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infallibility has reference only to faith and morals. We believe the Pope to be infallible when in his office of teacher of the whole Church he defines a doctrine of faith or morals, to be believed by all Christians. A decree thus issued is said to be defined *ex cathedra*.

The question of Anglican ordinations has undoubtedly a phase which concerns faith. Thus it concerns faith that orders conferred or pretended to be conferred without the forms essential to validity are null and void.

But the question whether Anglican orders were actually conferred according to the proper ordinal and rite is a question of history rather than of faith, and it is treated as such by the Holy Father. It seems to be, therefore, a question which regards the administrative authority of the Pope as Head of the Church, rather than one regarding faith, which the Holy Father here decides, but historical documents are so clear on the point that the correctness of the decision is absolutely certain, even though it be not regarded as a decision on a doctrine of faith. It is a judicial decision on which depends the course to be followed by the Catholic Church when those who have been once ordained as Anglican ministers are to be admitted to the priesthood.

It is unlawful to repeat the ordination of a priest, as the sacrament imprints an indelible character on the soul, and it is therefore important to know whether or not this character has been conferred when a candidate for the priesthood is to be admitted to that sacred office.

It was not through any desire to offend the sensitiveness of Anglicans that the Pope made the investigation which led to his recent decree. It became necessary to investigate it because certain Anglican divines desired to know exactly how they stand in the matter, and it was for the guidance of Catholic Bishops, as well as to give to Anglicans the information they desired, that the investigation was made.

The Rev. Dr. Langtry seems to imagine that it was for the purpose of widening the gap which separates Anglicanism from the Catholic Church that this investigation was made, and the Bishop of Salisbury is of the same opinion, for the latter asserted at a recent meeting of the English Church Congress at Shrewsbury that "the Pope had missed an unequalled opportunity to do something for the unity of the Church."

The Bishop added that the Anglican clergy who have hitherto been seeking for a recognition of their orders, in order to pave the way for a reunion of the Churches, will now "be free to do the work which lies nearest without regard for ulterior consequences." He adds that "they will now be free to create an independent world-wide communion," which he explains to mean that they will adopt "the policy of the Presbyterians."

It is not at all likely that the Presbyterians and Anglicans will become one body any the sooner because of the Pope's decision, but the very fact that such a contingency is seriously spoken of in consequence of it, is an evidence that Anglicanism is altogether a human religion without claim to divine origin, and that it is so regarded by the highest authorities within its own bosom. The Bishop of Salisbury's threat is an acknowledgment that the ministry of Anglicanism is not of divine but purely of human origin, since its essential characteristics may be changed at will from episcopal to presbyterial. This admission is by itself a complete justification of the Holy Father's decision that it lacks the character of a divinely-instituted ministry.

This consideration is a sufficient answer to Dr. Langtry's high claims that the Pope had no right to pronounce Anglican orders invalid without giving Anglicans an opportunity to plead their own cause. He says: "To the Italian mind that may be a satisfactory mode of procedure. It is not likely to win the assent of any who have been trained in the most elementary principles of British fair play."

The doctor compares the Pope to the owner of a farm of two hundred acres who is desirous of possessing his neighbor's farm of one hundred acres, and to obtain possession he brings the matter to trial, himself being the final and supreme judge, as well as the appointer of assessors and jurors who are to render the verdict in their own cause.

Thus the reverend doctor assumes that it is obligatory on the ecclesiastical tribunals within the Church of God to follow all the forms of British judicial procedure under pain of nullity. This is the climax of localism—but we could

scarcely expect anything more reasonable from the clergy of a Church which is the creation of the State, and which, therefore, has no divine authority.

Dr. Langtry entirely misstates the case in his comparison with the man who endeavors by fraud to obtain his neighbor's property.

The Pope has no personal interest in the decision on the validity or invalidity of Anglican Orders, and even if we were to assume that British methods of procedure are the only lawful methods to follow in the decisions of judicial tribunals, Dr. Langtry's case would fall completely to the ground from this consideration alone.

