

ARCHDIOCESE OF TORONTO.

The following lecture was delivered by Archbishop Lynch at St. Michael's Cathedral on Sunday, October 26th: Before commencing our regular lecture, I would like to make a few remarks to correct the popular error, that ignorance 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 upright and honest man. Now-a-days, the great criminals are highly or fairly educated. 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 mischief 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 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 Protestants. In Geneva in Switzerland, where Calvinism had its origin, the Catholics were increasing to an alarming extent 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 dissenters will soon be one-half of the population. The Catholics are increasing both there and in Scotland in a wonderful manner. In Germany the case is still worse, where the Protestant population generally is dwindling into infidelity and indifference.

"At the Copenhagen Conference of the Evangelical Alliance," says the Baptist Weekly, "among other topics that of Religious Indifferentism was discussed and with this result: 'The picture Dr. Christlieb presented of Germany 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 things in the rural district 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 is represented as very common. In London it is said that over 1,000,000 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 indifference.'"

We read in the St. James Gazette that the increase of Catholicism among German princes keeps pace with the progress of the Catholic Church in Germany. As a matter of fact Catholicism has of late years made great progress among the reigning houses of Europe. Duke Philip of Wurtemberg, the only prince of the Wurtemberg Royal 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 Mecklenburg has brought up all his children as Catholics. All the members of the princely house of Solms-Braunfels are Catholics, many princes of Solms have been Catholics, and his wife was a Countess of Schaumburg-Forderglauch with his wife and son were converted to Rome years ago. All the honors and possessions of the reigning prince of Schaumburg-Forderglauch will ultimately pass to this Catholic branch, it being the only one which has male heirs. Prince Blacker of Wahlstatt, grandson of "Marshall Forwards," 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. The entire house of Leiningen-Birstein have gone over to Rome; while there have been numerous conversions in the family of the Counts of Stolberg. The same may be said of the families of Hahn-Plehl, Scherr-Thoss, Schenber, and a considerable number of others. In Germany as in other countries the conversions of recent years have mainly been among the upper classes.

A very long list of converts in England has been lately published. But the reading of the names of the nobles alone and of the titled gentry and those from the army, navy, university and civil service would beatirely too long. In Canada the conversions are not so numerous, but great progress has been made in education and enquiry. Irreligion, thank God, is making very slow progress, but yet the rising generation in general are not as fervent as their parents. I have seen with pleasure that the various denominations are making great efforts for religious instruction in the schools, and the hour named for religious instruction is the last quarter of the school hours. You cannot get children to pay much attention to religious instruction beyond a quarter; and if they pay attention for a quarter it will be a great deal. Having the instruction the last few minutes, children, whose parents object to the instruction being given, can retire from the school. Better to have some Christianity than none at all.

The Indian chief, as we have said, is in search of the true religion of our Lord Jesus Christ. He is not satisfied with anything except certainty in a matter of such high importance as the salvation of his immortal soul. He finds in the various denominations no certainty. Amongst them is diversity of opinion on most important points of faith, none are agreed upon what is essential for true faith. The Catholic priest promises him absolute certainty, not mere opinion, or views, or surmises, but faith, believing with absolute certainty all the truths revealed by Christ on His own authority, and on the authority of the Sacred Scriptures and true tradition. He sits down before an audience composed of the various denominations. The Indian asks him for some proofs of the existence of God, though he believes in the existence

