made for all those who have departed this life in the communion of the body of Jesus Christ."

of Jesus Christ."

A most touching incident is related by this same great sanut, which gives us a glinpse into the life and practice of the Church in his day. When his saintly mother Monica was dying she said to him. Lay this body anywhere; benetoencenedabouttlat; only Ibeg of you that wheresover you be, you make remembrance of me at the Lords attar." and the saint goes on to tell how he fulfilled this request, and how, after her death, the "Holy Secrifice of our Ransom" was offered for her, and how fervently he continued to pray for her soul.

The constant and unbroken tradition

The constant and unbroken tradition of praying for the dead, prevailing at all times and in all countries, is, were all times and in all countries, is, worepeat, one of the strongest, even if less
direct than other proofs, of the truth
of the doctrine of the Church as to the
oxistence of a place of purgation and
probation in the next life. This
practice of praying for the dead prosapposes also the doctrine of the comapposes area

The Church Catholic is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and texts; it it recent in a transpinant state, on earth in a militant state, and in Purgatory in a suffering state. "As in one body," says St. Paul in the Episite to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a great fact attested by the revealed word of God, and embodied as an article of faith in the Apostles' Orced. The Church is a vast society of the children of Christ, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all those children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassible barrier dividing them, for Christ, who is our peace, lath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, halh embraced and united the saints in Heaven, his children on entil, and his suffering prisoners in Purgatory, into one body, which is His Church. And, as in the human body, all the numbers are interdependent and minister to each other's wants, and fool for each other's sufferings, and contribute to the well-being of the whole body. So in the Church of God which is the body of Christ, the various members thereof do, by the divine appointment and accordible to the bonds of active charity and friendship, which defy the preyers of the saints—thoy intercede for us with God—and by prayers, almadeeds and other good works we bring relief and comfort, and we basten the day of their freedom and happiness of the prison the fullest sense of the word. It presents the whole world of souls who are at friendship which death itself cannot rend as under; for lowe, in Purgatory, bound together in the golden bonds of sympathy, friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smile above the we

doad. All the sighs and sorrows of broken hearts—all the crushing afflictions of widows and orphane—all the heart anguish and agony of boreaved mothers—all the fears and hopes of the living for the dead—are taken up and given voices in the liturgy of the Church, and, in union with the pleadings of the precious Blood, ascend to Heaven, and in accents more tearful, more piteous, and more touching than ever else pleaded for the remission of guilt or the alleviation of sorrow, cry out to God for comfort for the sorrows of the living, and for mercy and pardon for the departed.

The lighthans embalmed the bodies

God for comfort for the sorrows of the living, and for mercy and pardon for the doparted.

The Egyptians embalmed the bodies of their dead, and thus preserved them incorrupt for conturies. The Ohurch embalms the memories of hor departed children, and makes them immortal in her offices and liturgies, and she never falls and never cases to offor supplications and oblations for them to God. Even though the mother should forget the child of her womb, the wife her husband, and though men should cease to remember the friends of their youthandmanked, yet will the Church nover, forget the children she bore to Christ She treasures up their memory in her mighty heart, and, oven though centuries may pass away—even though the marble monuments raised to their memory should have passed into ruins, she will ever pray and plead for them to God, and she will never surrender her hold on them and her abiding and loving interest in them, until that day when she horsoff will look her last on the perishing world, and will be taken up into Heaven—to be there the New Jerusalem—where God will wipe away all tears—where God will who are the heart of the has not severed their immortal souls from communion with us, nor from the graces and morcies of Christ. "The souls of the faithful departed," says St. Augustine, "are not separated from the Church, which is the Kingdom of Christ, for otherwise there would not be a commenceration made of them at the altar of God in the communion of the bedoy of Christ."

from the Church, which is the Ring.
dom of Christ, for otherwise there
would not be a commenceration made
of them at the altar of God in the
communion of the body of Christ.
The seuls in Purgatory are in
the Kingdom of Ohrist's in
finite mercy and compassion, as
well as of His justice. Pray for thom
as Martha prayed for her dead brother,
and obtained his return to life. Bring
them in faith and hopefulness before
the mercy seat of our Lord, even as
the window of Naim carried her dead
ann to Him, and He will have compassion on them, and will say: "I say to
you arise." And the dead will hear
the voice of Christ releasing them
from prison and from pain, and they
will arise to the company of tha just,
to the citizenship of Heaven, to the
home of God, where, in the words of
hohy writ, "they shall be before the
throne of God and serve Him day and
night in His temple; and He that
siteth on the throne shall dwell over
them, and they shall not hunger nor
thirst any more, neither shall the sun
fall on them, nor any heat, for the
lamb which is in the midst of the
throne shall add the waters of
life, and God shall wipe away all tears
from their eyes." (Apoc. viic., 16, 6,
7, 16).

Among the suffering souls there
may be some whom we are especially
bound to sid. There may be some
who have shared the joys of our past
life, and God shall wipe away all tears
from their eyes." (Apoc. viic., 16, 6,
6, 17, 16), and the same
whom we have injured by our example
harshness or indulgence, and to whom,
perhaps, we have even been the in
mediate cause or occasion of the sins
for which they are suffering. There
are some, mayhap, whose death occurred under such circumstances that
we have reason to fear that their suffer
ings are peculiarly terrible, and that
their absence from God will endure
long. Possibly, too, these suffering the
souls in Purgatory?

1st. In conclusion, then,
we must
we have reason to fear that their suffer
ings are peculiarly terrible, and that
when't present of them. He
will not admit them to eternal glory,
cutil ou

the help that we can so readily afford there. We may imagine them addressing us in the words of help Job (xiz. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord bath touched me."

We desire that the Church bell be tolled at soven colock each evening during the month, to remind the faithful of the seared duty of praying for the departed.

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