The ecclesiastical courts of the Church of God are not subject to the regulations of any state. The Church was instituted by Christ, an independent and self-governing organization, with a purpose entirely distinct from civil governments, and she has to arrange her own methods for the trial and settlement of ecclesiastical matters, whether regarding administration or doctrine. This was done by the Holy Father as the supreme authority in the Church, and it is nothing less than nonsensical to assume that he should first obtain from Rev. Dr. Langtry, or other outsiders, the rules by which his investigations should proceed.

We shall in a future issue have more to say in regard to the crude ideas of Dr. Langtry regarding the forms which are to be deemed essential in ordination, and to the doctrine of intention as necessary in the administration of the sacraments. It will suffice for the present to say that Dr. Langtry has invented, or at least has fathered, a theory of this doctrine which has not even the approbation of his own Church, and still less of Christian tradition.

EDITORIAL NOTES.

The whole country knows what Mr. Laurier pledged himself to do during the late election, how he declared the Remedial Bill did not go far enough, and that if he were in power he would see that the rights of Manitoba Catholics under the Constitution would be restored in their fullness and entirety. —N. W. Review, Oct. 28.

The editor of the *Review* has omitted something. After the first three words quoted above he should have written "except the editor of the Antigonish *Casket*." He will not have it that way.

"Sir Charles Tupper did a very silly thing at Winnipeg in making use of language that so readily sent itself to misrepresentation." —*Casket*.

WHERE does the misrepresentation come in? The morning after he delivered his celebrated speech in Winnipeg all the papers in the country—Conservative and Liberal alike—reported Sir Charles as saying: "Are you going to put into power a Frenchman and a Roman Catholic who will introduce a stronger Remedial Bill than mine?" Would it not be better for the *Casket* to write that Sir Charles Tupper said this in a moment of weakness?

In a former issue we asked the *Casket* how could Sir Charles Tupper and his party carry the Remedial Bill with thirty or forty followers pledged against it, and in reply the editor asks: "Which was it—thirty or forty?" We really cannot say. Thirty were openly pledged against the Bill, ten were wobbling, and many more were waiting the first opportunity to knife it, provided they could do so without injuring the prospects of their party's return to power. They hated the Bill and all its belongings but professed to be friendly thereto for expediency's sake.

The alleged number of anti-Remedialists in Ontario, for whose policy in this regard the Government was not responsible, was more than offset by the number of Liberal candidates in Quebec pledged in favor of the measure. —*Casket*.

This is not a fair answer to our question:—"How could Sir Charles Tupper and his party if returned to power have carried the Remedial Bill with thirty or forty followers pledged to vote against it?" We know that he could carry his Remedial Bill, or any other measure, with the aid of Liberal votes; but the Liberal members of Quebec were not pledged to support Sir Charles Tupper's Remedial Bill—they were pledged to vote in favor of a measure to be introduced by Hon. Mr. Laurier in case conciliation failed.

The Holy Father has once more, in conversation with the Right Rev. Dr. Fitzgerald, Bishop of Ross, Ireland, manifested his deep interest in the cause of Ireland. His Holiness on this occasion did not, indeed, suggest anything otherwise unknown to the people of Ireland themselves, as the best means for them to obtain their legitimate aspirations of national independence. He spoke strongly of the deplorable consequences of the dissensions which are separating Irish parties into hostile

factious. The Holy Father said: "Let them work together. Let them be united, and if so they can get anything and do anything they wish for. But if broken up by selfishness or faction, they will lay their cause and their country in ruins."

