

The Catholic Record.

"Christianus mihi nomen Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century.

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SPIRITISM

It has been said that the United States is the one country beloved of fakirs, charlatans, purveyors of the mystical and new. Buddhists in oriental toggero coax the coin from the females who tote on the East. Gentlemen with strange names and pale-blue shirts recite poetry, talk impressively about esoteric introspection for a consideration. Just now the spiritualist medium is the centre of attraction. At her beck the spirits of the departed move tables, ring bells, and write on slates. Everything that any medium does, says a well-known writer, can be explained by natural means. There are scores of magicians who can do everything that a medium does, and better, but the public is not worked up over them because the gentleness of the stage does not profess to have the confidence and assistance of the dead. No doubt many of the phenomena are due to cleverly arranged mechanism, to sleight of hand and trickery, but we cannot assign either the credulity of the public or the ability of the medium as an adequate cause of the fascination that Spiritism has for even men who are not unknown in the field of scientific endeavor. When we see inanimate things rap out, by indicating letters, an answer to a question, in a room destitute of stage, wires and apparatus, we may be pardoned for thinking that there is something intelligent playing a role. The effect cannot exceed the cause. When the effect betrays intelligence the cause must be intelligent. Hence a table rapping out answers must be under the influence of some intelligent being. They who have put out hell and banished the devil dissociate the supernatural from all such phenomena. They would fain believe that the devil does not go about seeking whom he may devour and that he does not on occasion, making himself into an angel of light, transform allowance for a certain amount of imposture, it seems to be true that some manifestations of spiritualism cannot be accounted for by natural means.

AN OLD THING

Spiritualism is no new thing in the Church. Our Lord expelled demons in proof of His mission: "Then was offered to Him one possessed with a devil, blind and dumb, and He healed him, so that he spoke and saw." (Matthew 12:22)

Modern spiritualism, when it is not fraud, is forbidden in Deuteronomy 18:9-11: "Beware lest thou be enticed to imitate the abominations of these nations. Let there be found among you one that consults pythons or fortune-tellers, or that sooths through the dead, for the Lord abhorreth all these things."

But we read in the papers that some mediums receive messages of an uplifting character from the dead. But the fact does not blot out the prohibition of God. And the devil, who transforms himself into an angel of light, appears in true colors when the coils of superstition are around his victims. It is, then, the old story: "All those will I give thee if falling down thou wilt adore me." Perhaps, however, the spirits are the souls of friends. One writer, who is not averse to the white light of publicity, tells us that he is in possession of a message brought him from the other world by a man who achieved notoriety while on earth. Regarding this, he can hardly be doubted that the manifestations of spiritualism are due to the agency of evil spirits since they can scarcely be explained in any other way. Catholic theologians in general hold that the spirits which appear at the command of the demon are manifestations of the demon, just like to suppose that the heads of very young boys should be at the beck or nod of a divine or medium ready to be dived, curiosity. And the souls of the dead, as a rule, are not allowed to converse with the living.

As for the souls in purgatory, they will not go out from their prison. St. Thomas says: "Demons do not pretend that they are the souls of the dead to confirm in their credulity the Gentiles who entertain this error."

OUR CONGRATULATIONS

We have much pleasure in congratulating Very Rev. Dr. Shaheen on the point of his domestic priesthood in the Pontifical court. As a historian and a high place on the roster of the A many-sided man, a professor whose scholarship is accurate, a priest

of considerable services to the Church, and deservedly so, reverend and distinguished Christian manhood, all his talents have been given to his beloved university. It was when his skies were grey, the land of criticism violent and the future held little hope, but Dr. Shaheen pugged his furrow reeking little of criticism and worked and held his pen as a strong man. His lectures, books, articles and translations burst his brain. But he must have suffered—the kindly sympathetic must have been cramped upon by the unthinking and ignorant. Today, however, his university has an assured position in the world of thought. A source of light and inspiration, a workshop in which the weapons for truth shall be forged and fashioned for generations. It is due in no little measure to the unflinching labor of Shaheen. May we be permitted to say that a man rejoices more over the appointments than Dr. Pace, he of the quick wit and found thought and eloquent pen. These two scholars and priestly gentlemen have been and are the pillars of the Catholic University of America.

