THE CA1HOLIC RECORD.

ASCHDIOCESE OF TORONTO.

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The following lecture was delivered by rchbishop Lynch at St. Michael's Cath-dral on Sunday, October 26th : Before commencing our regular lec-ire, I would like to make a few remarks

Before commencing our regular lec-ture, I would like to make a few remarks to correct the popular error, that ignor-ance is the great cause of crime. This is not altogether true. The cause of crime is the perversity of the human heart, augmented by evil associations, ignorance of religion and its precepts, and poverty. A man may not know how to read or write but still be a very up-right and honest man. Now-a days, the great criminals are highly or fairly edu-cated. One of these highly educated gentlemen, a prominent member of the Church, and a Sunday-school teacher, may be a thorough hypocrite, and he will do more stealing in one stroke than a couple of hundred men have done who are confined in our Central Prison ; for at present the higher crimes are

for at present the higher crimes are committed by the highly educated. There is another popular error, that Protestantism is flourishing and on the increase. This is not so in the United States. The Catholics were as 1 to 200; now they are as 1 to 7, and soon to be 1 to 6. The immense majority were Pro-testants. In Geneva in Switzerland, where Calvinism had its origin, the Catholics were increasing to an alarming ex-tent as considered by the Calvinists. In England, though the Protestant church is there sustained by the strong, rich, and powerful aid of the State, the Dis-senters will soon be one-half of the pop-ulation. The Catholics are increasing both there and in Scotland in a wonderforder, beauty, variety of plants and flowers, trees and animals, each with different natures, can be the haphazard result of particles coming together. The priest asks the Indian if he saw a watch. ful manner. In Germany the case is still worse, where the Protestant popu-lation generally is dwindling into indif. The Indian produced his own. Then, said the priest, the works are principally made up of brass and steel. He asked next if he saw mines. He said, Yes. He then asked him if he thought that a

lation generally is dwindling into indif-ferentism and infidelity. "At the Copenhagen Conference of the Evangelical Alliance," says the Bap-tist Weekly, "among other topics that of Religious Indifferentism was dis-cussed" and with this result: "The cussed" and with this result: "The picture Dr. Christleib presented of Ger-many was appalling. In Berlin, with a population of 1,000,000, only 20,000, or two per cent. attended public worship. In Hamburg, with near 400,000 people, only 5,000 attended. In certain districts of North Germany, there were suicides at the rate of thirty to forty a week. The state of thirty to forty a week. The state of thirty re lasses were was also bad. The working classes were so hard pressed during the week and had to work at such small wages that they thought they were bound to labor on the Lord's Day in order to increase their income. The study of Infidel books he represented as very common. In London it is said that over 1,000,000 at of its 4,000,000 never attend Church. In Glasgow, 200,000 out of 700,000 neglect public worship. It is probable New York and other American cities would show figures which indicate a like indif-

We read in the St. James Gazette that the increase of Catholicism among Ger-man princes keeps pace with the pro-gress of the Catholic Church in Germunicate to some of those beings that He created with intelligence, like to many. As a matter of fact Catholicism has of late years made great progress among the reigning houses of the Father-land. Duke Philip of Wurtemberg, the only prince of the Wurtemberg Royal himself, bat in an infinite degree inhimself, bat in an infinite degree in-ferior, to communicate to them some of his own happiness and glory. This He has done out of pure love, for love delights to communicate happiness to other beings. God is char-ity or love, He is love; the Indian cries out "that is beautiful;" Oh! how good Cod is especially to us above the anifamily who possesses male posterity, is a family who possesses male posterity, is a Catholic as are all his children. This may, perhaps, be accounted for by the female influence; for the Duke's mother was a D'Orleans, and his wife was an Archduchess Duke Paul Frederick of Macklaphurg has brought up all his Archduchess Duke Paul Frederick of Mecklenburg has brought up all his children as Catholics. All the members of the princely house of Solms—Braun-fels are Catholics, many princes of Solms heaven or the angels of God when they found themselves created and endowed with a knowledge of who they were and of God, their Creator, sang out a bymn of praise and thanksgiving to the Crea-tor. How pure was that love and how having "married into the Church." Count Charles of Schaenburg—Forder-glachan with his wife and son were con-verted to Rome years ago. All the hon-ors and possessions of the reighing prince deep the gratitude of these heavenly spirits. "But," said the priest, "we are also intelligent being", made to the imof Schomburg-Forderglachan will ultim. age and likeness of God, capable of knowing and loving him, and with a proately pass to this Catholic branch, it being the only one which has male heirs. Prince Blacker of Wahlstatt, grandson of "Marshall Forvards," is a fervent Catholic, as are all his family, thanks to the influence of his mother, a lady of the Catholic house of Lorisch-Maenisch. and praise and thank Him for our crea-tion, and innumerable blessings since, and should bless Him for our redemp-The entire house of Isembourg-Birstein have gone over to Rome; while there tion and for making us members of Hi true Church, with its sacraments, regen have been numerous conversions in the family of the Counts of Stolberg. The same may be said of the families of Hahneration, and reconciliation when we offend Him, and granting to us to partake Pfell, Scherr Thoss, Schænberg, and a considerable number of others. In Ger-many as in other countries the converof the Celestial banquets of the most Holy Eucharist which nourish and strengthen us in our pilgrimage of this life, enable us to fight the enemies of ns of recent years have mainly been among the upper classes. A very long list of converts in England

