10, 1882. HOLICS.

gainst you, that otestants about y that you are ce with all men, ses of charity in you are, and if love you, it re-will gain you a than this; they ey like you, be-of themselves. ey like you, be-s of themselves ; ween themselves ery reason why art, and assert or is. Here, again, se, in which our ated by Protestn on us, and with

his, that we are oers of the same s, connected subin; that we have ad have them dee them, we feel regrateful when ot be ashamed of d those who rerous in doing so. to be ashamed nxious what God their support by ession in our per c Church is, and to be, what bound d is not this the ld takes up your are its sins? ature, grace with witnesses against ds with you ; you with the world so ering something and sacred. The it your professed , and would fain n fact. Men say, better than their a word to say for olics are not what ry much like other ertainly is bigoted rould you have of pect them to con-ge quietly, no one ge quietly, no one atisfied that they re as fond of the ake up our politi-they like their own do not like strict-hey hate spiritual e half ashamed of cils. They hardly w, and are annoyed ren officiously proer speak of purga-bout images; they lulgences ; and they elves to the doctrine The Catholic docbadges of party. s we do; they are by a point of honor, ming to abandon a nent of the world,

en, are shocked to be that the world ou than you know If ye had been of st "the world would cause ye are not of e world hateth you." e world hateth you." his apostles. How pplied to you? "If e world will love its of the world, and I veth you." Do not d in putting to you hose who live as the hose who think them m to form but one

St. Teresa's Thorns. ELEANOR C. DONNELLY.

NOV. 10, 1882.

Written for the Tri-centennial of St. Teresa, October 15, 1882; and dedicated with reveren-tial regard to her devoted children, the Dis-calced Carmelites of New Orleans, Louisi-ana.

In a quaint old Spanish city, 'Neath the sunny Spanish skies, In a shrine of gold and crystal, Set with gems (like angels' eyes),— The heart of St. Teresa To-day uncovered lies.

And around it throng the pilgrims, Who from rise to set of sun. Come to venerate the relies Of that valiant Spanish nun; And to muse upon the wonders Which that little heart hath done.

That little heart, yet mighty. Incorrupt and pure and sweet, As when, of old, at A vila. The rapture and the heat of a burning, yearning scraph In its pulses bravely beat:

From its flesh (where once an angel Pierced it through with shining spear), From the sacred wounds, once glowing With a mingled fire and fear, The myslic thorns are growing, Which the kneeling throng revere.

Oh! see—the sunlight glistens On those thorns! How came they there? Mark those streaming eyes, and listen To that cry so like despair! 'By thy thorn-piere'd heart, Teresa! Hear thy children's pleading prayer!"

And the heart behind the crystal Seems to beat and burn and glow, And, from out the deep recesses Where the thorns mysterious grow, The blood-drops, red as roses, Seem about to overflow.

And a wailing voice and tender, Floats above the golden shrine; over all the jeweled splendor Where the myriad tapers shine– A tearful voice and tender, Drifts along the list'ning line:

"O my children! O my people!" (Soft thesilv'ry accents chime), "All the earth is drunk with evil, All the world is drench'd with crime; And the mallee of the devil Brims the bitter cup of Time!

"On the apex of the ages, They have nailed the Crucified; And before Him and His angels, They assault His Church, His Bride: They renew His dying anguish, And His chosen ones deride!

"O my people! O my children! Do ye marvel that there dart Thorns stupendous, thorns tremen Thro' my sorely-outraged heart, In these days of sin and scandal, Almost rending it apart? nendous.

"Lift your eyes a little higher; Look above this brilliant shrine; There are thorns amid that fire, But they crown a Heart Divine. O my glowing love's Desire! Shall that crown alone be Thine?

"Shall that Heart alone, my Fairest! By those cruel thorns be rent? Shall we selt among our pleasures, in our selfish sins content, Till the last drop of Thy broken, Bruised and bleeding veins be spent?

"God forbid it! O my children! Let me share my Master's crown. 'Round my pulseless heart intwine it, Sharp and jagged, rough and brown; (Tho' the piercing points divide it), Angels: press it firmly down!

paired.

very holy lives, have no fully deliberate venial sins to atone for, but only a few of

those venial imperfections, from which, according to defined doctrine, even the holiest are not altogether exempt. Pri-

vate revelations to this effect are quoted

"And if burning love, my Jesus, With Thy Heart one thorn can share; If a sinless, deepdevotion Can one wound Thy Bosom spare-Then Teresa's Thorns shall blossom Into roses fresh and fair." . . .