EXERCISE IT

We should like the principle of brotherhood, have exercise enough to keep it in condition. Good people wax fearful about it and extol it as the greatest thing in the world, but it is a very reserved kind of article on the very reserved world. We suppose the young lawyer would not be averse to a visit from her. And the young physician would not shrink from any advance of the coy maiden. The fan out of work, the poor family, would ask willingly in the sunshine of brotherhood. It is, indeed, the greatest thing in the world—a pearl beyond price, and to be had for the asking. Love men of all things, directs and reshapes them. With a divine alchemy it transmutes even a sordid life into a thing of beauty. But it must be given, sent from outside, into the hearts of our brethren. It is the one thing that can banish evilism and make us glad and feel that the world is good. A few can utter words of wisdom, but opportunity to speak kind words is accorded to everyone: and the more helpful. Not independent, but interdependent is the law of our life. It is only in ministering to one another, in sharing one another's joys (it we become human and truly live. Let us draw closer together that we may feel the pulsings of divine sympathy and love in one another's heart. If we stand apart we shall be stranded in the great river, we shall miss the joy of living, we shall lose God. By who follow Him walk in the way of peace and joy. They are unafraid. Since universal love is the law of Christ's religion they thrust forth whatever may foster the spirit of distrust and antipathy.

WANTED A HOME CLUB

The papers inform us that the Home Club is to be organized in the city. What season will be opened upon arrival of the first snowflake. The papers are fit, and will, it is hoped, be the game until the robins return. The author who said that games are for young and for all those who are old in body or in mind never beheld the stalwart men and graceful women playing Bridge-whist. He never saw the smile irradiating the brow of the victor. And the terrible earnestness in concentration, expenditure of thought, the swift and subtle moves, he did not know. A game, indeed, thrilling and touching, that kills time and increases the stored-innateness. At the end of the season we mean to ask the victor, the proud owner of a rolled gold article marked down to 23 cents, and the vanquished to establish a close season for parents. We might then be able to have a Home Club—an organization which is needed in some parts of our land.

IN MEMORIAM

"Thou art gone to the grave, but we will not deplore thee" would be a fitting epitaph for a paper, which, after forty years of chequered but consistently anti-Catholic existence, has fired its ringing shot and passed—the last shot of a spirited attack on a comparatively successful rival.

And yet with all its viciousness it chivalrously so—and there are so few really funny periodicals that we can spare one of them. The same paper contained an account of "some German monks who spent their time in chanting strange and evil incantations over beads and men in the hope that they would through the world would be lucky. Probably the paper was anxious to know whether there was any absurdity to

them, would be, if recorded, so many magnets to win true hearts to love the Church, the Mother that nourishes such heroism.

True, it would be difficult to overcome the Christianite repugnance which saintly souls have, of letting the world know, or even their best friends know, what they have done for God. But let us remind them of the Savior's words: "So let your light shine that they may glorify your Father, Who is in Heaven."

Ask them, beg them, to send the minds of men with healthy mental food, instead of the dangerous far-fetched fictions that now like weeds crowd the brain-cells the God-given memory of our fellow-Christians.

Who will glean? Who will record the memories that now are known to God alone?

Let our college trained youths and maidens answer. This is one of the many works they could undertake for the glory of God.

The alumni and alumnae of those colleges, whose teachers have experience in every part of the world—what are they doing to make known the work done by the co-laborers of their old-time teachers? Can they not win from the lips of their friends the relation of experience that will preach in stronger words than mere eloquence, in evidence of the holiness, the vigor, the holy persevering activity of the Catholic Church?

Educated young men and young ladies, is it not their duty to form everywhere Catholic Literary and Social Societies—to spread the light and to help the Catholic Press?

Let them remember that the pastors of their respective parishes will ever be glad to receive intelligent co-operation. provided that the suggestions offered are practical, well-thought-out, the financial side free from chances of having the Church involved.

How many a busy priest has to put aside social work, tear up letters asking for information, because he would require half a dozen help if he were to understand all he would wish to do?

There is not a pastor in the United States who has not thought out dozens of plans for the glory of God, but has not done because he has had no one to assist in carrying them through.

An idea is like the block of marble: the mind quarries it easily enough; but to carve out the masterpiece, the work of concentrated effort that are required to bring this concept to living realization makes even a brave-hearted priest afraid to face the task alone.