absolute certainty, not mere opinion, or views, or surmises, but faith, believing with absolute certainty all the truths re-

vealed by Christ on His own authority

of the Great Spirit. The priest opens the catechism, and the very first ques-tion is, "Who made the world ?" He does not ask, Who is God ? or, How many gods are there ? because that ques-tion would suppose the knowledge of God which the Indian has not. But he has some knowledge of this world, that he sees and feels, and from this certain knowledge he is led to advance a step to another certainty deduced from that, and is made to enquire how the world came there, who made it, and who di-rects its movements. He is asked, could it create itself? He smiles at the absur-dity. It must be first made and have intelligence before it could do anything, and a thing not existing could not make itself. Then the priest says, "An all-wise and all-powerful Being, self-existing, made it, and sustains and directs. An agnostic here interrupts and says, "No, this world was made by the shaking together from eternity of an innumerable number of particles, and eventually they took the shape of the present world. Here we may enquire who are these agnostics. They are an old society modernized. They are called agnostics from a Greek word meaning "know nothing," a very fitting appellation. They pretend that, as they know nothing, all the rest of mankind know as little. This is indeed a foolish assumption. But to return. The present world with all that is in it, the animals, the vegetables, the starry heaven, all that is intellectual, including man, they say is the result of this shak-ing together of particles of matter and intellect. The Indian asks how so much order, beauty, variety of plants and flowers, trees and animals, each with

ALL CATIFICIES (RECORD). Some are imperfect through want of pure intention, through carelessness, vanity, or other causes, like the hay and stubble adhering to gold and precious stones which dull their lustre. "For other foundation no man can lay,

then asked him if he thought that a watch could be made and set to time by the shaking together of clay, dross, and particles of iron, and a thousand other ingredients, and fitted into a nice case. The Indian asks in indignation if they think him to be the most absurd of fools. Could the rising and setting of the sun and moon, and the regularity of the sea-sens and the movement of the tides. and "For other foundation no man can lay, but that which is laid which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be re-vealed in fire; and the fire shall try every mank or what cost it is for any sons, and the movement of the tides, and the production of hundreds of grains of chance shaking together of matter? It would be easier to produced by a the chance shaking together of matter? It would be easier to produce a watch by the chance shaking together of the mat-ter. No, said the Indian, I will hear no vealed in hre; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn he shall suffer loss; yet he himself shall be saved, yet so as by

more from that know-nothing. The priest then explains to him the yet he nimsell snall be saved, yet so as by fire:"-1 Cor. 3, 11-15. The person who performed good works mixed up with imperfections of vanity and the like will be saved so as by fire. The fire of God's justice will purify the The priest then explains to him the work of the creation in 6 days or dura-tions of time which might have been millions of our years. In the beginning God created the heavens and earth, not of eternity, because eternity has no be-ginning, but in the beginning when God commenced to create beings to show His power and glory, and also to com-municate to some of those beings that The fire of God's justice win purity the soul of its imperfections. And who shall be able to think of the day of His com-ing? And who shall stand to see Him? For He is like a refining fire, and For He is like a refining fire, and like the fuller's herb. And He shall sit like the fuller's herb. And He shall sit refining and cleansing the silver. And He shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in jus-tice."—Mal. 3. v. 2, 3. "I will judge justice," saith the Lord, that is good actions, to see if they are per-fect. "Be ye perfect as your Heavenly Father is perfect."

