

**Purgatory.**  
CONTINUED.

One great objection which the opponents of this doctrine make is taken from the fact that the word purgatory is not found in the Holy Scripture, which speaks of but two divisions of mankind in the next life—namely, the damned and the saved. Still this is no great objection after all, because it matters little whether or not we find the word Purgatory in Scripture when we find the doctrine clearly expressed there, and all that the Catholic Church wishes to express by the word Purgatory. Neither the term Trinity nor Consubstantial is found in Scripture, yet Protestants make use of both these terms and profess to believe the doctrine expressed by them. When Scripture speaks of the two states or conditions of man in the next life, it speaks of them as they shall be after the final judgment, and not of any present or temporal condition. "Then shall the king say to them that shall be on his right hand: Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world." "Then he shall say to them also that be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels" (Matt. xxv, 34, 41). They say, too, that the Latin Church and the Greek disagree on the doctrine of Purgatory; but this is not so. They disagree, if you will, about the nature of the punishment which the souls in Purgatory have to endure, but about the existence of Purgatory and the utility of praying for the dead there is no dispute between them. Even the dispute about the character of the punishment cannot be said to exist between the Greek and Latin Churches, but between the individual members of each. For, with regard to the doctrine of Purgatory there are only two points of Catholic faith—namely: that there is a state of temporal suffering after this life, which is called Purgatory, and that souls therein detained are helped by the suffrages of the faithful, and especially by the Holy Sacrifice of the Mass. All else regarding this doctrine is left to the discussion of theologians. All admit that the sufferings of Purgatory have a two fold character, arising on the one hand from the withholding of the beatific vision, and on the other from the pain of sense. This pain of sense, according to Greek theologians, is caused by labours and bitter sorrows, while, according to the Latin theologians, it is similar in its nature to the suffering of the damned in hell.

St. Thomas, "Suppl.", q. 72, art. 1. says that the suffering undergone in Purgatory is greater than any that can be endured in this life, though not to be compared with the suffering of hell, because the souls in Purgatory are resigned to their sufferings, and they have the friendship of God to sustain them with the sure hope of one day possessing eternal glory. The suffering of Purgatory is not the same for all, either in intensity or duration, but is proportioned to the debt due from each individual to the requirements of divine justice.

Hence St. Bonaventure and Bellarmine teach that the greatest suffering of Purgatory is greater than the greatest suffering of this life, but that the least suffering of Purgatory is not greater than the greatest suffering that may be met with in this life. It is the general opinion among Catholic theologians that Purgatory is a certain place, or that it has a certain location, though, according to St. Thomas, "Suppl.", q. 89, art. 8, concl., God may allow souls to undergo their purgatory outside of this place, and permit them to wander over the earth either for the instruction of the living or for the succoring of the dead.

No one can say how long souls are detained in Purgatory. Alexander VII., March 18, 1665, condemned a proposition which seemed to limit the time to ten years. St. Augustine offered prayers for his mother, and recommended her to the prayers and suffrages of others, thirty years after her death, and the Church still prays for her children who died hundreds of years ago. How those who shall be alive when the last day comes and who may still have temporal debts to pay to divine justice shall be purified we know not; God knows.

Souls in Purgatory cannot merit, but neither can they sin. But though they cannot merit, nor make satisfaction for their sins, still there is no reason to prevent them exercising acts of virtue, such as acts of faith, hope, charity, and resignation. They may also by their prayers obtain favors from God, either themselves, as the remission of some part of their punishment, or for the living especially those who pray for them, and thus by reason of the communion of saints are especially united to them. According to this opinion, which is sufficiently general and well grounded to be acted upon, we may commend ourselves to the prayers of the souls in Purgatory, as we commend ourselves to the prayers of the just on earth—that is, in our private devotions.