At the thirty first annual convention of the Provincial Sabbath School Convention held in this city last week, Mayor Little welcomed the delegates on behalf of the Corporation. He declared that there is no greater work or more important than that of the Sunday school. This is true, especially for the denominations which have no other means of teaching morality and religion to their children, as they have excluded religious teaching from the public schools. But it is also true for Catholics, for although we have religious teaching in the schools, religion is of so much importance that it is very desirable that it should be imparted to Catholic children in the Sunday schools also, where sound instruction is given by the clergy. This supplements the teaching given by Catholic teachers in the schools during the week. The Mayor also said, in reference to the liquor traffic, that "the best way to end it is by getting the people to set their faces against it. The drinking of liquor is simply a fashion and can be abolished." We heartily concur with the Mayor in the utterance of this sentiment and will advocate any practicable measures which may be taken for the diminishing of the drink evil.

On last Saturday His Grace the Archbishop of Toronto celebrated the forty-second anniversary of his ordination to the priesthood. The following tribute to the distinguished Churchman, from the *Toronto Mail and Empire*, is but the simple truth. He is beloved by those who have the privilege of his acquaintance, as he is, and has ever been, admired by all, Protestants and Catholics alike, because of his noble, all-embracing kindness of disposition. To the Irish people more especially is he very near and dear, for his heart and purse are ever open to assist in the work of their betterment, socially and politically. The *Mail and Empire* says:

Archbishop Walsh was ordained priest in 1851 by Archbishop Count Charbonnel, and since that time has worked indefatigably both as a priest and Bishop in London and Toronto. His Grace's first appointment was to the parish of Brock, and many are the stories told to-day of the hardships which he had to endure in his early life as a priest among the Catholic settlements. He was afterwards parish priest at St. Mary's Church, Toronto, and soon afterwards was appointed Vicar General of the diocese. He was consecrated Bishop of London on Nov. 19, 1857, and on the death of Archbishop Lynch in 1880 was transferred to Toronto. His Grace's first appointment was to the parish of Brock, and many are the stories told to-day of the hardships which he had to endure in his early life as a priest among the Catholic settlements. He was afterwards parish priest at St. Mary's Church, Toronto, and soon afterwards was appointed Vicar General of the diocese. He was consecrated Bishop of London on Nov. 19, 1857, and on the death of Archbishop Lynch in 1880 was transferred to Toronto. His great qualities of head and heart have endeared him to men of every race and creed. He is equally loved and respected by Protestants and Roman Catholics, on account of his many views on questions affecting the duties of citizens to both Church and State. He is those of the Catholic household he is esteemed as a learned churchman and loved as a kind and affectionate father. His people extend to him the sincerest wish that he may live many more years in the episcopate of which he is so conspicuous an ornament."

BISHOP DART, of the Anglican diocese of Westminster, B. C., at the meeting of the synod of that diocese last week, declared that "it is not to be inferred from the silence of the authorities of the Church that they approve of a system of education which tends to close God's revelation to the hearts of the children, and leave them in ignorance of the greatest characters and the most momentous events in the history of humanity." For this cause he says that efforts will be made to secure the co-operation of other religious bodies to introduce religious teaching in the schools. He is of opinion that, at all events, in large towns, arrangements can be made so that clergymen may instruct the children of their own denomination during the school hours of the week. We are gratified to find that the Anglican Bishops and clergy have awakened to the necessity of religious education—a necessity which has always been apparent to Catholics. But the means whereby Bishop Dart hopes to secure the desideratum are inadequate, as they have already been tried in some places and found not to meet the requirements of the case.

A STRANGE occurrence is reported from Crum, near Vancouver, Kentucky, where an entire Baptist congregation has turned over to the Mormons in consequence of a sermon preached there by a Mormon missionary named Barrows, who had been doing missionary work for some time in the section. The Baptist pastor, Rev. Mr. Riffato, had heard of the intended coming of the Mormon, and had locked the doors against him, but the congregation burst it open and the Mormon preacher marched in, accompanied by the principal Baptists of the place singing triumphantly, "Hold the fort for we

are coming." Mr. Riffato, the pastor, was very angry and endeavored, without success, to prevent the entry of the invaders, who only ridiculed and laughed at him, saying that Mormonism has more truth in it than the Baptist religion. The climax was reached when Deacon Shoup, a half brother of the Baptist minister, threw off his robes and donned the sacred garments of Mormonism. Mr. Riffato owns the church building, though he was unable to hold it against the intruders. He states that as there is no Baptist congregation, he will use the church to fatten hogs in it. Mr. Riffato further declares that, in consequence of the conduct of his half brother, he will revoke his will whereby he had bequeathed a large fortune to the deacon.