fect. "Be ye perfect as your Heavenly Father is perfect." Oh, how few are perfect, and how few

do penance in proportion to their sins How few in their dealing with their fel low men, give measure for measure, goods equal to the money paid for them, or ser-vices equal to the pay received. How many fail in charity in words and actions, how many prayers are said carelessly and without thought uttered even at the most solemn though attered even at the most solemn times. These will have to be repeated, as it were, in Purgatory. How many will suffer from their want of charity and mercy to the poor, and failing to pay their just dues to God's Church for to pay their just dues to God's Gaurch for the spiritual favors they receive from it. "If we give you," says St. Paul, "spiritual "If we give you," says St. Paul, "spiritual fault, but the holy martyr prayed for fault, but the holy martyr prayed for

Purgatory are only intended for the benefit of the priests, and the priests, un-

willing to hear of such untrue and un-

souls were detained on account of their incredulity, even before the deluge. "Be-cause Christ also died once for our sins, the just for the unjust, that He might offer us to God, being put to death in-deed in the flesh, but enlivened in the deed in the flesh, but enlivened in the Spirit. In which also coming he preached to those spirits that were in prison, which had been incredulous, when they waited for the patience of God in the days of Noah, when the ark was a building, where-in a few, that is, eight souls were saved by water." (1 Peter, iii, 18-20). It is unnecessary to re-quote the texts of St.

unnecessary to re-quote the texts of St. Paul in his Epistle to the Corinthians. Paul in his Epistle to the Corinthians. They amply prove the doctrine of Purga-tory. This doctrine of Purgatory has always been taught in the Church, and handed down from Bishops and priests to their successors in the sacred ministry, and by the voice of the people. Stand fast, and hold the traditions you have learned, whether by words or by our Epis-ite. (2 Thess. 2, 14). Now prayers and masses for the dead are to be found in every ancient liturgy of the Church; There is no oriental liturgy without prayers for those who have departed in of Kingston, visited the parishes of Hun-gerford and Madoc, to administer the rite of confirmation; and in addition to the customary honours extended to prelates prayers for those who have departed in peace. The Apostolic Constitutions-the most ancient and genuine work-speak

largely of prayers for the dead. Tertullian, the oldest of the Latin Fathers, who lived about the year 200, says: "We make yearly offerings or sacri-fices for the dead. That a widow prays in most fitting terms. One hundred and fifty children were confirmed in the former nity endered were confirmed in the former parish, and eighty-seven in the latter, affording some proof of the excellent con-dition of the Catholic people in these sec-tions of the diocese of Kingston. On Wednesday last His Lordship also dedifor the soul of her deceased husband, an for the soul of her deceased husband, and begs repose for him and to have his con-pany in the first resurrection, and offers sacrifices on the anniversary days of his death, for if she do not these things she has, in as much as in her lies, divorced him." the Rev. Father Thos. Kelly, of Kings-

St. Cyprian speaks of the usual custom of celebrating sacrifices for every deceased Christian. the Rev. Father 1808. Kelly, of Kings-ton. This is a very poor and scattered congregation, distanced about 47 miles from Kingston, in one of the most barren parts of Canada, but, strange to relate, St. Clement, of Alexandria, who lived

St. Clement, of Alexandria, who lived in the year 200, says that by punishment after death men must explate even the least sin before they can enter heaven. St. Augustine mentions the vision that St. Perpetua had the night before her martyndom—of her little brother who was suffaring in Pargatary for some small they succeeded in erecting this church and paying therefor some \$4,200. To the Right Reverend James Vincent Cleary,

NOV. 15. 1884

We sincerely thank your Lordship for riving us our good and beloved Father Fleming, who is our pride, our guide and worthy pastor, and we may asy that long may his life be spared to teach, comfort and bless us. We also sincerely pray that he may, under your Lordship's wise and prudent rule, succeed in erecting his new church and presbytery, and that he may encourage our schools, so essential now-a-days to aid the church in rescuing and pre-serving therising generation from the perils threatening them and their faith, through the tendency and evil influence of the God-less system of education, hotbeds of in-fidelity, prevailing in this country as else-where. In conclusion, we would ask your Lord-ship's blessing upon us and our families, teding to your means towards the Stu-

ship's blessing upon us and our families, and in return we all lovingly join in ask-ing God to spare long, long amongst us a dear Bishop so good, so learned and so