The chief of to-day wants one proof about all others of the truth of the Catholic Church—that of good works.

The twentieth-century citizen, proud of the public school, a perfect man perhaps, ethically and physically, has a hunger for something better than what satisfies his mind and energizes his corporeal life. He wants that peace of the world cannot give.

Our non-Catholic fellow citizen expects to find this peace wherever true Christianity is. Where is it, amidst the wrangling sects? Surely not in the Catholic Church as he knows her: the nurse of tyrants! the mother of superstition! the foe of liberty! the foreign religion! the worst corruption of Christianity!

But let our countryman, whose fair-mindedness is a national characteristic, be enlightened by her Christian faith. He will see, then perhaps he may reflect and recall the text he heard long years ago at the "Sabbath School." If you do not believe Me, believe My works." Let us show our countryman the way to peace and joy. The aid of ignorance and break down the barriers of prejudice and see the light, the light of truth, that shows where he stands.

Catholic youths, Catholic maidens! What have you done to make the beauty of your Church known? These words uttered by an earnest missionary have not more than one young man or young woman in the right path, with the light of information sparkling in their eyes, and a sympathetic heart, and Christ-like attitude, waiting on the thoroughfare of life as the weary truthseeker go by—their very presence a beacon, their tongues touched by the zeal of Catholic charity. Winners of souls; Lights on the mountain path.

The strangers on the streets say to us Catholics as the Parisian students said to Ozanam:

"Show us your works."

Let us work while there is time. What are you going to do?

BLVD

That "figure's" are not confined to shop windows are to be found in every walk of life. So think happy thoughts, kind thoughts and healthy thoughts. These are actual things and as "a man talk, and too often it is wholly aimlessly talk—a mere meaningless talk of phrases whose sole aim seems to prevent silence. There is nothing at all, and the only thing real is the relief when we separate and can indulge the silence that with us is often more eloquent than speech.

We must feast like in the remarks of people for whom opinions and concerns we care nothing. This play at so seems almost pathetic when it is altogether sinful, for the lack of, for the conversational skill leads to introduction of the shortcomings of his neighbors. A spiny bit of gossip is repeated in spite of the warning:

"For ordinary sinners
Such a sermon suits
But for a hardened sinner
With a special sinner
Marked 'em and wait service for the
One who repents."

SHOW US YOUR WORKS

Bishop McFaul in his recent issue of the Catholic Daily, has invited his own people to participate in 2000 persons, and reported by hundreds of European journals, has been admitted to the daily press of the United States, writes a correspondent of The Freeman's Journal.

The Mouth, a well-known gazette of London, endeavors to expound the pageant of the Eucharistic press at Cologne was not "written up" as the chief of reason was: "did not pay to do so."

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ABOUT PURGATORY

WHERE IS IT, WHAT THE SOULS THERE SUFFER, AND HOW THEY MAY BE HELPED.

The following paper is in no way controversial. It is written for Protestants and Catholics as to the existence of a Purgatory. I proposed to touch only those points, the consideration of which should be the concern of all of us more vividly on our own faith, and quicker our own charitable sympathies for our departed brethren.

1. Every sin committed by us leaves after it in the soul two evil effects—the guilt or stain of sin ("reatus culpa"), and a debt of punishment ("reatus poenae"). This is an offense against God, and debt of punishment ("reatus poenae") due to the divine justice for that guilt. The punishment due to venial sin is temporary, lasting but for a time; the punishment due to mortal sin is eternal. The everlasting torments of hell. When mortal sin is forgiven, the eternal punishment is also forgiven. But it is an article of Catholic faith that, after the remission of the guilt of sin and of the eternal punishment, there may remain a temporary punishment to be suffered, or in question of the Council of Trent (sess. 6, ch. 14; sess. 14, ch. 8; cap. 12), that God does not "always remit the whole punishment together with the guilt." That this temporary punishment, especially if due to mortal sin, generally remains, greater or less, is commonly asserted by theologians; and indeed follows very clearly from other points of Catholic doctrine.

2. This temporary punishment may be wholly, or in part, redeemed and cancelled in this life by pious works of mortification, etc. (Ugolini). But the soul can not enter into heaven. So if not cancelled in this life it must be suffered in the next. And this is purgatory.