ORANGE and yellow colors were to be seen in great profusion in several of the large cities of the United States last Saturday, but they had no connection with the Orange society. They have been adopted during the present presidential campaign to represent the cause of the gold standard in coinage, which has been the main question at stake during the political warfare. Saturday last was the day appointed for the Republican and Gold Standard demonstrations in the capitals of many of the States, and the supporters of that cause turned out in full force for a general parade. Gilt helmets, yellow chrysanthemums, and ribbons of the same color were universally displayed; but though Apaisim in the beginning of the contest hoped, in conjunction with Orangeism, to have great influence, both in the National and State elections, these societies have been completely ignored, and there has been scarcely any issue at stake except that of the gold or silver standard. By the time this issue of the RECORD will be in the hands of our readers the result of the elections will be known, as they are proceeding in full blast at the moment we go to press.

CATHOLIC PRESS.

At every point in this diocese where the Bishop administers the sacrament of confirmation, the classes include from three to a score of adult converts. This experience is no doubt duplicated in other dioceses, and shows the trend towards the Church of Christ among the more earnest and intelligent classes of our separated brethren. It is safe to assume that in nearly all instances these converts literally grope their way into the Church without receiving much practical assistance from their Catholic friends and neighbors. How much the movement might be augmented and magnified by ardent co-operation and the manifestation of a spirit of charity and zeal for the spread of the faith, on the part of Catholics!—Cleveland Universe.

It was said at the time of the promulgation of the Pope's Bull on Anglican Orders that one effect of it would be to send many Anglicans into the arms of the Catholic Church. The movement has begun already. An Anglican rector in the diocese of Lincoln, has resigned his charge, and he will shortly be received into the Catholic Church. Another convert is Hon. Mrs. Maurice Drummond, step daughter of the late Earl Russell and aunt of the present Lord Ribblesdale. The Holy Father is solicitous for the temporal welfare of such Anglicans, and he has written a letter to Cardinal Vaughan asking him and other members of the Anglican Episcopate, to raise a fund for the support of converts who may need assistance.—Catholic News.

The career of the late Silas Woodson, ex-Governor of Missouri, was marked by many notable triumphs, but the greatest was his conversion, which followed a long course of religious reading. Mr. Woodson was born for success, and the steps in his promotion were rapid. The brilliant lawyer, the orator of force and eloquence, became the successful party leader, and, last, the chief executive of his adopted State—for he was born in Kentucky. He was a faithful friend and an honorable opponent. Though his term of official service was long and his years were almost fourscore, there was no blemish on his public record or his private life. Always reverent, religious, and pure hearted, his conversion was the natural consequence of his love of truth; and when his convictions were fully matured he immediately sought entrance into the Church. May he rest in peace!—Ave Maria.

"There is one argument," said the saintly English Chancellor, Sir Thomas More, "that may be opposed to all the sophistries of unbelievers: no man ever repented of being a Christian on his death-bed." It ought to strike honest non-Catholics as a peculiar and significant fact that, while no Catholic ever yet repudiated the Church on his death-bed, many good and intelligent Protestants have sought admission into the true fold during their last moments. The late Mr. Henry E. Abbey, one of the most respected and famous theatrical managers of the century, may be taken as an example. The ludicrously inconsistent saying of the Unitarian,

Oliver Wendell Holmes, seems to find frequently acceptance: that "the Roman Catholic Church, whether or not the best Church to live in, is assuredly the best to die in."—Ave Maria.