ing God to epare long, long amongst us a dear Bishop so good, so learned and so worthy. Signed on behalf of the congregation of Hungerford by some forty persons. Tothe Right Keverod James Vincent Cleary, S. T. D., Bishop of Kingston: The congregations of the parish of Madoc, Marmora and Queensboro joy-fully approach your Lordsbip, on this, the occasion of your first official visit to this parish since its separation from that of Hungerford, and cordially welcome you as our beloved bishop, and most respect-fully beg to present to your Lordship this address as an humble expression of our sincere love, esteem and fealty, and, through you, to the Sovereign Pontiff, the Most Illustrious Pope Leo XIII, the Vicar of Christ upon earth, and the Head of the holy Roman Catholic Church, estab-lished by Jesus Christ Himself. We also gladly ombrace this opportunity of conveying to your Lordship our con-gratulations upon your recent safe re-turn from the Eternal City, the centre of Christendom, rendered famous in all ages of Christianity by all that is great, holy and illustrious, and from whence have come so many noble, learned and holy doctors like youreif, to enlighten, streng-then and bless the nations.

and illustrious, and from whence have come so many noble, learned and holy doctors like yourself, to enlighten, streng-then and bless the nations. We, therefore, also affectionately wel-come you amongst us to-day as the good messenger of peace and of love, to dis-pense to us and our children those pre-cious gifts and heavenly blessings entrus-ted to your care, and humbly beg to con-vey to your Lordship our sincere thanks for your Lordship's deep interest and care for our spiritual interests, manifested in many ways, but especially in so greatly increasing the opportunities and facilities for the exercising of our holy religion, in providing for us two esteemed priests, the dearly anointed ofGod to love and bless us. We need scarcely refer your Lordship to the leng and valuable services for the cause of holy religion rendered by our good Father Davis, parish priest of this parish, and for many long years, also, of Hungerford. His diligence and unwearied zeal in attending to the spiritual wants of the people, through many trials and priva-tions, constrain us to give public expresthe people, through many trials and priva-tions, constrain us to give public expres-sion to your Lordship of our love and re-spect for our good parish priest, and of his noble, generous and pure heart, and as a fitting testimony thereof, we can point with pride and satisfaction to the beautiful churches, so tastefully erected, and so customary nonours extended to prelates in the Roman Catholic Church on such occasions, the following addresses were presented on behalf of the respective con-gregations of Hungerford and Madoc, by A. A. McDonald, Esq., solicitor, of Madoc, and to which the illustrious prelate replied in most fitting toward on hundred and churches, so tastefully erected, and so chastely ornamented by him, with the cooperation of the people, under the blessing of God, now, in every part of this large parish-noble edifices, fitting tabernacles parish-noble edifices, fitting tabernacles of the Most High, wherein may be fittingly offered up the great and holy sacrifice of the Mass for the benefit of the living and the dead, and the promotion of the honor cated the new Catholic church at Sharbot Lake, installing as its first regular pastor and glory of God. And we also cheerfully and sincerely

put upon record an expression of our love and admiration for dear Father love and admiration for dear Father Kelly, recently appointed here as curate by your Lordship, and who so well, so efficiently performs all the manifold duties of his priestly dignity, and who possesses so many excellent qualities of both head and heart, and we therefore tender your Lordship our congratulations on so fitting To the Right Reversite durings related to the relations on so fitting S. T. D., Bishop of Kingston: May IT PLEASE YOUR LOODSHIP:--We the undersigned, on behalf of ourselves and the Roman Catholic congregation of and the Roman Catholic congregation of

NOV. 15, 1

THE EARLY

The annals of tinue to be vei approach the reig The succession Andrews can be Andrews can be interruption, bu eleventh centur names. In 103 became Bishop. the union of M Margaret, an e greatest consequent state of the king state of the king of her husband tues, the holy inaugurate the i direct, to the sai the remodelling spinitual welfar causes chieffy p church—the pre-bishoprics, and the great vassal interference in resulted in a rel disregard of pr St. Andrews, in Malcolm, only Malcolm, only Candida Casa a Aberdeen) were Isles and Orkney Scottish monar were now added, the king's son Da ity of Cumbria, on a permanen queen invited fr canons to replace the public we churches, and t peculiarities whi vice were abolish the chief nobles which Malcolm i gnorant as she w Her arguments them to sanction on introducing, into harmony w universal Churc observed in acco custom, the obs enforced, and o bration and rec

suppressed. "There is, per character record Margaret. For earnest desire to whom her lot wa religion and gre unselfish perfor lay before her, a tion, she is unsu ers of the time exalted characte of her, in a few v princess, descen kings, was still great worth and and the Saxon her marriage too ment, for 'the beforehand wha her; for she was God in the land the erroneous together with hi and suppress t nation had preafterwards did ; it up by saying useful deeds in God, and also in

p. 344. St. Margaret of re-organization worthily continu ander and Davi their brother E mer to the king and its depend earldom of Lo see of St. Andr last year of Ma teen years no su war of successi north of the I the conflict bet Teutonic races n the system so