In the quaint old Spanish city, "Neath the sunny Spanish skies; From its shrine of gold and crystal, Set with gems (like angels' eyes)— The heart of Saint Teresa Gives its answer grave and wise. —Ava Marin -Ave Maria.

-----PURGATORY.

by theologians. A very remarkable one is recorded in the beautiful life of St. Mary Magdalen de Pazzis (F. Faber's Ora-A Leaf from the Note Book of an old Theologian.

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Mary Magdalen de fazze (r. Fabel soft tion Lives), page 119. 10. There is a moot question, which I leave untouched, as to the comparative severity of certain purgatorial pains and the pains of this life. But all the theolo-logians are agreed that the smallest pains in purgatory of both sense and loss com-bined are severer than the severest pain (From the Irish Ecclesiastical Record.) (From the Irish Ecclesiasular Record.) I. The following paper is in no way con-troversial. Putting aside therefore the question at issue between Protestants and Catholics as to the existence of a purgaquestion at issue between Protestants and Catholics as to the existence of a purga-tory, I purpose to touch only those points, the consideration of which should ix the attention of all of us more vividly on our own future, and quicken our charitable sympathies for our departed charitable sympathies for our departed ted by devils ; that the spirits of evil are not permitted to enter that abode, which, brethren. 2. Every sin committed by us leaves after it in the soul two evil effects—the guilt or stain of sin ("reatus culpe," "macula peccati,") as an offence against God, and the debt of punishment ("reatus pone") due to the divine justice for that guilt. The punishment due to venial sin is temporary, lasting but for a time; the punishment due to mortal sin is eter-nal, the everlasting torments of hell. When mortal sin is forgiven, the eternal punishment is also forgiven. But it is an though an abode of exquisite suffering, is also the dwelling-place only of those who are perfectly pure and sinless, who love God with an intense and enduring love, and will so love Him for all eternity. DURATION OF THE PAINS OF PURGATORY. DURATION OF THE PAIRS OF PERATORY. 13. The following propositions are cer-tain. 1. After the last judgment purga-tory will cease to exist. 2. No soul is ever released from purgatory until it shall have paid the "last farthing;" until it punishment is also forgiven. But it is an article of Catholic faith that, after the re-But it is an hall have fully satisfied the requirement of divine justice, either by its own suffer-ing or through the intercession and suffra mission of the guilt of sin and of this eternal punishment, there may remain a temporary punishment to be suffered, or, ges of others (as below, 5). 3. Every soul, on the instant in which this debt is fully temporary punishment to be suffered, or, in the words of the Council of Trent (sess. paid, passes at once into the enjoyment of heaven. 4. The period of suffering is not 6, ch. 14; sess. 14, ch. 8. can. 12), that God does not "always remit the whole neaven. 4. The period of suffering is not the same for all; for some it is longer, for others shorter. 5. Many souls have, before the day of general judgment, fully paid their debt, and are transferred to heaven. together with the guilt.' punishment together with the guilt." That this temporary punishment, especi-ally if due to mortal sin, generally remains, greater or less, is commonly asserted by theologians; and indeed follows very 14. Beyond these points nothing is cer-in. Some souls may suffer there for clearly from other points of Catholic docyears, some for generations, some for cen-turies. What may be conjectured, what wholly, or in part, redeemed and can-celled in this life by pious works, prayer, works of mortification, etc. Until it shall have been entirely cancelled, the soul can-not enter heaven. So, if not cancelled in this life, it must be suffered in the next. turies. may be considered as more or less profit-able in this or that particular case, for exable in this or that particular case, for ex-ample, in the case of one who had led a very holy and mortified life, and died a very holy death, it were idle to speculate. Only on the saints formally canonized by the Church, or worshipped by the Church, have we an infallible certainty that they were in heaven.

with joy. 17. Owing perhaps to some expressions, decided, of

munem." St. Thomes), the souls in going through the term of expitation are confined to this prison. It is not, however, very improbable, at least it is a perfectly free opinion, that by aspecial ordinance of God, for special reasons known to Him, some 17. Owing perhaps to some expressions, not, however, so decided, of St. Thomas, several theologians held that the souls in purgatory do not pray for us, and that consequently we should not pray to them. Other theoundergo their purgatory in certain places on the earth. places on the earth.
2. THE PAINS OF PURGATORY.
7. These pains, like the pains of hell, are two-fold—the pain of sense "pena sensus") and the pain of loss ("pena damni"). That the souls in purgatory, as in hell, suffer the torture of real and manimic to the controperted by the

certain. The denial of it, I have no doubt, would merit at least the theological censure