REV. FATHER DEVLIN'S LECTURE.

Grand Musical Vespers were sung in St. Peter's cathedral on last Sunday evening, the celebrant being Rev. P. McKeon, assisted by Revs. M. J. Tierman and T. Noonan. His Lordship the Bishop was seated on his throne, and was greeted by Rev. Father Devlin, S. J., lectured in aid of the funds of the Children of Mary. In prefacing his remarks the rev. gentleman said he had been invited to say a few words in behalf of this very worthy sodality, but he thought its members were long enough before us to have the works for which it was established known. Therefore, knowing their good works it was not to be expected that any words of his would be required to prompt the congregation to be generous; in fact, if he were to judge by the size of the gathering, the good accomplished by this society was very much appreciated. These good ladies of the Children of Mary meet every week to sew and work for the poor. Besides giving their time in this way to the poor they feed the hungry and educate the ignorant. Now, what you contribute to the poor, we have the words of Christ for it that He will consider it as being given to himself. "Come, ye blessed of My Father, and possess the Kingdom of Heaven; because I was hungry and you gave Me to eat, thirsty and you gave Me to drink, naked and you clothed Me; enter now into the joys of My Lord."

As the Church dedicates the month of November in a special manner to the souls of the faithful departed, Rev. Father Devlin chose as the topic of his discourse the doctrine of purgatory, and he said that in pleading for the dead he was sure not one of the immense congregation before him would be less generous in their contributions to the society of the Children of Mary. That there is a place of purgation has ever been the doctrine of the Catholic Church, as also that, by our prayers, alms-giving and other good works, we can benefit those souls who are detained therein. Apart from being an article of faith this belief in purgatory harmonizes completely with reason and common sense, and it is very strange that people who profess to believe in heaven and hell should doubt the existence of purgatory. The Catholic Church consists of three parts—the Church Triumphant (those who are in heaven), the Church Militant (those on earth), and the Church Suffering (those souls who are detained in purgatory). For the whole of this month our thoughts are expected to be directed to the Church Suffering, and we should do all in our power to assist those poor souls in the payment of their debt due to the justice of God. We believe when we are present at the death-bed of a near and dear relative or friend that by our good works we can follow that soul beyond the grave and can render great service to it. What a consoling doctrine is that of Purgatory! To believe that those who die in the state of sanctifying grace, yet not in perfect friendship with God, would be sent to hell would be repugnant to our sense of justice. Still it would not be in accordance with the justice of God to admit that soul into His Heavenly Kingdom, because "nothing defiled can enter heaven, suggest a third place for the departed spirit. The Church teaches that we of the Church Militant can help those of the Church Suffering by our prayers, alms-giving and, especially, by the Holy Sacrifice of the Mass. It is all very well to have expensive funerals, but we know that the marble monument will not help the departed one, and if the guilt of sin is not atoned for in this world it must be expiated in the world to come. The justice of God must be satisfied. "Unless you do penance you shall likewise perish." God pardoned the sin of the disobedience of our first parents Adam and Eve, but He exacted of them temporal punishment for nine hundred and thirty years. We have also as the case of Moses. When he was leading his people through the wilderness to the Promised Land they suffered much for want of water, and God commanded Moses to assemble the Israelites together and to strike the rock. He struck the rock three times, and for this seeming want of confidence in God Moses was condemned never to enter the land of Canaan. Then, again, we have the case of David, who after committing a great crime, sincerely repented, and God sent the Prophet Nathan to tell him that because of his repentance his sin was forgiven, but that his beloved son would die. As God's justice is infinite, so is His mercy. No matter how great may be a man's crime, God will forgive Him if he will repent, but at the same time He exacts atonement either in this world or the next. Perhaps Death may surprise a man who is too wicked to be admitted into the company of the saints and angels—his soul will go to a place of purgation, to purgatory. Now let us divide society into three classes. Let us suppose the first class to be composed of those who never commit a sin—never miss spend a moment of time, or speak an idle word, etc. The second division to be made up of those who do not scruple to commit any and every sin. The third class will be those who are guilty of imperfections. How many belong to the class without a fault? I am afraid not a single one of