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dents' Fund. It is the custom in many places, and we wish that it should be introduced where it is not, to receive the offerings of the peo-ple on All Souls' Day, or the Sunday previous or subsequent, and the proceeds to be computed and Masses offered up ac-cordingly. We attach the indulgences of the way of the Gamean casting annalyzes and thus

We attach the indulgences of the way of the Cross on certain crucifizes and thus enable persons who cannot conveniently visit the Church to make the stations there to gain the indulgences of the Stations by reciting fourteen Our Fathers and Hall Marys : with a Glory be to the Father, etc., for each station, and five Our Fathers and Hail Marys in honor of the five Adorable Wounds, with one for the intentions of the Pope for the conversion of sinners. There are (religious congregations and pious associations especially devoted to the relief of the souls in Purgatory. St Vincent de Paul ordered the priests of his congregations never to go to meals with-

Vincent de Paul ordered the priests of his congregations never to go to meals with-out first saying the De profundis for the souls in Purgatory. The Church ends all the prayers of the divine office with "May the souls of the faithful departed through the mercy of God rest in peace." One may turn away with a sad thought, from a tomb on which is not engraved "May he set in peace" on which a cross-the rest in peace," or on which a cross-the emblem of our hope in God and in a happy

resurrection-does not figure. We exhort you, beloved children of We exhort you, beloved children of Christ, to entertain an earnest charity towards the souls in Purgatory. You loved them during life; do not let it be said "out of sight, out of mind." Love them in death or living and earnestly wishing togo to God. This charity will greatly help yourselves. If a cup of cold water given to a servant of God will not go without its reward, how much more a cup of celestial grace that will shorten the time in the flames of Purgatory of a soul that most ardently wishes to go to God. that most ardently wishes to go to God, who desires it himself with great love, and will reward those who hasten the exile of will reward those who nater the exite of his dear servants. Those, says St. Alphon-sus, who succor the souls in Purgatory, will be succored in turn by the gratitude of those whom they have relieved, and

who enjoy sconer by their prayers the beatific vision of God. This pastoral will be read in all the Churches of the Diocese and Religious Communities, whole or in part, the first Sunday after its reception. +JOHN JOSEPH

Archbishop of Toronto Given at St. Michael's Palace, 25th day of October, 1882. By order of His Grace the Archbishop, J. J. McCANN, Chancellor.

DIOCESE OF KINGSTON.

Recently His Lordship Bishop Cleary

our souls and gain the reward of eternal life. The Indian here falls into a pro-found revery, in which his countenance has been lately published. But the reading of the names of the nobles alone and changed into a reverential awe. He re mained in this revery for some time, and recovering himself, said to the priest, of the titled gentry and those from the army, navy, universities and civil service "Oh! teach me how to love this great and good God." would be entirely too long. In Canada the conversions are not so

Irresistible Evidence.

numerous, but great progress has been made in education and enquiry. Irre-ligion, thank God, is making very slow progress, but yet the rising generation in general are not as fervent as their St. Justin in his argument for the Chris tian religion, drew the attention of his countrymen to the gigantic obstacles which the faith had to encounter. He parents. I have seen with pleasure that the various denominations are making great efforts for religious instruction in argued that a Roman citizen, before becoming a Christian, had to make so many sacrifices, that it was impossible for him the schools, and the hour named for religious instruction is the last quarter of the school hours. You cannot get chilsacrifices, that it was impossible for him to be converted except upon irresistible evidence. "Reflect," he says, "that we were not born Christians. We lived long enough among you; we attended with you the philosophical lectures of your academies. Before becoming Christians we examined the matter earnestly and thoreweller, nothing, but the weight of dren to pay much attention to religious instruction beyond a quarter; and if they pay attention for a quarter, and it they great deal. Having the instruction the last few minutes, children, whose parents object to the instruction being thoroughly; nothing but the weight of the undeniable, evident truth, could have impelled us to do what we did in becomgiven, can retire from the school. Bet ter to have some Christianity than none The Indian chief, as we have said, is in