According to the Council of Florence, the souls in Purgatory are helped by the Holy Sacrifice of the Mass, by the suffrages of the faithful on earth, by alms-deeds, by prayers, and other works of piety. The Mass and the office celebrated in the name of the Church benefit the souls in Purgatory even when offered by an unworthy priest, because these works do not depend for their efficacy on the personal dispositions of the one who offers them. Prayers, fasting, and good works must be done in the state of grace to be of profit to the dead—that is, they must be living works and pleasing in the sight of God.

No one can say how much the good works and prayers of the living may benefit the dead, even when they are most excellent in themselves and performed with the best dispositions, because the value of their application depends upon many circumstances—name-

ly, the nature of the sins on account of which they are suffering in Purgatory, upon the will they had of doing penance before their death, upon the sorrows they had for the souls in Purgatory, and the care they took to make intercessions for them while they themselves were on earth. We cannot say how much the suffering of Purgatory is diminished even by the Holy Sacrifice of the Mass, though we know that sacrifice is infinite in value. Hence we should all try to make our stay in Purgatory as short as possible by doing all the good we can now, and by trying to pay the debts we owe for our sins while time is yet given us, for one hour of patient suffering on earth is, as we are told, worth more than years of tardy punishment in the prison-house of Purgatory. Let us remember, too, that the interest we now manifest in aiding the souls in Purgatory is the measure of the interest that shall be shown towards ourselves when we are gone hence. With the measure you now measure unto others it shall be measured unto you in return.

**EUROPEAN NEWS BY CABLE.**

**England going to war with King Thebaw.**

It is said to be generally believed at Rome that Archbishop Gibbons, of Baltimore, will shortly be created a Cardinal.

Russia desiring to revive trade in her Pacific coast possessions, has authorized two annual fairs to be held near the Korean frontier.

Quarantine has been abolished at Gibraltar against all vessels having clean bills of health from any port in Spain, France or Italy.

A great fire broke out at Moscow Wednesday and caused enormous losses. Seven persons were killed and four injured.

Lord Rosebery, in a speech at Sheffield Tuesday evening, said that the country must be prepared to face the question of state emigration as an antidote to depression in trade.

The authorities of the Woolwich arsenal have been ordered to supply 10,000,000 rounds of cartridges and 10,000 rifles for the expedition against King Thebaw.

Prof. Tyndall has written a letter, in which he says: England has been governed by a clever but irresolute group of men, who advanced by impulse, and retreated as if frightened by their own audacity.

Two steamers have left Rangoon for Mandalay, the latest to arrive there November 10. They will bring away 200 Europeans residing in Burmah. Many of the Bombay trading company's officers have been recalled.

King Thebaw is disappointed because a majority of the cabinet officials at the council held to consider the situation, favored a peace policy. After the council, the principal peace advocate, Kenwood, telegraphed the Burmese delegate at Paris the details of the discussion of the council.

The English farmer's alliance has adopted a resolution stating that to avert the ruin of the present race of farmers, land owners must reduce the rents of farms forthwith, and that the government must formulate a measure which will prevent the raising of rents on the improvements of tenants.

The Pope's delegates are reported to have drawn up a document for the settlement of the Caroline's question, and have sent copies of it to the German and Spanish governments. If the decisions of the Pope are accepted by Spain and Germany the mediatory labors of His Holiness will be concluded in a few days.

Sir Charles Dilke, speaking in London Tuesday evening, said that while the liberals favored union between the colonies and the mother country they did not agree with the principles of federation, which, in their opinion, would be unworkable. They believed that a separate army for the colonies would be better than the present system.

The action of Mr. Ross Winans, the Baltimore millionaire, who owns such an extensive deer park in Northern Scotland, in closing a roadway on his property at Guisachan so angered the people in that vicinity that they mobbed and stoned him on Saturday last. Mr. Winans has offered a reward of £500 for the capture of the culprits.

The French elections passed off quietly Sunday. M. Goblet, minister of public instruction, has been returned by a large majority. It is now believed that the conservatives are victorious in the provinces. Eight republicans have been elected in Aisne and six in Loire St. Cher. M. Papon, republican, has been elected in the department of Eure against the duke de Broglie.