us. At most, we might say we belong to the class with a few imperfections. Now death may surprise one of this third class; in which event where would the soul be sent? To purgatory. God would surely not condemn it to the eternal torments of hell; and "nothing defiled can enter heaven." There must certainly be a place where that soul will be purified, since we are told we will, before entering heaven, have to "render an account of every idle word." Now, some say there is no mention of the word "purgatory" in the Sacred Scriptures. These same people doubtless believe in the doctrine of the trinity—three persons in one God; yet neither do we find the word "trinity" mentioned in Holy Writ. Why believe the one and discredit the other? As regards the word "purgatory" it matters very little whether it goes by that name or not. You may call it the "intermediate place" if that term suits you better. But we do read in the Holy Scripture that there is a sin that cannot be forgiven in this world *nor in the next*. St. Matthew said that he who speaks against the Holy Ghost will not be forgiven in this life *nor in the life to come*. Do you not see on reasoning this out that it follows, logically, that there must be a place in the next world where sins will be forgiven? Certainly this place is not heaven, nor yet can it be hell. There must, therefore, be an intermediate place—which the Church designates by the term purgatory. The fact that there is a third place is mentioned implicitly in the text I have just quoted. We have also the testimony of St. Cyprian, St. Augustine and Tertullian. In the book of Machabees we read that Judas Machabees had a collection of 12,000 drachms taken up to have the Holy Sacrifice of the Mass offered for the souls of the soldiers who were slain in battle, for he believed, as we Catholics of this nineteenth century still believe, that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Machabees did not think his soldiers were in the state of mortal sin, but he evidently believed them to be guilty of venial sin. All the Masses that all the priests could say from now until the end of the world would not bring one soul out of hell, because "out of hell there is no redemption." Judas Machabees did not believe the souls of the departed souls to be in heaven, as it would be nonsense to have Masses offered for those who are enjoying the Beatific Vision. He must certainly have believed in an intermediate state. We have some people who will tell you that this book of Machabees is apocryphal. This only shows the necessity of having an authorized interpreter or tribunal to decide what we are to believe and what we are to practice. Why even in our temporal affairs we have a legalized interpreter—a judge—to decide the meaning of our laws. Now there is no Church that lays claim to that tribunal but the Holy Catholic Church. Outside of the Church every other denomination wishes it to be understood that they make no pretensions in this regard. Still, admitting for the sake of argument that this book is apocryphal, we have yet the testimony of Tertullian in our favor. Nevertheless every one will admit that this book of Machabees is valuable, at least, as history. Now Christ came upon earth to save mankind. If the practice of the Jews of praying for the dead were wrong Christ would surely have revoked this law. But He did not. He implicitly confirmed it. "There are sins which cannot be forgiven in this world, *nor in the world to come*." Saint Augustine had prayed said for his mother—St. Monica—for thirty years. It was in this manner he showed his love for his mother. Augustine was not always a saint, but he was converted by the prayers of a good and saintly mother. This proves how powerful before the Throne of God are the persistent prayers of a mother for her erring children. Death overtook St. Monica when she was traveling abroad—*as we would say to-day—with St. Augustine*. Before her death he expressed regret at having to bury her body away from home, and St. Monica's answer was that it mattered very little where her body would be placed, but that every day when he stood at the foot of God's holy altar he was to remember the soul of his mother. In accordance with her request, St. Augustine had prayers and Masses offered for thirty years for St. Monica. We, too, may have in purgatory souls who are near and dear to us. It may be a father or a mother having to expiate their too great indulgence with their children, and who are incessantly crying out to us: "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." It is to be deplored that often those who are so extravagant in getting up a funeral neglect to have Masses offered for the departed ones. Let us especially during this month, not neglect this duty we owe to the dead. "For it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

Whenever we will we can be friends with God, and He gives Himself up to His friends with such a romantic exclusiveness that we feel as if He belonged to us alone, and that all of Him was ours.