ing Christians." The same may be said of every Protestant who joins the Catholic search of the true religion of our . Lord Jesus Christ. He is not satisfied with Church The weight of irresistible evidence forces him to the act. If he con anything except certainty in a matter of such high importance as the salvation of his immortal soul. He finds in the varisulted human respect, or favor, or friend-ship, or pleasure, he would never take the step. But this irresistible evidence must be sought by examination.—Irish-Amerous denominations no certainty. Amongst them is diversity of opinion on ican News. most important points of faith, none are agreed upon what is essential for true faith. The Catholic priest promises him

A Fourfold Work.

whing to hear of such untrue and un-kind remarks will, through buman re-spect, be silent, or through delicacy be slow to urge on the people the perform-ance of so charitable and sacred a duty towards their deceased friends. Burdock Blood Bitters act at the same time upon the liver, the bowels, the kid-neys and the skin, relieving or curing in every case. Warranted satisfactory or money refunded.

and on the authority of the Sacred Scrip-If your children are troubled with tures and true tradition. He sits down worms, give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it, and mark the improvement in your child. before an audience composed of the var-ious denominations. The Indian asks him for some proofs of the existence of God, though he believes in the existence

things, you should administer unto us temporal things." The guilt of mortal sin is so great that

the eternal pains of hell are destined for its punishment, and when that awful crime is forgiven the penalty of satisfy

ing for it in some measure is so grave that the flames of Purgatory are made use of for a long or short time according to the gravity of the sin. A certain holy person said that some souls after a bad life will be day. St. Gregory the Great mentions that having ordered thirty masses to be said for the Monk Justus, he appeared to his Abbot after the last mass and said to him : "I was in pain but now I am well." But the limits of a letter will not permit us to cite other examples, even in our own day. The Council of Trent, under the inspir-tion of the Holy Ghoxt has made decrees and that some souls filter a bad file will be in Purgatory until the day of judgment, insamuch as they have merely escaped hell by a death-bed repentance, and yet what a blessing to have escaped hell! All spiritual writers agree that the pains of Purgatory are intense, yet the souls are satisfied to suffer till the last debt is satisfied to suffer till the last debt is paid. They would not wish to enter heaven with stains on their souls. God in His great mercy has permitted some souls suffering in purgatory to appear to friends on earth to solicit their prayers and masses, and payment of their debts. This, the lives of the saints, Ecclesiastical History, at all times attest. In these days when faith is fading from some minds even in the Church, it behoves say that a repentant sinner, after having received the grace of justification, the punishment of eternal pains being re-

nitted, has no temporary punishment to be suffered, either in this life or in the next in Pargatory, before he can enter into the kingdom of God, let him be anathema.

nathema." Though King David was assured, after is sincere repentance, that his sin was orgiven, yet the Prophet told him that hild. In the 24th Session and 3rd Canon, the the state of the state some minds even in the Church, it behoves especially the Bishops to remind the faithful of their duties and obligations to his sincere repentance, that his sin was forgiven, yet the Prophet told him that he had still to suffer by the death of his their departed friends. It is thought hy some that an expensive funeral with its many carriages, and a grand monument child.

over the grave will satisfy all the require Holy Council defines, that the Sacrifice of the Mass is propitiatory both for the liv-ing and the dead, for sins, punishments, ments of family love and decency. Alas! if the deceased's friends could only speak from their graves, they would cry out and say, "All this worldly pageant and and the dead, for sins, punishments, satisfactions, and for other necessities, ac-cording to Apostolic Traditions, and the Bishop, when he ordains, places the paten and chalice with the bread and wine in the monuments only crush us. They only satisfy the vanity of the living, but in no way alleviate our sufferings in Purga-tory." Parents may cry out this to their children, and the children to their par-ents. Where is true love? Where is hands of the young priest and says to him "Receive the power to offer to God the sacrifice of the Mass as well for the living as for the dead in the name of the Lord. affection and gratitude ? Alas! vanity has driven it from many hearts. Some Amen.' The Holy Sacrifice of the Mass is thereworldly people will even permit them-selves to say that appeals for the souls in

fore the most powerful means of reliev-ing the souls in Purgatory; next is the fervent performance of the Stations of the Cross, to which so many indulgences are attached; then other indulgenced prayers, for example the Rosary : Alms to the poor is another powerful means. "Blessed are the merciful, for they shall obtain mercy.'