8. The pain of loss arises from two

sources, two privations of supreme felicity.

we should not pray to them. Other theo-logians, however, have adopted the oppo-site view. Suarez affirms that practically he has no doubt of the propriety and util-ity of praying to them. Of the modern theologians who have touched on this question, and whom I had the means of consulting, all are unanimous in favor of this opinion. The theological argument for it is strong. 18. But, whatever may be said on this matter, one thing I hold is absolutely cerin hell, suffer the forture of real and material fire, though controverted by the Greeks in the Council, has been always the firm and unanimous doctrine of our theologians. This doctrine, though not defined as of faith, is nevertheless absolutely

18. But, whatever had be said of this matter, one thing I hold is absolutely cer-tain. The souls after entering heaven will pray specially and with special fervor for those who by pious suffrages had re-lieved them in the day of their suffering. And this brings me to the last and perhaps most interesting consideration connected with the subject of the present paper. SUFFRAGES FOR THE SOULS IN PURGA-

sources, two privations is that of the joys of heaven, especially of the beatific vision, which constitutes the essential happiness of that realm of bliss. All theologians hold that in the dammed this pain of loss TORY. 19. The suffrages or aids from which 19. The sumages of a data from which these souls obtain relief are of four kinds: 1. the Sacrifice of the Mass; 2. prayer; 3. all those works of satisfaction; 4. indul-gences. Of these, the first is the most is greater than the pain of sense ("pract-pua miseria damnatorum," St. Thomas). Though this, as regards the souls in purgatory, is by no means certain, yet their pain of loss is unspeakably excruciating. It is

powerful and efficacious. 20. For some it may be useful to re-mark here that all works performed by us of loss is unspeakably excruciating. It is immensely more so than any such pain that can be felt in this life, felt even by souls most holy and most ardently united to God and most longing "to be dissolved and to be with Christ." This in the pres-ent life, caged as we are in our prison-house of clay, we cannot comprehend, we cannot realize to ourselves. The soul sees in a state of grace, proceeding from grace, and being in the nature of prayers of petition, have a three-fold effect. Take for example, the Lord's house of clay, we cannot comprehend, we cannot realize to ourselves. The soul sees now only through sense, "in a dark man-ner," disembodied, it sees things of the spiritual order as they are. 9. The second pain of loss arises from a consideration of wasted time, of merits irrecoverably lost; from a consideration of the innumerable and daily occasions, on which, without trouble and almost without effort, works of merit might have been performed-work, that is, producing in the soul a con-stant increase of sanctifying grace and a constant right to an ever-growing addi-tional glory and beatitude in heaven, last-ing for all eternity—a short prayer, a sil-tions (see below, n. 29, 30.) But the times without number, in which these easy things might have been done, were thoughtlesly and carelesly allowed to pass away, and the golden fruits that might have been garnered from them lost for ever more. Suarez, with great proba-bility, holds that this pain of loss is the more galling of the two. The former loss will soon be repaired, and the reparation will hast eternal, ever fresh and new ; but this loss is irreparable, will never be re-Prayer. Offering up this prayer I, first of all, receive actual grace, that is, divine house of clay, we cannot comprehend, we cannot realize to ourselves. The soul sees now only through sense, "in a dark man-ner;" disembodied, it sees things of the spiritual order as they are. 9. The second pain of loss arises from a consideration of wasted time, of merits irrecoverably lost; In the midst of all our difficulties I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other arguments what-ever, which hardens me against criticism, which supports me if I begin to despond, and to which I ever come round when the question of the possible and the expedient is brought into discussion. It is the decis-ion of the Holy See. St. Peter has spoken; it is he who has enjoined that which seems to us so unpromising. He has spoken,

is, i obtain a diminution of the temporal is punishment due, in this life or in purga-tory, for my past forgiven sins. 21. Now, these three effects are dis-tinct each from the others, and quite in-dependent of each other. Thus, the prayer is meritorious all the same, and just as much as if it had no effect of im-petration or satisfaction. But this is so only in the just. A person in a state of sin cannot perform a work either of merit or satisfaction; by fervent prayer, however, the can obtain, and obtain infallibly, the grace of repentance. His prayer, there-fore, has, so far, the first effect, but not the second or third. The prayer of the just man has all three, and always has e them. will last eternal, ever fresh and new; but this loss is irreparable, will never be re-10. Lessius ("most learned," as did St. 10. Lessius ("most learned," as did St. Alphonsus justly calls him) holds as very probable that not all the souls, who after death are for a time detained from the beatific vision, suffer also the punish-ment of fire. This may be well supposed of saints afterwards canonized by the Church, and of others who, after leading very holv lives, have no fully deliberate them.

