

# THE MONTH OF NOVEMBER.

As all Catholics know the Church has set apart the month of November as one of special devotion for the holy souls in Purgatory we cannot do better than reproduce the following excellent tract for our readers' study at the commencement of the month.

## Purgatory.

By Purgatory is meant a place where souls which have departed this life with the guilt of venial sin, or without having fully satisfied the justice of God as regards the temporal punishment due for mortal sin, even when its guilt has been remitted, are purified before being admitted into heaven. Hence it is also called a place of souls suffering for a time on account of their sins.

The Waldenses, Lutherans, Calvinists, and Protestants generally, with some few exceptions, deny the existence of Purgatory. However, Protestants of very great reputation in England and Germany have admitted this place of temporary punishment in the next life, and the use of prayers and suffrages for the benefit of souls therein detained. Thus, among the English—Montagu, Gunning, Scheldon, Barrow, Blanesford, and others; and among the Germans, such men as Molanus and Leibnitz.

It is a matter of Catholic faith that Purgatory exists, and its existence is moreover proved by Scripture, tradition, and reason.

"If any one shall say that after the penitent sinner has received the grace of justification his sin is so remitted, and the guilt of eternal punishment so washed away, that no guilt of temporal punishment remains to be paid, either in this world or in the world to come—in Purgatory—before he can be admitted to the kingdom of heaven, let him be anathema." (Con. Trid., sess. vi, c. 30).

Judas Machabees, when some of his followers were slain in a battle fought against Gorgias, made a collection among the survivors, and sent twelve thousand drachms of silver to Jerusalem to have sacrifices offered for those who had fallen in the battle, "thinking well and religiously concerning the resurrection" (2 Mach. xii). In the forty-sixth verse of this same chapter are these words:

"It is, therefore, a holy and a wholesome thought to pray for the dead that they may be loosed from sins." Those who deny the existence of Purgatory say, indeed, that the books of the Machabees are not canonical; but against these we have such authorities as Tertullian, St. Cyprian, St. Augustine; the Third Council of Carthage, can. 47; the Council of Rome, under Pope Gelasius, A.D. 494; St. Innocent I., in his epistle to Exuperius, and others, to show that both in the early Latin and Greek Church these books were looked upon as canonical.

Even if it be granted for the sake of argument that these books are not really canonical, this much cannot be denied: that they are of great antiquity, and that all the various copies, Latin, Greek, and Syriac, have all this same text, which proves at least that the Jewish and Catholic teaching concerning Purgatory are identical.

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come" (Matt. xii, 32). Now the words, "neither in this world nor in the world to come," would have no meaning unless some sins are forgiven in the world to come, or after the soul has departed this life, and surely our Divine Lord was not the one to use unmeaning language.

Another proof from sacred Scripture may be found in 1 Cor. xiii, 15, where St. Paul shows that on the last day some shall immediately receive their reward on their work being found fire proof, while those whose works fail to stand the required test shall suffer loss, yet so that they themselves may be saved by fire.

Tertullian, Monogamia, cap. 10; St. Epiphanius, Haeresi, 75, n. 7, 8; St. Augustine, Sermon 172, cap. 12, and numerous other Fathers of the Church, are of one voice in proclaiming the existence of Purgatory and the universal tradition of the Church in offering sacrifice, prayers, and good works for the benefit and relief of souls detained there. St. Augustine wrote a book to show the care that should be had for the dead, and he himself prayed for his mother after her death, and begs the prayers and good works of his readers for her soul's repose (Con. 1, 9, cap. 13).

In the Council of Florence the Latins and Greeks were in accord on this dogma, and in the Greek liturgy, as in the Roman, there are appointed prayers for the dead; and this holds for the liturgies of the various churches of the East, even the most ancient which touch upon the days of the Apostles.

Modern Jews also admit this dogma of Purgatory, to which their forefathers so strongly adhered, as Serarius and Genardus prove from the Rabbinical books. The Israelites also pray for the dead, and travellers tell us that the Indians offer suffrages for the dead. The ancient Greeks and Romans more or less explicitly admitted the doctrine of Purgatory. It was held by the Stoics (Clem. Alex., De Stoicis), and Eusebius quotes Zoroaster to prove that the Persians held this same doctrine. Holy Scripture and reason both convince us that the pardon of sin by no means necessarily includes the pardon of the temporal punishment due to sin, and which seems to follow it as an effect upon its cause. If, therefore, a person depart this life without having discharged the temporal punishment he has brought upon himself by the commission of mortal sin, and which the grace of justification does not remove, he must have some place to go to in order to be purified, since nothing defiled can enter into heaven or bear the vision of God's infinite purity. Again, it is repugnant to every dictate of reason and every

well ordered conception of God's goodness, to suppose for a moment that the soul stained only with some slight venial faults must be condemned to the same everlasting punishment as the soul steeped in the blackest and most heinous crimes. But the soul spotted with the smallest imperfections cannot bear the beatific vision of God, and it must therefore find some middle place where it can purify itself perfectly, and this middle place the Catholic Church calls Purgatory.

TO BE CONTINUED.

## ST. JOSEPH.

Special Correspondence to the REVIEW.