3. Purgatory, then, is a place of suffering, in which souls departing in grace pay, before entering heaven, the debt of punishment due for past sins.

4. On the subject of purgatory only two opinions are solemnly defined as of faith. First, that there is a purgatory in which the debt of temporal punishment due to sin is discharged. Secondly, that the souls detained there are relieved by the suffrages of the faithful, and especially by the holy Sacrifice of the Mass. Besides these two points on some of which we have absolute certainty, though not the certainty of faith. On others we have a strong probability; on others we are left completely in the dark, and cannot form any opinion.

CRISIS OF A CENTURY

"SECULAR POLICY OF THE BRITISH PARLIAMENTS"

The rejection of the budget by the British House of Lords is the gravest and most far-reaching political act in English history for perhaps a century, if not for several centuries.

It is one of those acts of suicidal folly by which aristocracies commit suicide and precipitate the end of their evil existence.

The claims of legislative chamber of hereditary and irresponsible legislators, representing no one but themselves, not one of them elected by any body of their fellow-citizens, consisting of one social class, of one religious communion and of one political party—the claims of such body to control the expenditure of the money of the nation is one of the most audacious pretensions that was ever ventured upon by any aristocracy in the history of the world. It is a pretension that, beyond all question, the people of Great Britain and Ireland will reject with indignation and contempt.

To Americans the struggle which is now about to be begun and fought to the bitter end between the masses and the classes on the other side of the water has its own profound and even intimate interest. No liberty loving American can stand on any side but one in such a struggle—the side of the masses. To one section of American citizenship in particular this struggle is of special and indeed supreme interest.

It is well known to all students of English and Irish history that most of the terrible wrongs perpetrated on Ireland were perpetrated in the interest of the class which the House of Lords alone represents. The hideous land system, with its attendant and inevitable plagues of widespread famine, wholesale eviction, enforced emigration by millions, reduction of the population of Ireland by one-half in the last fifty years—these things were part of the machinery of landlordism and found their creators and defenders to the last hour in the House of Lords. And any attempt to carry any reforms in the land and conditions of Ireland has found its obstinate and irresponsible enemy in this same House of Lords. The House of Lords, by the biggest majority it ever showed, rejected Gladstone's measure of Home Rule sixteen years ago. For these reasons the struggle against the present House of Lords is not merely a struggle of the English masses for the greater liberties and the destruction of a feudal assembly but it is above and almost before all things a struggle of the Irish people against the tyranny of the House of Lords.

It is an auspicious coincidence that the democracies of the two nations should thus be able to fight side by side, each for their own rights, against the common enemies of each. We of this free country, who are always ready to extend our sympathy and support to every righteous uprising against tyranny, and every nation struggling for its full freedom, will watch the struggle with profound and friendly interest and sympathy for the democracies of England and Ireland. I hope that these feelings will find expression not merely in the columns of our journals and the speeches of our public men, but in the practical and most effective way—that of our pecuniary support.

And finally, to all the world, to our own world as much as to any other, the struggle in England blazes the way for the struggle everywhere else against land monopoly and class privilege.

To whom shall we in America give our support? To what body of men? But to the Irish Parliamentary Party they have been the pioneers of Land Reform. To them is due the transformation of Ireland from a land of poverty-stricken serfs into a nation of independent and prosperous free proprietors. It is they who have brought about the reconciliation of the masses in all countries by winning for Ireland the right to rule her own people on her own soil. We should then, on this morning after the rejection of the Democratic Budget by a feudal aristocracy appeal to men of all races and especially to the people of the Irish race in America to back that party.

Let the insolent challenge of the House of Lords to all the democracies of the world receive its first and its most resounding rebuff in the masses of America. Millions of whom still remember the bitter death of their fathers and mothers owe to this cruel and senseless aristocracy and all of us who are in heartfelt sympathy with every effort of every nation to make their government a government of the people—T. P. O'Connor in N. Y. American.

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THE POSITION OF PURGATORY

6. According to the common doctrines of theologians, the prison of purgatory is subterraneous, situated somewhere in the bowels of the earth; but in hell, as some theologians hold, or remote from it, is absolutely an uncertainty. It is not, however, very improbable, at least it is perfectly free opinion, that by a special ordinance of God for special reasons known to Him, some souls undergo their purgatory in some certain places on the earth.