10 mm. 22. Having promised thus much, I proceed to state what I consider to be useful for the simple faithful to know to the need of the day and the inspirations of his Lord, he has set himself now to one thing, now to another; but to all in season and nothing in vain. He came first upon an age of refinement and luxury like our own, and, in spite of the persecutor fertile in the resources of his cruelty, he soon gathered out of all classes of society the slave, the soldier, the high born lady, and the sonplist materials enough to form a passing over certain scholastic points more suited to the attention of the theologi-cal student, for whom I am not writing. cal student, for whom 1 am not writing. 23. 1st. Not only works in themselves, and in their own nature painful, such as fasting, but all works performed in a state of grace, and from grace, are works of satisfaction. That is, every work of this kind done by me, diminishes the arount of temporal punishment due work of this kind done by me, diminishes the amount of temporal punishment due by me. Some or many of these works may be in themselves agreeable and pleas-ing; forexample, psalmody; but as super-natural works—as works done, not as an agreeable exercise, not to gratify one's self or others, but as devotional acts. as a duty others, but as devotional acts, as a duty or others, but as devolution acts, as adding —there is pulling against them the heavy drag of fallen nature, which only grace can overcome. There is a similar distinc-tion between acts of purely natural order. A work which, performed of our own choice, is highly agreeable and even de-lightful, done under command becomes a

lived on. The gates of the earth were opened t The gates of the earth were opened to the east and west, and men poured out to take posession; but he went with them by his missionaries to China, to Mexico, car-ried along by zeal and charity, as far as those children of men were led by enterprise, covetousness, or ambition. Has he failed in his success up to this hour? Did he, in our father's day, fail in his struggle he, in our father's day, ian in ins solugge with his Joseph of Germany and his con-federates, with Napoleon, a greater name, and his dependent kings that, though in another kind of fight, he should fail in ours? What gray hairs are on the head of Ludab, whose youth is renewed like the Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting arms THE OBLIGATIONS OF CATHOLICS THE OBLIGATIONS OF CATHOLICS. Our duty to the Holy See, to the chair of St. Peter, is to be measured by what the Church teaches us concerning him who sits in it. Now St. Peter, who first occupied it, was the vicar of Christ, who unformed on the errors for us, and thereby occupied it, was the yiear of onrist, wild suffered on the cross for us, and thereby bought for us the kingdom of heaven. "When thou hadst overcome the sting of death," says the hymn, "thou didst open the kingdom of heaven to those who believe." kingdom of newyen to choose any sensitive He opens, and He shuts; He gives grace, He withdraws it; He judges, He pardons, He condemns. Accordingly He speaks of Himself in the Apocalypse as "Him who is the holy and the true, Him that hath the key of David (the key, that is, of the chosen people), Him that openeth and no man shutteth, that shutteth and no man openeth." And what our Lord, openeth." And what our Lord, the supreme judge, is in heaven that was St. Peter on earth; he had those keys of the kingdom, according to the text, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt binu upon earth shall be bound also in heaven; and what-cover thou shalt loose on earth shall be source thou shall loose on earth shall be loosed also in heaven." Next, let it be considered, the kingdom which our Lord set up, with St. Peter at its head, was decreed in the council of God to last to the end of all things, according to the words I have just quoted, "The gates of hell shall not prevail against it." And again "Behold I am with you all days, even to the consummation of the world." And in the words of the prophet

tian patience but even, as the martyrs did, dulgences contained in that wonderful mouth, nor out of the mouth of thy treasure, the Raccolta, are applicable to the souls in purgatory. Several, very attached to short prayers, some of which many indeed, of these indulgences are attached to short prayers, some of which seconds. I will eige a few examples as the souls in a minute; some in a few attached to short prayers, some of which many indeed, of these indulgences are attached to short prayers, some of which many be recited in a minute; some in a few are contained in that wonderful the souls in purgatory. Several, very attached to short prayers, some of which many be recited in a minute; some in a few and it shall break in micros and shall conseconds. I will give a few examples, as they lie in the American translation, published by the Jesuit College of Wood-which went before it),