It is now stated that the new chamber of Deputies will comprise 205 conservatives and 391 republicans or radicals. M. Brisson, the premier, M. Floquet, president of the chamber of deputies,

M. Sadi Carnot, minister of finance, the duc de Bisacca and MM. Andrieux, Rivier, Cochery, Raynal, Clemence and Spuller have been re-elected. The republicans polled 61,000 votes in Paris and the conservatives 31,000.

The conservatives in a number of departments accuse the republican prefects, of intimidation in Sunday's election. At Belfort, it is said, force was used to keep conservatives from voting. At Conzres, Duc-Decazes was assailed in the carriage by a band of ruffians, who threw stones and fired revolvers at him, wounding the coachman. At Lormont, M. Dreoll, the conservative candidate and his supporters were hunted and stoned until they took refuge with the gendarms.

The contingents of the Indian army from Madras and Calcutta are being transported rapidly to Rangoon, where the expeditionary force is being assembled for the invasion of Burmah. The Burmese government is preparing actively to resist the advance of British troops. Engineers are engaged busily in erecting earthworks, planting torpedoes, building fire rafts, loading hulks with stones, and sinking them at convenient points in the Irrawaddy River, and in placing chains across the river to obstruct its navigation.

Notwithstanding the active preparations of the Burmese forces. British officers expect that the campaign in Burmah will be short.

Seven hundred unemployed workmen in Birmingham, England, marched to the residence of Mr. Chamberlain. The chief of police, learning of their intention and fearing violence, sent a large force of his men by a shorter route, and when the procession arrived at Mr. Chamberlain's house they found it surrounded by police-men. After a consultation three of the unemployed men were admitted as a deputation, to see Mr. Chamberlain. They detailed their grievances and flatly accused Mr Chamberlain of making a row with the wealthier classes to alienate sympathy from the suffering poor for his own personal political aggrandizement. Mr. Chamberlain refused to attend the meeting at the Town hall in aid of the Distress Fund. The men then returned to their place of meeting howling against Mr. Chamberlain.

**Sick Headache.**  
This complaint is the result of eating too much and exercising too little. Nine times in ten the cause is in the fact that the stomach was not able to digest the food last introduced into it, either from its having been unsuitable or excessive in quantity. A diet of bread and butter, with ripe fruit or berries, with moderate and continuous exercise in the open air sufficient to keep up a gentle perspiration, would cure almost every case in a short time. Two table-spoonfuls of powdered charcoal in a half glass of water and drank often gives instant relief. Sick headache with some persons comes on at regular intervals, and is the signal of distress which the stomach puts out to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its natural working condition. When the first symptoms of headache appear take a table-spoonful of lemon juice clear, fifteen minutes before each meal, and the same dose at bedtime. Follow this up until all symptoms are passed, taking no other remedies, and you will soon be able to go free from this unwelcome nuisance. Many will object to this because the remedy is too simple; but many cures have been effected in this way.

The grandest aim of all empires is to rule one's self: There is nothing grand that is not also calm. Who has most is he who desires least. Throw away all anxiety about life and make it pleasant. If you hear that others have spoken ill of you, consider if you have not done the same about many people. How much better to heal an injury than avenge it! I shall take the world as my country. Guard vigorously that social tie which binds man to man, and establishes the rights common to the human race. Life is warfare, and those climb up and down steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the cost of other's labors is to be a coward, safe because despised.

After all, the Pope will arbitrate between Spain and Germany in regard to the dispute about the Caroline Islands. We were told that the affair was settled but it looms up again, and the Pontiff is called upon for his decision. Bismarck disputes Spain's right to hold the islands, and as they are far away from the Rhine and he cannot conveniently send an army there to cut the Spaniards' throats, he has recourse to arbitration. Besides he knows that Spain has fifty-three first-class ironclads in her navy—more than Germany has—and hence his peaceable intentions.

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