7. These pains, like the pains of hell, are twofold—the pain of sense (*Poenae sensus*) and the pain of loss (*Poenae privationis*). The souls in purgatory, as in hell, suffer the torture of real and material fire, though controverted by the Greeks in the Council of Florence, has been always the firm and unanimous doctrine of our theologians. The doctrine, though not defined as of faith, is nevertheless, absolutely certain. The denial of it, I have no doubt, would merit at least the theological censure of "heresy."

8. The pain of loss arises from two sources, two privations of supreme felicity. The first privation is that of the joys of heaven; especially of the beatific vision which constitutes the essential happiness, the happiness of that realm of bliss. All theologians hold that in the damned this pain of loss is greater than the pain of sense (*principium miseria damnationis*, St. Thomas.)

9. Though this, as regards the souls in purgatory, is by no means certain, yet their pain of loss is unspeakably excruciating. It is immensely more so than any such pain that can be felt in this life, even by souls most holy and most ardently united to God and most eloquently dissolved and to be with Christ." This in the present life, long as we are in our prison house of clay, we can not realize to ourselves. The soul sees now only through senses, "in a dark manner;" disembodied it sees things of the spiritual order as they are.

10. The second pain of loss arises from a consideration of wasted time, of merits of the innumerable and daily occasions, on which, without trouble and almost without effort, works of merit might have been performed—work that is producing in the soul a constant increase of sanctifying grace and a constant right to an ever growing additional glory and beatitude in heaven, lasting for all eternity—a short prayer, a silent aspiration, a little alms, a slight mortification. But the times are without number, in which these easy things have been allowed to pass away, and the golden fruits that might have been garnered from them lost; for evermore. Suarez, with great probability holds that this pain of loss is the more galling of the two. The former loss will soon be repaired, and the reparation will be eternally ever fresh and new; but this loss is irreparable, will never be repaired.

11. Lessius ("most learned," as St. Alphonsus justly calls him) holds as very probable that not all the souls who after death are for a time detained from the beatific vision, suffer also the punishments of fire. This may be well supposed of saints afterward canonized by the church, and of others, who after leading very holy lives, have no fully deliberate venial sins to atone for, but only a few of those venial imperfections, which according to the defined doctrine, even the holiest, are not altogether exempt. Private revelations to this effect are quoted by theologians. A very small remarkable one is recorded in the beautiful life of St. Mary Magdalen de Pazzi (Father Faber's "Oratorian Lives," cap. 119).

12. There is a mooted question which I have untouched, as to the comparative severity of certain purgatorial pains of this life. But all theologians are agreed that the smallest pains in purgatory of both sense and loss combined are capable of expiating the sins of the flesh.

13. It is the common opinion of theologians, after St. Thomas, and a most convincing opinion it is, that the souls in purgatory are not, like those in hell, tortured by devils; that the spirits of evil are not permitted to enter that abode, which though an abode of exquisite suffering, is also the dwelling-place only of those who are perfectly pure and sinless, who love God with an intense and enduring love, and will so love Him for all eternity.

14. The following propositions are certain: 1st. After the last judgment purgatory shall cease to exist. 2nd. No soul is ever released from purgatory until it has paid "the last farthing"; until it shall have fully satisfied the requirement of divine justice, either by its own suffering or through the intercession and suffrages of others. 3rd. Every soul, on the instant on which this debt is paid, passes at once into the enjoyment of heaven. 4th. The period of suffering is not the same for all; for some it is longer, for others shorter. 5th. Many souls have, before the general judgment, fully paid their debt, and are transferred to heaven.

15. Beyond these points nothing is certain. Some souls may suffer there for years, some for generations, some for centuries. What may be considered as more or less profitable in this or that particular case, for example, in the case of one who has led a very holy and meritorious life, and died a very holy death, if were idle to speculate. Only the souls formally canonized by the Church, have we an infallible certainty that they are in heaven.—Irish Ecclesiastical Record.

Devotion to the Church is a loyalty, and further it is a supernatural loyalty. But loyalty makes a man generous. It causes him to dare great things, to be forgetful of himself, to love hard work, to be aspiring to something higher and more arduous.—Father Faber.

