

The Catholic Register.

PUBLISHED EVERY THURSDAY, AT THE OFFICE, 40 LOMBARD STREET TORONTO.

TRAVELLING AGENTS: Messrs. Patrick Mulvaney, C. N. Murphy, John P. Malloy and L. O'Byrne.

THURSDAY, NOVEMBER 7, 1895.

Calendar for the Week.

- November 7—Of the Octave. 8—Octave of All Saints. 9—Dedication of St. John the Baptist. 10—St. Andrew the Apostle. 11—St. Martin the Bishop. 12—St. Nicholas the Bishop.

The question of Christian re-union is coming up at all the diocesan conferences throughout England, and without exception, the speakers pledge themselves to do nothing to hinder the possibility of unity in the future.

We owe The Globe an apology for saying it did not publish a letter when it did—or says it did, which is quite the same—on its editorial page.

Mary Anderson de Navarro in the account of her girlhood, which The North American Review publishes, gives plenty of evidence of her Catholic training.

On Oct. 14 the Pope gave a special audience to Very Rev. Prior Glynn, O.S.A. Superior of St. Patrick's Roman Legion, which was founded last year on the feast of the Apostle of Ireland.

No people had ever given stronger testimony to the name of Christ, even unto the shedding of their blood, than the Irish people converted by St. Patrick, and no one can call into question the gratitude which they felt towards their Apostle.

The Globe and Judge Curran. The Globe on Tuesday defended itself against our charge that it had attacked Mr. Justice Curran because he is a Catholic.

Reply to The Christian Guardian. We have waited long for the answer of The Christian Guardian to our article of September 5 on the question of religion and public education.

Protestant Convents. We never had much faith in the stability of so-called religious communities of men or women established under the auspices and authority of Protestant denominations.

Pastoral Letter. The last scriptural authority to which we shall call attention in proof of a middle place, or Purgatory, in the next life, is from St. Paul's 1st Epistle to the Corinthians, (iii, 13-16).

must take the conditions in which we live, geographical, racial and religious, all into consideration, and in taking these into consideration we must remember that, by mutual conciliation and compromise, it became possible for us to become a confederation, and it is only by mutual conciliation and by compromise, and a broad toleration, that we can hope to remain a confederation.

A deeply interesting article appears in The Pall Mall Gazette of Oct. 23. The embalmed head of Cromwell is still preserved in an English family as an article of personal property, and the history of the gruesome relic can be satisfactorily traced down to the present day from 1658.

It also invites Judge Curran's friends to compare his abilities with those of the late Sir John Thompson. If The Globe has put the religious question aside, why in all its articles, have made no other than Catholic comparisons? Again is no Catholic in this Dominion, especially no Catholic of Irish name, to aspire to honorable service in Canada unless he can tip the scale at the late Sir John Thompson's record.

Mr. Benjamin Kidd, and, indeed, every notable writer and thinker of the day, admits that the principle of Socialism underlies our education legislation; but Mr. Kidd (Social Evolution, new ed., p. 134.) says: "It may be remarked that over no other question is the struggle between the old

spirit and the new likely to be more severe and prolonged than over the question of education. It is in reality one of the last principal strongholds of the retrograding party."

The Christian Guardian believes that the stronghold must be captured, because it says: "All government should be paternal or parental"—and Socialism can go further than this. But there is still—thank God—a wide gulf between Socialism and practical politics; and let us see how far this position is supported by the views of practical statesmen.

There is only one sound principle in religious education to which you should cling, and that is that a parent, unless he has forfeited the right by criminal act, has the inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects (prolonged here). That is a right which no expediency can negative, which no State necessarily ought to allow to sweep away."

And what does the greatest statesman of the century on the other side of politics say? Mr. Gladstone, in a letter published on the eve of the London School Board election, made the case for parental liberty more clear even than Lord Salisbury. Here it is:

"The State has no charter from heaven such as may belong to the church or to the individual conscience."

But we might fill this whole page with authorities equally explicit and to the point. Fortunately, however, there is no need for being so diffuse.

A secular system of primary education has been generally and officially condemned by the people of Great Britain. We will quote for The Guardian Mr. Fitch's memorandum, found in the report of the Committee of Council on Education, 1, p. 252:

"A secular system it would appear is incapable of becoming a purely national system."

Prior to the passage of the Education Act of 1870, it was seriously contemplated to experiment with a system of secular education upon the people of England. The Non-Conformists were in the van of religious opposition to the proposal, and Mr. Gladstone, who was behind it, retreated from the storm. The state, however, took education into its hands, and the country consented to compulsory education accompanied by the proposal that all efficient voluntary schools be maintained out of the state funds.

There is no doubt they shall be hopelessly beaten, because they are opposed to the fundamental law upon which the structure of our civilization stands, and is not this latter paragraph quoted also an acknowledgment that the struggle for what is non-sensationally called "non-sectarian Christian education" in all state-aided schools is founded upon the vain imagination that the state shall aid the Non-Conformists to stuff their peculiar religious views down the throats of people of different religious convictions.