of the Great Spirit. The priest opens the catechism, and the very first question is, "Who made the world?" He does not ask, "Who is God?" or, "How many gods are there? because that question 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 directs its movements. He is asked, could it create itself? He smiles at the absurdity. 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 took the shape of the present world. Here he may enquire who these agnostics are. 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 stary heaven, all that is intellectual, including man, they say is the result of this shaking together of particles of matter 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 seasons, and the movement of the tides, and the production of hundreds of grains of corn from one grain, be produced by a chance shaking together of matter? It would be easier to produce a watch by the chance shaking together of the matter. No, said the Indian, I will hear no more from that know-nothing agnostic. The priest then explains to him the work of the creation in 6 days or durations 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 beginning, but in the beginning when God commenced to create beings to show His power and glory, and also to communicate to some of those beings that He created with intelligence, like to himself, but in an infinite degree inferior, to communicate to them the fruits 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 charity or love, He is love; the Indian cries out "that is beautiful." Oh! how good God is, especially to those who are ignorant and loving Him, and with a promise of enjoying his beatific vision, perfect happiness for all eternity." We should fall down before God our Father and praise and thank Him for our creation, and innumerable blessings since, and the goodness of God in sending His true and making us members of His true Church, with its sacraments, regeneration, and reconciliation when we offend Him, and granting to us to partake of the Celestial banquet of the most Holy Eucharist which nourish and strengthen us in our pilgrimage of life, enable us to fight the enemies of our souls and gain the reward of eternal life. The Indian here falls into a profound reverie, in which his countenance changed into a reverential awe. He remained in this reverie for some time, and recovering himself, said to the priest, "Oh! teach me how to love this great and good God."

Irresistible Evidence.

St. Justin in his argument for the Christian religion, drew the attention of his countrymen to the gigantic obstacles which the faith had to encounter. He argued that a Roman citizen, before becoming a Christian, had to make so many sacrifices 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 teachers. Before becoming Christians we examined the matter earnestly and thoroughly; nothing but the weight of the undeniable, evident truth, could have impelled us to do what we did in becoming Christians." The same may be said of every Protestant who joins the Catholic Church, the weight of irresistible evidence forces him to the act. If he consulted human respect, or favor, or friendship, or pleasure, he would never take the step. But this irresistible evidence should be sought by examination.—Irish-American News.

A Fourfold Work.

Bardock Blood Bitters act at the same time upon the liver, the bowels, the kidneys and the skin, relieving or curing in every case. Warranted satisfactory or money refunded.

If your children are troubled with worms give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it, and mark the improvement in your child.

PASTORAL LETTER

His Grace the Archbishop of Toronto ON PURGATORY.

JOHN JOSEPH LYNCH, by the grace of God and the appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc. To the Venerable Clergy, Religious Communities, and Beloved People of the Lady, health and Benediction in the Lord. The Infallible Church, the spouse of the Holy Ghost, the Pillar and Ground of Truth, and the true teacher of the doctrine of Christ, has in the distribution of her feasts and festivals set apart one day in the year, the first of November, in favor of the suffering souls in Purgatory. She calls on all her children to assemble around her sacred altars to assist and pray at the Holy Sacrifice of the Mass for the deliverance from Purgatory of the souls who, whilst dying in peace with our Lord, still had debts to pay to His infinite justice.

These debts were contracted by the commission of mortal sins, whose grievous guilt, though removed by the Sacrament of Penance, yet left on the soul a debt which was not sufficiently atoned for, or by the commission of venial sins not sufficiently repented of. Purgatory is one of the great consoling doctrines of the Church of Christ. Only the pure and perfect can enter heaven, and how few persons leave this earth of temptation, sin and trouble in that state of purity and perfection! If there were not a place of purification, how few could go straight to Heaven. Nearly the whole human race would be deprived for all eternity of the beatific vision of God. God has chosen this way of exhibiting His justice and perfection. His justice by exacting the last particle of His debt, and His mercy by saving the poor repentant sinner. God rewards every one according to his works. Some are imperfect through want of pure intention, through carelessness, vanity, or other causes, like the hay and stubble adjoined to gold and precious stones which dull their lustre.

"For our 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 shall reveal it; because it shall be revealed in fire; 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 shall be burned, he shall suffer loss; but he himself shall 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 soul of its imperfections. And who shall be able to think of the day of His coming? And who shall stand to see Him? For He is like a refining fire, and like the fuller's herb. And He shall sit refining and cleansing the silver. And He shall purify the sons of Levi, and shall cleanse them as gold and silver. And they shall offer sacrifices to the Lord in justice."—Mal. 3, v. 2, 3.

"I will judge justice," said the Lord, that is God's justice, to see if they are perfect. "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 fellow men, give measure for measure, goods equal to the money paid for them, or services equal to the pay received. How few are perfect in their duties to God, and how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even at the most solemn times. There 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 debts to God's Church, how many prayers are said carelessly and without thought uttered even