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Why do we wrap ourselves about in clouds of dark self-love
And list not to the voice of God which bids us from above
To love, as ourselves, our neighbors for love of that dear One,
Who for our sakes gave up to death His well beloved Son?
Perchance some beggar passing by will humbly ask for alms,
But scornfully we turn away—ignoring the oppressed pains,
Mayhap that in our inner hearts we think he does not need
The charity he craves from us, but better far we heed
The prayers of too unworthy ones than by our coldness pain
The heart of one that worthy is who asks of us in vain.
Yet nearer than the hungry poor who through the public mart,
If we but look, perchance we will find some tender aching heart;
Yes even upon our very hearths some lonely heart may yearn
For sympathy, which day by day we by our coldness earn.
No outstretched hand to ask of us our earthly gains to share,
But just a word that as we go some kindly words we'll spare;

A plea which in our selfishness we find no time to heed,
We think of none of whom we wish and not what others need.
But there shall come a day so dark when Death shall set his seal,
And then, at last, all too late, with breaking hearts we'll steal
To weep beside the lifeless form and kiss the cold white brow,
Alas, we thought too long of "self" that hope is pulseless now.

Not all the fears which we may wrap nor prayers to God above,
Will bring in answering smile to recompense our love to love,
Why do we wait our love to show to unresponsive clay,
And pray a useless prayer to God for just another day?

Apparently Catholicity is gaining among the colored people of Kentucky. A Louisville correspondent of The New World writes that a third Catholic church for negroes is now nearing completion in that city.

A benefice of Bob Ingersoll's was recently made at a Methodist revival in Virginia. Many of the converts were impregnated with the agnostic doctrine of the American infidel, and after being "saved" they destroyed his books by consigning them to the flames.

The late Mrs. James Brennan, of Foley, Baltimore, Queen's county, has bequeathed \$20,000 to His Grace the Archbishop of Dublin, for the benefit of four orphanages in the city, and \$5,000 for the benefit of the orphanage at Strathally, Queen county.

An unknown man threw \$74 into one of the confessionals in the Colegio de Ninas Church, Mexico City, one morning last week, and sunk lifeless upon the floor. From papers in his pocket, it was learned that his name was Francisco Salvador.

Rev. John J. Dunne, director of the Society for the Propagation of the Faith, has received as gifts, from Rev. Francis Gomez, vicar of Baracoa, Cuba, an ecclesiastical flag of beaten silver that is said to be four hundred years old and a small brass abbaton. Father Gomez is at present in the United States trying to collect money for his missions.

In her article in the current issue of the Catholic World, Louise Imogen Guiney mentions Sister C. Chesterton, an ecclesiastical flag of beaten silver that is said to be four hundred years old and a small brass abbaton. Sister Ann, of the Notre Dame Sisters, the first religious to teach in Philadelphia, beginning thirty-two years ago, and for fourteen years having charge of St. Peter's school, died October 23. For the past seventeen years her time was spent in instructing converts for reception into the Church, and in this she was very successful. She was professed fifty-two years ago.

A new seminary for the teaching of theology to those desirous of entering the foreign mission field has been established in Cork. Up to this time Irish mission students had been forced to proceed to France or Belgium for their final education, but with the establishment of this new seminary Ireland will be able to take her place among the countries prominent in the work of fitting students for the foreign missions.

Managers of the Ober-Ammergau Passion Play announce that the demand for tickets is greater than ever before. Notwithstanding the fact that the first performance is not to be given until Ascension Day, next May, 20,000 applications have been received from America alone. Anton Lang will again impersonate Christ in the great drama. The theatre at Ober-Ammergau will seat 5,000.

Right Rev. Monsignor George Proulx, vicar general of Nicolet, Canada, died a few days ago in Rome. Msgr. Proulx's visit to Rome was in fulfillment of a vow made long ago that if he lived to celebrate the golden anniversary of his ordination to the priesthood he would do so in the Eternal City, if physically able. His fiftieth anniversary took place on September 24, and his cherished desire was carried out. He was seventy-four years old.

Devotion to the Church is a loyalty, and further it is a supernatural loyalty. But loyalty makes a man generous. It causes him to dare great things, to be forgetful of himself, to love hard work, to be aspiring to something higher and more arduous.—Father Faber.