We never had much faith in the stability of so-called religious communities of men or women established under the auspices and authority of Protestant denominations. The very elements are lacking in them which make for perpetuity and uniform success. Protestant education and training are not intended to begot that

PASTORAL LETTER.

Continued from Page 1.

world to come." These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either heaven or hell, and this is the meaning which the Holy Fathers, with a striking unanimity, attach to this text.

The last scriptural authority to which we shall call attention in proof of a middle place, or Purgatory, in the next life, is from St. Paul's 1st Epistle to the Corinthians, (iii, 13-16), where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works abide he shall receive a reward. If any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so, as by fire."

Here the apostle draws a distinction between perfect works done in charity, which stand the test of fire, and imperfect works and venial sins, which are burnt by purgatorial fire, whilst their authors are saved by those purgatorial fires.

The General Council of Florence, held in 1458, and in which the Greek and Latin churches were united, teaches that these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the constant tradition of the Church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expiation in the next life was a doctrine of Christian faith, firmly, constantly and universally held and acted upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory, and the farther and co-relative doctrine, that those therein detained could be assisted, relieved and freed by prayers, alms-deeds, and by the unbloody sacrifice of the altar.

Hence, the Council of Trent, basing its teaching on the words of God and the unanimous tradition of the Christian ages, defined and decreed that "there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." And this brings us to the consoling doctrine that those prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, alms-deeds and other good works, but chiefly by the holy sacrifice of the mass. No doctrine of our holy religion has more undeniable proofs of its antiquity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice.

No proof of the existence of a middle state could be more convincing than this of the unbroken tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead? They could be of no use to the just in heaven, for as St. Augustine says, "He who prays for a martyr does injury to the martyr" of none to be damned, for out of hell there is no redemption. Tertullian, who lived in the age next to the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment for him." St. Cyprian, in the following age, is, in several pages of his writing, a witness to this belief and practice of the Church in his day. As far back as the fourth century, St. Cyril testifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers are offered while the holy and tremendous sacrifice is going on." St. Chrysostom, who flourished within three hundred years of the age of the apostles, writes as follows: "It was not without good reason ordained by the apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it."

All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St. Jerome and St. Augustine, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are apostolic authority, and warrant, according to the maxim of St. Augustine, "that which the universal Church holds, which has been always retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (De Bapt. contra, don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. clix.) he says: "Funeral pomp and a gorgeous manselone, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are

PASTORAL LETTER.

Continued from Page 1.

world to come." These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either heaven or hell, and this is the meaning which the Holy Fathers, with a striking unanimity, attach to this text.

The last scriptural authority to which we shall call attention in proof of a middle place, or Purgatory, in the next life, is from St. Paul's 1st Epistle to the Corinthians, (iii, 13-16), where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works abide he shall receive a reward. If any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so, as by fire."

Here the apostle draws a distinction between perfect works done in charity, which stand the test of fire, and imperfect works and venial sins, which are burnt by purgatorial fire, whilst their authors are saved by those purgatorial fires.

The General Council of Florence, held in 1458, and in which the Greek and Latin churches were united, teaches that these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the constant tradition of the Church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expiation in the next life was a doctrine of Christian faith, firmly, constantly and universally held and acted upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory, and the farther and co-relative doctrine, that those therein detained could be assisted, relieved and freed by prayers, alms-deeds, and by the unbloody sacrifice of the altar.

Hence, the Council of Trent, basing its teaching on the words of God and the unanimous tradition of the Christian ages, defined and decreed that "there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." And this brings us to the consoling doctrine that those prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, alms-deeds and other good works, but chiefly by the holy sacrifice of the mass. No doctrine of our holy religion has more undeniable proofs of its antiquity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice.

No proof of the existence of a middle state could be more convincing than this of the unbroken tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead? They could be of no use to the just in heaven, for as St. Augustine says, "He who prays for a martyr does injury to the martyr" of none to be damned, for out of hell there is no redemption. Tertullian, who lived in the age next to the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment for him." St. Cyprian, in the following age, is, in several pages of his writing, a witness to this belief and practice of the Church in his day. As far back as the fourth century, St. Cyril testifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers are offered while the holy and tremendous sacrifice is going on." St. Chrysostom, who flourished within three hundred years of the age of the apostles, writes as follows: "It was not without good reason ordained by the apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it."

All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St. Jerome and St. Augustine, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are apostolic authority, and warrant, according to the maxim of St. Augustine, "that which the universal Church holds, which has been always retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (De Bapt. contra, don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. clix.) he says: "Funeral pomp and a gorgeous manselone, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are

The lawless and defiant spirit of the sixteenth century is but too evident. Its doctrinal teaching, and its highest estimate upon the episcopal order, but whenever that order opposes its workings, it does not hesitate to repudiate and defy the authority of the bishops and the whole order of the church.