AND ITSELF SHALL STAND FOR EVER." expressly "authorized and approved by the Sacred Congregation of Holy Indul-

That kingdom our Lord set up when He came forth on earth, and especially after His resurrection; for we are told by St. Luke that this was His gracious employthe Sacred Congregation of Holy Indul-gence." 30. Every time the sign of the cross is made with the invocation, "In the name of the Father, and of the Son, and of the Holy Ghost," an indulgence of 50 days. Every time the sign is made with holy water and the same invocation, 100 days (n. 5.) Every time the ejaculation, "My Jesus, mercy," is said, 100 days (29). Every time we say the ejaculation, "Jesus, my God, I love Thee above all things," 50 days (n. 31). For saying the ejaculation, "Jesus meek and humble of heart, make my heart like unto Thine," 300 days, once a day (n. 85). For every time we say the prayer of St. Bernard, "Memorare," etc., 300 days (n. 98). The same for every time we say the ejacula-tion. "Sweet heart of Mary, be my salva-tion," (n. 112). Let these examples suffice. P. MURRAY. Luke that this was His gracious employ-ment, when He visited the apostles from time to time, during the forty days which intervened between Easter Day and the day of his ascension. "He showed him-self alve to the apostles," says the Evan-gelist, "after His passion by many proofs, for thirty days appearing to them and speaking to them of the kingdom of God." And accordingly when at length he had descended from on high, and sent down the promise of his Father, the Holy Ghost, descended from on high, and sent down the promise of his Father, the Holy Ghost, upon his apostles, they forthwith entered upon their high duties, and brought that kingdom or Church into shape, and sup-plied it with members, and enlarged it, and carried it into all lands. As to St. Peter, he acted as the head of the Church, according to the previous words of Christaccording to the previous words of Christ; and still according to his Lord's supreme will, he at length placed himself in the see of Rome, where he was martyred. And what was then done in its substance And what was then done in its substance can not be undone. "God is not as a man that he should lie, nor as the son of a man that He should change. Hath He said then, and shall he not do ? Hath he spoken and will not fulfil?" And, as St. Paul says, "the gifts and the calling of God are without repentance." His Church then in all necessary matters, is Sermon by Father Walsh S. J., of De-In the midst of all our difficulties I have

God are without repentance." Ins Church, then, in all necessary matters, is as unchangeable as He. Its framework, its policy, its ranks, its offices, its creed, its privileges, the promises made to it, its fortunes in the world, are ever what they have been

fortunes in the world, are ever what they have been, Therefore, as it was in the world, but not of the world in the apostles' times, so it is now; as it was "in honor and dis-honor, in evil report and good report, as chastised but not killed, as having nothing and possessing all things," in the apostles' times, so it is now; as then it had the secrements of grace, so has it now; as then to us so unpromising. He has spoken, and has a claim on us to trust him. He is to us so unpromising. He has spontany and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter on the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his an-ticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the chair of the apostles as the vicar of Christ and the doc-tor of his Church. times, so it is now; as then it had the sacraments of grace, so has it now; as then it had a hierarchy or holy government of bishops, priests, and deacons, so must it have a head now. Who is that visible head now? Who is now the vicar of Christ? Who has now the keys of the hierarchy of hearway as St. Pater had then? kingdom of heaven, as St. Peter had then? Who is it who binds and looses on earth, THAT OUR LORD MAY BIND AND LOOSE IN

THAT OUR LORD MAY BIND AND LOOSE IN HEAVEN? Who, I say, if a successor to St. Peter there must be, who is that successor in his sovereign authority over the Church? It is he who sits in St. Peter's chair; it is the Bishop of Rome. We all know this; it is a part of our faith; I am not proving it to you, my brethren. The visible headship of the Church, which was with St. Peter while he lived, has been lodged ever since in his chair: the successor tor of his Church. These are not the words of rhetoric, but of history. All who take part with the apostle are on the winning side. He has long since given warrant tor the confi-dence which he claims. From the first he has looked through the wide world of which he has the burden; and, according to the need of the day and the inspirations with St. Peter while he invest, has been lodged ever since in his chair: the successor in his hardships are the successors in his chair, that continuous line of bishops of Rome, or Popes, as they are called, one after another, as years have rolled on, one dying and another coming, down to this day, when we see Pius IX, sustaining the weight of the glorious apostolate, and that for twenty years past-a tremendous weight, a ministry involving momentous weight, a ministry involving momentous duties, innumerable anxieties, and im-mense responsibilities, as it ever has done. And now, though I might say much more about the prerogatives of the Holy Father, the visible head of the Church, I have said more than enough for the pur-ness which has lad to my smarking about the sophist materials enough to form a people to his Master's honor. The savage hordes came down in torrents from the hordes came down in tortents nom the north, and Peter went out to meet them, and by his very eye he sobered them and backed them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by pose which has led to my speaking about him at all. I have said that, like St. Peter, he is the vicar of his Lord. He can Peter, he is the vicar of his Lord. He can judge, and he can acquit; he can pardon, and he can condemn; he can command, and he can permit; he can forbid and he can punish. He has a supreme jurisdic-tion over the people of God. He can stop the ordinary course of sacramental mer-cies; he can excommunicate from the ordinary grace of redemption; and he can remove again the han which he has in. him, and to be made ten times more his children even than the older population which they had overwhelmed. Lawless kings arose, sagacious as the Roman, pas-sionate as the Hun, yet in him they found