Sunday is God's truce for hearts. On this day must be suspended all feelings of resentment, all little animosities. . . . We must clothe ourselves with pardon, forbearance and amiability.—Golden Sands.

At most, we might say we belong to the class with a few imperfections. Now death may surprise one of this third class; in which event where would the soul be sent? To purgatory. God would surely not condemn it to the eternal torments of hell; and "nothing defiled can enter heaven." There must certainly be a place where that soul will be purified, since we are told we will, before entering heaven, have to "render an account of every idle word." Now, some say there is no mention of the word "purgatory" in the Sacred Scriptures. These same people doubtless believe in the doctrine of the trinity—three persons in one God; yet neither do we find the word "trinity" mentioned in Holy Writ. Why believe the one and discredit the other? As regards the word "purgatory" it matters very little whether it goes by that name or not. You may call it the "intermediate place" if that term suits you better. 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In the book of Machabees we read that Judas Machabees had a collection of 12,000 drachms taken up to have the Holy Sacrifice of the Mass offered for the souls of the soldiers who were slain in battle, for he believed, as we Catholics of this nineteenth century still believe, that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Machabees did not think his soldiers were in the state of mortal sin, but he evidently believed them to be guilty of venial sin. All the Masses that all the priests could say from now until the end of the world would not bring one soul out of hell, because "out of hell there is no redemption." Judas Machabees did not believe the souls of the departed souls to be in heaven, as it would be nonsense to have Masses offered for those who are enjoying the Beatific Vision. He must certainly have believed in an intermediate state. We have some people who will tell you that this book of Machabees is apocryphal. This only shows the necessity of having an authorized interpreter or tribunal to decide what we are to believe and what we are to practice. Why even in our temporal affairs we have a legalized interpreter—a judge—to decide the meaning of our laws. Now there is no Church that lays claim to that tribunal but the Holy Catholic Church. Outside of the Church every other denomination wishes it to be understood that they make no pretensions in this regard. Still, admitting for the sake of argument that this book is apocryphal, we have yet the testimony of Tertullian in our favor. Nevertheless every one will admit that this book of Machabees is valuable, at least, as history. Now Christ came upon earth to save mankind. If the practice of the Jews of praying for the dead were wrong Christ would surely have revoked this law. But He did not. He implicitly confirmed it. "There are sins which cannot be forgiven in this world, *nor in the world to come*." Saint Augustine had prayed said for his mother—St. Monica—for thirty years. It was in this manner he showed his love for his mother. Augustine was not always a saint, but he was converted by the prayers of a good and saintly mother. This proves how powerful before the Throne of God are the persistent prayers of a mother for her erring children. Death overtook St. Monica when she was traveling abroad—*as we would say to-day—with St. Augustine*. Before her death he expressed regret at having to bury her body away from home, and St. Monica's answer was that it mattered very little where her body would be placed, but that every day when he stood at the foot of God's holy altar he was to remember the soul of his mother. In accordance with her request, St. Augustine had prayers and Masses offered for thirty years for St. Monica. We, too, may have in purgatory souls who are near and dear to us. It may be a father or a mother having to expiate their too great indulgence with their children, and who are incessantly crying out to us: "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." It is to be deplored that often those who are so extravagant in getting up a funeral neglect to have Masses offered for the departed ones. Let us especially during this month, not neglect this duty we owe to the dead. "For it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

Whenever we will we can be friends with God, and He gives Himself up to His friends with such a romantic exclusiveness that we feel as if He belonged to us alone, and that all of Him was ours.

Sunday is God's truce for hearts. On this day must be suspended all feelings of resentment, all little animosities. . . . We must clothe ourselves with pardon, forbearance and amiability.—Golden Sands.