towards their deceased friends. But the Bishops must from time to time remind the people of their duty towards God's servants suffering in Pur-gatory. Churches and Canonries where masses were celebrated every day by canons and monks, benifices for the edu-There is another means which our cestors loved—to educate a student for the priesthood. St. Monica rejoiced at her deathbed that she had a son to remember her every day at the altar. If you have not a son you can adopt one or subscribe

Davis and Father Kelly to continue their good work.

nim, and afterwards saw him quite cheer-ful and happy. St. Ephrem entreats this favor in his last will to offer prayers and sacrifices for him after his death, especially on the 30th day. good work. And, in conclusion, we may say that our dear children lovingly greet your Lordship, about, as they are, to receive the sacrament of confirmation from your episcopal hands, to strengthen them, to our sincere love, attachment and featry, and, through you, to our Most Illustrious Pope Leo XIII., the vicar of Christ upon earth, the supreme ruler of the holy Roman Catholic Church, the mouth-piece confirm them in the Holy Faith, and to make them true soldiers of Christ; and long will they cherish the remembrance of this day, the great event in their sweet, innecent lives and also the recollection of of God Himelf. We hail your advent amongst us with joy and love, coming, as you do, as the messenger of peace to dis-pense to us and our children those prennocent lives, and also the recollection of the visit of their good Bishop, and, in con-junction with the dear little ones, beg again to offer to your Lordship the tribute cious gifts and heavenly blessings entrus-The Council of Trent, under the inspir-ation of the Holy Ghost, has made decrees which bind the consciences of the faithful. In the thirteenth Canon of the sixth Session it decrees, "that if any one should say that a repentant sinner, after having received the grace of justification, the punishment of eternal pairs baing a pair of the sixth say that a repentant sinner, after having received the grace of justification, the punishment of eternal pairs baing a pair of the sixth of th again to offer to your Lordship the tribute of our affection, attachment, and love; and of our earnest wish to Heaven to spare you for many years to come in health and happiness. We ask your Lordship's blessing upon us and our families, that we every opportunity is afforded to the sage, the scholar, and the saint, to gratify his ambition and to strengthen his faith and may be made to continue true and valiant soldiers of Christ, and that we may sa-credly keep the faith once delivered to the saints, and by so doing merit eternal devotion to the eternal truths and justice of the holy religion of Jesus Christ ; and we well understand what a sentiment of

fore so well able to appreciate th

world

Lordship.

Signed on behalf of the congregations of Madoc, Marmora and Queensboro', by thirty members of the parish

Come, Gentle Spring

and bring malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunately Kidney-Wort is at hand. It may be had of the nearest drugse great advantages open there to the whole world, and from where radiates that pure and heavenly light that has, and will, to the gist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, re-move all poisonous humors and make you feel like a new man. As a spring medicine, toule and blood Purifier it has end of time, illumine and beautify the We also welcome you amongst us, being your first visit to the new Parish of Hungerford so recently constituted by your Lordship, to the end and purpose of afford-

ing greater facilities for the exercise of our holy religion and for which kind, wise THE FACE WEARS A YELLOWISH HUE, pimples appear upon it, sick headaches, vertigo, morning nausea, and pains in back, side and shoulder blade, are experi-enced when bile enters the system and poisons the blood. Expel it from the cir-culation, and direct it into its natural channel, the bowels, with Northrop & Ly-man's Vegetable Discovery and Great Blood Purifier, which has widely super-seded mineral drugs having a dangerous reaction. Indigestion, Constipation, Im-purity of the Blood, and Kidney Com-plaints are entirely overcome by its use. Sold by Harkness & Co., Druggists, Dun-das St. and necessary act we heartily thank your We may justly say at this juncture that whilst we appreciated the appointment of a resident priest at Tweed, that it was

no equal. THE FACE WEARS A YELLOWISH HUE,

of a resident priest at Tweed, that it was with feelings of the deepest sorrow that we learned of our separation from the care and control of our dear Father Davis, our beloved parish priest here for the last six-teen years, who, through great difficulties and privations, during the greater part of that time, did efficiently and most worthily discharge all the sacred duties of his priestly office. We now through your Lord.

discharge all the sacred duties of his priestly office. We now, through your Lord-ship, express our congratulations to him as the new Parish Priest of Madoc, Mar-mora and Queensboro.