their match, and were shattered and he remove again the ban which he has in-flicted. It is the rule of Christ's providence that, what his vicar does in severity or in mercy upon earth, he himself onfirms in heaven. And in saying al contirms in heaven. And in saying all this, I have said enough for the purpose, because that purpose is to define our obli-gations to him. That is the point in which our attention is fixed; our obliga-tions to the Holy See;" and what need I say more to measure our own duty to it and to him who sits in it, than to say that that in his administration of Christ's kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticise his policy, or shrink from his side? There are kings of the earth who have despotic authority which their subjects obey authority which their subjects obey in deed but disown in their hearts; but w must never murmur at that absolute rule which the Sovereign pontiff has over us, because it is given to him by Christ, and and in obeying him we are obeying his Lord. We must never suffer ourselves to doubt that, in his government of the Church he is guided by an intelligence more Church he is guided by an intelligence more than human. His yoke is the yoke of Christ; he has the responsibility of His own acts, not we and to his Lord must he render account, not to us. Even in acceler account, not to us. secular matters it is ever safe to be on side, dangerous to be on the side of his enemies. Our duty is not indeed to mix up Christ's vicar with this or that party of men, because he in his high station above all parties, but to look at his for mal deeds, and to follow him whither h goeth, and never to desert him, however we may be tried, but to defend him at all hazards and against all comers as a son would a father, and a wife a husband, knowing that his cause is the cause of God. And so as regards his successors, i well ve to see them, it is our duty to give them we like manner our dutiful allegi-ence at d our unfeigned service and to follow them whithersoever they go, having that same confidence that each in his turn and his own day will do God's work and will, which we felt in their predecessors, now taken away to their eternal re-

THE PERVERSION OF "GOOD WORDS."

3

We wonder if the time will ever come when Protestants will be fair and just to-wards Catholics, as such, for we find them constantly using not argument but mis-representation, appealing only to ignorance and prejudice? We find Protestant writers constantly going out of their way to perpetuate false impressions about Catho-lics and everything Catholic. This seems to show some innate weakness in their own cause. If the Catholic Church is all wrong, prove her to be so by logical and wrong, prove her to be so by logical and theological argument; this would be but fair; but such is not the mode of attack, it is the ideal Catholic Church, such as her enemies would have her to be, and not the real, living Church, as she is, upon which the Protestant fire usually is direc-

We were struck with the false ideas in we were struck with the late lates in regard to His Church expressed in a re-cent article in Good Words (alas, that words should be so perverted!), in a sketch of the life of Frederick Chopin,

the great musician. This master was the son of a French father and a Polish mother, and by the latter he was brought up to be, like her-self, a sincere and pions Catholic. He left his happy home for the great world of Paris, where, unfortunately, he fell un-der the baneful influence of a very bril-liant but bad woman, "George Sand," and her influence was for a time very detri-mental to his faith and morals. Finally, however, he returned to the Church of his good mother and died a penitent Cath-olic Christian. So much for his mother. The bigot of Good Words expresses him-self after this fashion: "That one of so high wrought and excitable a nature should have fallen readily under an influ-ence so powerful and so fascinating can hardiy appear surprising when we see how little support he seems to have de-rived from the only true safeguard—a firm and high Christian principle. He was brought up in a healthful and pious family atmosphere, by excellent and affec-tionate parents, and his mother is described as a woman of real and sincere piety. Bu², unhappily, an education conducted by the great musician. This master was the son of a French

