are now changed. Instead of extracting arguments from the fathers to show the practice of the ancient church, the Catholic has merely to quote the opinions of modern Protestants; by them he finds that the whole code of his doctrines is admitted, and the absence of such a code in their own church is bewailed in moving terms. When a strong argument is brought from a father of the church, "Oh!" replies the ordinary Protestant, "he was a Papist?" but the men of his own church are above suspicion. Let him, therefore, pause and reflect while he reads the opinions of men professing the same creed as himself, the opinions of men brought up like himself with the same abhorrence of Catholicity, the opinions of men who have not been distracted with the cares of life and the pursuits of business, but who have devoted their time to religion, who have examined and tried and taught the Protestant system; and therefore their opinions ought to have weight with those who have