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THE POSITION OF PURGATORY

6. According to the common doctrines of theologians, the prison of purgatory is subterraneous, situated somewhere in the bowels of the earth; but in hell, as some theologians hold, or remote from it, is absolutely an uncertainty. It is not, however, very improbable, at least it is perfectly free opinion, that by a special ordinance of God for special reasons known to Him, some souls undergo their purgatory in some certain places on the earth.

7. These pains, like the pains of hell, are twofold—the pain of sense (*Poenae sensus*) and the pain of loss (*Poenae privationis*). The souls in purgatory, as in hell, suffer the torture of real and material fire, though controverted by the Greeks in the Council of Florence, has been always the firm and unanimous doctrine of our theologians. The doctrine, though not defined as of faith, is nevertheless, absolutely certain. The denial of it, I have no doubt, would merit at least the theological censure of "heresy."

8. The pain of loss arises from two sources, two privations of supreme felicity. The first privation is that of the joys of heaven; especially of the beatific vision which constitutes the essential happiness, the happiness of that realm of bliss. All theologians hold that in the damned this pain of loss is greater than the pain of sense (*principium miseria damnationis*, St. Thomas.)

9. Though this, as regards the souls in purgatory, is by no means certain, yet their pain of loss is unspeakably excruciating. It is immensely more so than any such pain that can be felt in this life, even by souls most holy and most ardently united to God and most eloquently dissolved and to be with Christ." This in the present life, long as we are in our prison house of clay, we can not realize to ourselves. The soul sees now only through senses, "in a dark manner;" disembodied it sees things of the spiritual order as they are.

10. The second pain of loss arises from a consideration of wasted time, of merits of the innumerable and daily occasions, on which, without trouble and almost without effort, works of merit might have been performed—work that is producing in the soul a constant increase of sanctifying grace and a constant right to an ever growing additional glory and beatitude in heaven, lasting for all eternity—a short prayer, a silent aspiration, a little alms, a slight mortification. But the times are without number, in which these easy things have been allowed to pass away, and the golden fruits that might have been garnered from them lost; for evermore. Suarez, with great probability holds that this pain of loss is the more galling of the two. The former loss will soon be repaired, and the reparation will be eternally ever fresh and new; but this loss is irreparable, will never be repaired.

11. Lessius ("most learned," as St. Alphonsus justly calls him) holds as very probable that not all the souls who after death are for a time detained from the beatific vision, suffer also the punishments of fire. This may be well supposed of saints afterward canonized by the church, and of others, who after leading very holy lives, have no fully deliberate venial sins to atone for, but only a few of those venial imperfections, which according to the defined doctrine, even the holiest, are not altogether exempt. Private revelations to this effect are quoted by theologians. A very small remarkable one is recorded in the beautiful life of St. Mary Magdalen de Pazzi (Father Faber's "Oratorian Lives," cap. 119).

12. There is a mooted question which I have untouched, as to the comparative severity of certain purgatorial pains of this life. But all theologians are agreed that the smallest pains in purgatory of both sense and loss combined are capable of expiating the sins of the flesh.

13. It is the common opinion of theologians, after St. Thomas, and a most convincing opinion it is, that the souls in purgatory are not, like those in hell, tortured by devils; that the spirits of evil are not permitted to enter that abode, which though an abode of exquisite suffering, is also the dwelling-place only of those who are perfectly pure and sinless, who love God with an intense and enduring love, and will so love Him for all eternity.

14. The following propositions are certain: 1st. After the last judgment purgatory shall cease to exist. 2nd. No soul is ever released from purgatory until it has paid "the last farthing"; until it shall have fully satisfied the requirement of divine justice, either by its own suffering or through the intercession and suffrages of others. 3rd. Every soul, on the instant on which this debt is paid, passes at once into the enjoyment of heaven. 4th. The period of suffering is not the same for all; for some it is longer, for others shorter. 5th. Many souls have, before the general judgment, fully paid their debt, and are transferred to heaven.

15. Beyond these points nothing is certain. Some souls may suffer there for years, some for generations, some for centuries. What may be considered as more or less profitable in this or that particular case, for example, in the case of one who has led a very holy and meritorious life, and died a very holy death, if were idle to speculate. Only the souls formally canonized by the Church, have we an infallible certainty that they are in heaven.—Irish Ecclesiastical Record.

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Devotion