X

as a woman of real and sincere piety. But unhappily, an education conducted by the most honest and devout of Romanists the most honest and devoit of Romanists (even if really possessing sincere Christian motives of action) is deprived of that great-est of props and safeguards—the only true safeguard indeed, in the training of true safeguard indeed, in the training of the young—the intimate knowledge of the Holy Scriptures, and constant refer-ence to them as a guide to daily life."... "Alas! poor Chopin had no such talisman. His religion was one which can be followed without any inner principle of action whatever. Thus undefended, we can hardly worder that he was an early prev hardly wonder that he was an early prey to the baneful influence of one who, though richly gifted with intellectual powers, had thrown aside all the restraints of higher principle."

of higher principle." Here is a great deal of assumption without a basis of fact. How does the writer know that Chopin was not con-versant with the Holy Scriptures? As a well instructed Catholic, we venture the assertion that his acquaintance with the Construction are complete as his Scriptures was quite as complete as his critic's, and the critic has nothing but his

Some summise to the contrary. Familiarity with the Bible is neither a safeguard against the seductions of dangerous women, nor yet against unbelief. In Germany, Scotland and New England, where Bible reading and exercises have where Bible reading and exercises have been most professed and most free, men are not proof against designing women, nor are they firm in faith, which, accord-ing to the most aggressive Protestantism, was deemed the all-efficient virtue. Mr. Beecher surely knows the Bible as well as Mr. Whately (the critic), but Mr. Beecher's faith does not appear to be a safeguard for bimselt nor for any one else. Colonel Inhimself nor for any one else. Colonel In-gersoll probably krows the Bible as well, if not better, than Mr. Whately, but what does it avail him?

We believe as a general fact not only we believe as a general fact hot only that Catholics have more implicit faith in the Bible than Protestants, but that their general acquaintance with its tenets and truths is greater, though they be not more mith test incomposity gottom up

THE CATHOLIG RECORD.

THE INFALLIBLE CHURCH.

troit.

Detroit Home Journal.

tor of his Church.

n proportion as you Christ, so does the stinct recognize you, u accordingly. Its u accordingly. Its is to tell you that my brethren! there is ween the world and unch declares by the e, "Whoso will be a ecomes an enemy of retorts, and calls the errors. Beelzebub and the image and the estinate, and, if you ng her children have part in her live. Does not the live. Does not the t is glorious, all that ly religion? Does it e special creations of it not disbelieve the and chastity? Does it ofession of celibacy e virginity of Mary scorn her as a dead a know to be the and the great inter-? Does it not ridicule t not make light of it not despise the sacnot blaspheme the ch dwells upon our itterly and fiercely at what it calls bread and me Body and Blood of in Mary's womb and What are we that we eated than our Lord, his servants, and his are we, if we be better nds of those who treat treat Him.

e Capitol Buildings. ned its point and no han the Sergeant-at-of Commons, Mr. D. awa, thus indorses the nedy: "St. Jacobs Oil dy. I used it on my dy. I used it on and t for rheumatism, and is claimed to be. for a most severely y steady use of the ys a complete cure was bs Oil does its work and also rapidly; such on.

rling, in a recent letter, with an accident some A few applications of Oil afforded immediate this life, it must be subread in the next. And this is purgatory. 4. Purgatory, then, is a place of suffer-ing, in which souls departing in grace pay, before entering heaven, the debt of punare in heaven. THE SPIRITUAL STATE OF THE SOULS IN

THE SPIRITUAL STATE OF THE SOULS IN PURGATORY. 15. The following propositions are cer-tain. 1. The souls in purgatory are so perfectly confirmed in grace that they are incapable of siming. They cannot com-mit even the least venial sin. 2. On the other hand, as the time for meriting ter-ming they can no langer ishment due for past sins. 5. On the subject of purgatory only two doctrines are solemnly defined as of faith. doctrines are solemnly defined as of faith. First, that there is a purgatory in which the debt of temporal punishment due to sin is discharged. Secondly, that the souls detained there are relieved by the suffra-ges of the faithful, but especially by the holy Sacrifice of the Mass. Besides these two points there are several others of deep minates with this life, they can no longer merit. 3. They have an absolute and unmerit. 3. They have an absolute and un-clouded certainty of their own salvation. noly Sacrifice of the Mass. Besides these two points there are several others of deep interest, on some of which we have abso-lute certainty, moral certainty, though not the certainty of fairs. On others we have 4. They exercise acts of Christian virtue, especially of charity. 5. Their wills are always perfectly conformed to the will a strong probability; on others we are left completely in the dark, and cannot of God. 16. In reference to this last proposition

form any opinion. 1. THE POSITION OF PURGATORY.

