

doctrine," I take advantage of the challenge to set before you the grounds on which the Anglican Branch of the Catholic Church, in which it is our happiness to find our place as Catholic Christians, declare it to be a "fond thing, vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the word of God."\*

I shall first state the doctrine as held and taught by the Church of Rome, then examine the arguments brought forward to support it; and finally place before you the teaching of the true Catholic Church as to the state and condition of the blessed dead.

*The Romish doctrine of Purgatory stated.*

1. First, then, what does the Church of Rome teach on the subject of Purgatory? According to a recent statement,† "Purgatory is a place of punishment in the other world, where some souls have to suffer for a time before they can enter heaven." But let us look at the authorized teaching of the Church of Rome herself.

The Council of *Trent* (A. D. 1545,) decreed that "there is a Purgatory, and the souls there detained are aided by the suffrages of the living, and, above all, by the acceptable sacrifice of the altar."‡ *The Catechism of the Council of Trent*§ goes farther into the point and says, "There is a Purgatorial Fire, in which the souls of the *pious*, being *tormented* for a certain time, are expiated in order that an entrance may be open to them into their eternal home, into which nothing defiled enters." In the *Douay Catechism* is a still fuller exposition of the doctrine—"Whither go such as die in *mortal* sin? To Hell, to all eternity. Whither go such as die in *venial* sin, or not having fully satisfied for the punishment due to their mortal sins? To Purgatory *till they have made full satisfaction for them*, and then to Heaven."

\* Art. xxii. † Rev. Dr. Cahill. ‡ Session xxv, ad init. § Pt. i. Art. 5, § 5.