A sad story I have to relate, which I trust you will publish in your interesting paper. During my short absence from St. Joseph, a terrible accident happened to Mr. Daneault, that brought him on the verge of complete ruin. A boy whom he had hired to help him on the farm, after lighting his pipe, threw away the match on dry grass. The latter soon took fire, but the boy did not heed it. The wind was blowing hard. The grass was high and very dry, and in a very short time the field before him was a conflagration. His efforts to stop the flames were in vain. The stacks took fire and one after the other burnt in a short time. Mr. Daneault was absent at the time, and on coming back he saw that instead of the valuable grain he had left in the morning, he found but a mass of smoking ashes. It is the more to be regretted as his crops were very fine, and had been offered 65 cents per bushel. The unfortunate man also lost all the flax he had sown by the frost; causing his complete ruin, and reducing his family to a state of destitution. It is hoped here that the Mortgage Companies will be lenient with the poor man, and allow him an extension of time, for he is an industrious farmer, and held in the highest esteem by his neighbors who deeply sympathize with him in his present loss. A subscription fund has been opened by the good people of St. Joseph, and sufficient to carry the unfortunate family over the winter will be secured.

P. TONIELLI.

## The Body and its Health.

You cannot have good teeth unless you take care of them; you cannot chew your food properly if you do not have good teeth; you cannot have a good digestion unless your food is properly masticated, and you cannot have good health unless you have a good digestion.

A correspondent of the "Monthly Magazine of Pharmacy," writing from Messina, says: "A bottle of bromine left in a closed room all night with the stopper out destroys all infection and insect life. I have cleared places which were infested with vermin many times. It is far more effectual than the vapor of burning sulphur."

An entire change of diet frequently does more toward the production of new blood for an impoverished circulation than all the blood and bilious mixtures we can take. And when we have blood and healthy circulation, clean nutriment taken in small doses, and not in three overloaded stomach portions as is customary, we should have good complexions without other aids. We should eat that which nature carves, and change as often as the appetite for the food before you calls.

Generally speaking, if you are in trouble with "the blues" and cannot tell why, you may be sure it springs from physical weakness. Instead of lying on the sofa and courting painful ideas, if you are a despairing lover, a hypochondriac or a valetudinarian, you should be up and stirring yourself. The blood of a melancholy man is thick and slow, creeping sluggishly through the veins, like muddy waters in a canal. The blood of your merry, chirping philosopher is clear and quick, brisk as a newly broached champagne. Try, therefore, to set your blood in motion. Try, rather, what a smart walk will do for you; set your pegs in motion on a rough, rocky ground, or hurry them up a steep, craggy hill; build stone walls; swing an ax over a pile of hickory or rock maple; turn a grindstone; dig ditches; practice "ground and lofty tumbling;" pour water into sieves with the Danaides, or with Sisyphus, "up the high hill heave a huge stone;" in short, do anything that will start the perspiration, and you will soon cease to have your brains lined with black, as Burton expresses it, or to rise in the morning, as Cowper did, "like an infernal frog" out of Acheron, crowned with the ooze and mud of melancholy.

Dublin, Oct. 30.—The Earl of Kenmore has peremptorily refused to make a reduction in rents of the holdings of his estate in County Kerry. The tenants are determined to resist the payments of rents unless a reduction is made. It is feared that rioting and bloodshed will ensue if the law is brought into requisition.

## CATHOLIC NEWS.

The Loretta Sisters, Marion County, Ky., contemplate building an \$80,000 convent next year.

The new church of St. Rose of Lima at Wilmington, Ill., has just been completed at a cost of \$80,000.

There are 7,310 children attending the Catholic Sunday Schools of Albany, N.Y., and 442 teachers instructing them.

At a private meeting held during the recent Munster Catholic Congress, Prince Lowenstein was deputed to arrange for the fitting celebration in Germany of the Pope's golden jubilee.

The following clergymen died recently: Rev. Thos. Cushing, Tomales, Cal.; Rev. Michael M. Green, Newton, Mass.; Rev. Jas. W. Delihant, S.J., at Florissant, near St. Louis.

Oblate Sisters, lately arrived from Mill Hill, near London, England, have just opened a school for colored children in Richmond, Va. Ninety of their 104 pupils are Protestants.

The Catholic Theological Schools of the United States, according to the report of the Commissioner of Education, number 21, with 119 professors and 1,164 students, thus exceeding those of any other religious body in the country.

Work on the Convent of the parish of St. Mary, of West Manchester, Canada, which is a splendid building, will soon be completed. The school will be under the direction of the Grey Nuns of St. Hyacinthe. When finished the convent will have cost about \$20,000.

The erection of the memorial church at Drogheda, Ireland, to the memory of the sainted and martyred primate, Dr. Oliver Plunkett, is progressing apace, and, from the progress already made, the building promises to be one of the grandest ecclesiastical edifices in Ireland.

On Sunday, October 4th, Bishop Scauld, of Peoria, dedicated the Church of Corpus Christi, at Galesburg, Ill. It is one of the largest and finest churches in the State. Twenty years ago all deeds in the town of Galesburg provided that the purchaser was not to be a Catholic and would not dispose of the land to a Catholic.

The Rt. Rev. Father Fabre, of Montreal, Can., has, through the pastors of the various parishes in the diocese, again warned the Catholics that they are "absolutely prohibited" from attending religious services in any Catholic place of worship either when they are afflicted with small-pox or when they have it in their families, or in any way are directly exposed to the disease and liable to spread it.

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