16. In reference to this last proposition, it is true that these souls ardently long for the day of their deliverance. But it is an ardent longing, accompanied with an ar-dent love and entire resignation. Even in this life a man may most earnestly de-sire a deliverance from some painful ill-ness or some heavy calamity, and even pray fervently for such deliverance, and yet be outle resigned to God's will, and THE POSITION OF PURCATORY.
 According to the common doctrines of theologians, the prison of purgatory is subterraneous, situate somewhere in the bowels of the earth; but in what definite place whether the the theory of the source place, whether close to hell, as some theologians hold, or remote from it, is abso-lutely uncertain. In the ordinary provi-God ("secundum legem com-

burden.

24. 2d. All such works, as expiatory as works of satisfaction, may be applied with effect, not only to the souls in purgatory, but also to the living. I can offer up such works for the diminution of the temporal punishment due for the par-doned sins of any one. Examples of such vicarious atonement are found in the lives of the saints

 We arrow a work and the saints.
 Bo. But 3rd, in doing so, I deprive myself of all the explatory fruit thus transferred. 4th. I retain, however, the full merit of the same work. This indeed, I cannot transfer to another; the increase of the bit of grave and of future glory. to f habitual grace and of future glory, to a meritorious work, is given all and ex-clusively to him who does the work. Nay, the meritorious fruit of the work, whose explatory fruit has been thus transferred, is thereby augmented; such transferred a work of exalted charity. So that he who thus applies his work of satisfaction, though not gaining an abridgement of his own purgatorial suffering, yet wins for himself a higher place in heaven. That is, for a temporary suffering he gains a reward to be enjoyed for eternity.

reward to be enjoyed for eternity. 26. 5th. Prayer has been mentioned as a distinct suffrage; because, while, like other good works done in grace, it has its explatory effect, it has also its effect as prayer, its impetratory effect. Thus when we pray for the dead, offering for them all the fruits of our prayers, we gain for them a twofold relief: one by our prayer as prayer; the other by our prayer as ex-

piatory. 27. 6th. It seems to be the unanimous and quite certain doctrine of theo-logians, that suffrages offered for us while especially for ourselves by our-are of far greater benefit to us in living,

selves, are the way of satisfaction than the same offered for us after our death. Some grave authorities speak of the different effects of these two suffrages as immense, indeed quite startling. 28. Other interesting questions on this

subject are discussed by our theologians. I shall, however, close here with one practical remark.

29. Every work, even the smallest, done with the conditions required for merit, has its reward. What act of ours can, as an act of charity, appear smaller than giving a cup of water? Yet "whodent love and entire resignation. Even in this life a man may most earnestly de-sire a deliverance from some painful ill-ness or some heavy calamity, and even pray fervently for such deliverance, and yet be quite resigned to God's will, and bear his sufferings not only with Chris-a well as meritorious. Now, all the in-

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ward.

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so ready with texts ingenuously gotten up for ready use in controversy. They read for ready use in controversy. They read it with more humility, seeking rather

truth than argument. Where did Mr. Whately learn that the Where did Mr. Whately learn that the Catholic religion "can be followed without any inner principle of action?" From what Catholic books or teacher? Did he learn it from the "Imitation of Christ," by A. Kempis, or from the works of St. Francis de Sales, or from Fenelon, or from what excempt of Catholic destring? Are what exponent of Catholic doctrine? Are such men as Cardinals Manning and Newman so blinded by ignorance or prejudice as to give up a religion that does guide the inner man for one that is a mere mat. ter of form? We almost fear that Mr. Whately is a hypoerite as well as a bigot. The Catholic religion enters into every recess of the human heart, and governs thought, word and action with the pious Catholi

Mr. Whately longs to hear of the great Mr. Whately longs to hear of the great musician's return to Christianity in his later days, but thinks very little of his dying in "outward communion with his own Church, and receiving devoutly the last rites from a priest," which we think last rites from a priest," which we turn pretty strong presumptive evidence that he died repentant and seeking forgiveness and mercy from the good God whom he had for a time forgotter; but the bigot seems scarcely willing to forgive or forseems scarcery willing to forgive or for-get his errors, and has praise only for his genius, while depreciating his religion. Meantime, even without Mr. Whately's prayers or favor, we may trust and be-lieve that the great musician rests in peace. -Baltimore Mirror.

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