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"Christianus mini nomen est, Catholicus vero cognomen."-"Christian is my name, but Catholic my surname."-St. Pacian, 4th Century.

VOL. 7.

## FOR THE WEEK ENDING SATURDAY, NOV. 22, 1884

NO. 319

BISHOP WALSH ON THE INTERME-DIATE STATE.

The announcement in the daily press on Saturday that His Lordship the Bishop of London would, on Sunday evening, lecture in St. Peter's Cathedral, on the doctrine of an "Intermediate State in the Next Life," had the effect of bringing together the largest congregation of the season - in fact, there was not standing room in the church. Vespers began at seven o'clock, Rev. Father Walsh, cele-The other clergy in the sanctuary were Right Rev. Mgr. Bruyere, Fathers Tiernan, Coffey, Dunphy, Brady (Woodstock), and Kennedy. From our imperfect and hurriedly taken notes of the lecture we are enabled to give our readers the following report:

but that which is laid, which is Christ Jesus. Now if any man build upon this

nature, venial, and do not destroy grace and charity; and it is to such the scripture refers when it declares that the just man falls seven times. can truly use the words of the Lord's prayer: "Forgive us our trespasses." St. John declares that if we say we have no sin we deceive ourselves, and the truth is not in us. (1st Epis. St. John, truth is not in us. (1st Epis. St. John, 1st chap.) Our Lord even assures us that "for every idle word we speak we shall render an account on the day of udgment." (Mathew, 12th chap.) Would it not be monstrous, for instance, to assert that the telling of a jocose lie crime of parricide, or the shameful sin of adultery, and that it deserves a like punishment? Hence, St. Augustine says that, "for those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faithful satisfy."

must, in the second place, lay it down that, even when God pardons the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated

by the forgiven sinner.

Our first parents disobeyed the command which God gave them—they sinned. He pardoned their sin, but on! terrible were the effects of that By it there came into the world pestilences, famines, plagues, wars, sick-ness and death. Moses and Aaron, for having sinned at the water of contradicwant of confidence were never permitted to enter the promised land, and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, than whom there was never a greater penitent, offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaming, "I have sinned against the Lord." The prophet said to him, "the Lord also hath taken away thy sin; thou shalt not die, nevertbeless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely There remains, therefore, a tem

poral punishment due even to forgiven sin. We should also understand that no

sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice.

some by heart disease, others by apop-lexy; some are found dead in their beds—others are killed by accident on the temporal punishment due mortal sin forgiven, is very great. No sin shall go unpunished; unless it be punished by the sinner himself by penauce it must be punished by God, who is offended. Divine mercy does not violate the rights of eternal justice, but respects and con-His Lordship took his text from I Cor., chap. III, 11-16:

"For other foundation no man can lay, but that which is laid, which is Christ ment due to it, it does not absolve from the control of the cont

for some souls ere they could reach their immortal and final destiny in heaven Our Lord, who came to teach the truth and to point out the errors and corruptions that had crept into Jewish belief and practice, would have condemned this doctrine were it not true, but, so far from doing so, he confirms it ers, our Lord speaks when he says: (Luke XII., 5-9). "Thou shall not depart thence till thou hast paid the last farthing." In the parable of Dives and Lazarus, our death, was carried to the bosom of Abraham. Now, what place was this? It could not have been heaven, for no one could enter heaven before the death of then the prayer of Dives to Lazarus ave been without meaning or It must, therefore, have been would have that middle place in which the souls of the just of the old law were detained until after the death and resurrection of

Christ. (XVI., 22) Again, in 1st epistle of St. Peter, (III., 19) we read: "Carist died for our sins, being put to death in the flesh, but enlivened in the spirit, in which, also, coming, he preached to those spirits that were in prison." Now, what was this prison? It was not surely the hell of the damned, but that hell or prison of which the Apostles' Creed speaks, in which were detained the souls of God's servants who died before Christ, and to whom the Saviour came to announce the glad tidings of their liberation and of spirits the scripture speaks when it says of Christ that, ascending on high, He led captivity captive (Chap 4, v. 8), that freed from the captivity of their prison the patriarchs, prophets, and just of the old law, and led them in trimohant entry into heaven on the day

of the ascension. Our blessed Lord and teacher tells us in Mathew, (chap. XII, 32) "That he that shall speak against the Holy Ghost the sin shall not be forgiven him, neither in this world nor in the world to come."

receive a reward. It any man's works 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, beds—others are killed by accident on beds—others are killed by accident on trains or steamboats, and thus have not time to repent of venial sins, and die stained with their guilt. It is certain which stand the test of fire, and bring rewards to their authors, and imperfect works and venial sins, which are burnty than the standard of the standard o

these words are to be understood of the fires of Purgatory, and so do all the Greek and Ltin Fathers, and the constant tradition of the church. In fact, the unbroken tradition of the Catholic ment due to it, it does not absolve from the debt of temporary punishment to be undergone in order to satisfy justice. Since nothing defiled can ever enter the kingdom of heaven, and no debt of punishment due to sin can co-exist with solution in the next life was a doctrine of Christian faith ishment due to sin can co-exist with solution and the constantly and universally and universally constantly and friendship which defy the powers Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be 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 burn, he shall suffer loss: but he himself shall be saved; yet so as by fire."

the debt of temporary punishment to be undergone in order to satisfy justice. Since nothing defiled can ever enter the kingdom of heaven, and no debt of pungatorial expiation in the next life was a doctrine of Christian faith eternal beatitude, it necessarily follows firmly, constantly and universally thereof do, by the divine appointment, down to the sixteenth century, testines and the middle state of purgatorial explation in the next life was a doctrine of Christian faith firmly, constantly and universally togeth and accerding to their opacity, minister to satellef in a middle state of purgatorial explaints. The measure of their capacity, minister to down to the sixteenth century, testines down to the sixteenth century, testines down to the sixteenth century, testines. The middle state of purgatorial explaints and according to their opacity, minister to store that a belief in a middle state of purgatorial explaints and southers spiritual reads, interchange was a doctrine of Christian ages. grievous sins. But, since this does not always take place in this life, it must true that the souls therein detained true that the souls therein detained could be assisted, relieved and freed by could be assisted, relieved and freed by could be assisted, relieved and by the unbloody rices to be effected for his solidiers sian ings that nothing exceted on saistify—in the a thirst for happiness that cannot in the saisty—and the insistify of the quenches averby driving of the equination of Ged's being. The solid is provided in the one of the preference of the provided in the constraint of the provided in the provided in the provided in the constraint of the provided in the provide eternal punishment, according to the laws of divine justice; but that there are less grievous sins which are, from their less grievous sins which are the first less assistance to those souls for whom prayers are offered while the holy and tre mendous sacrifice is going on. 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 fr m it." All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St Jerome, and St. Augustine. tells us that the latter, after his prove that the doctrine and practice of the Church in this important regard were they are of apostolic authority, and warrant, according to the maxim of St. Augustine, "that which the universal Courch holds, which has been always rant. retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic

A most touching incident is related by St. Augustine, who flourished in the fifth century, which gives us a glimpse into the life and practice of the Church in his day. When his saintly mother Monica was dying she said to him: "Lay this body anywhere; be not concerned about that; only I beg of you that wheresoever you be, you make remembrance of me at the Lord's altar," and the saint goes on to tell how he fulfilled this re quest, and how, after her death, the "Holy Sacrifice of our Ransom" was offered for her, and how fervently he continued to pray for her soul. The constant and unbroken tradition of as to the existence of a place of purgation and probation in the next life. This prac-tice of praying for the dead presupposes

The church Catholic is a living organism -it is the body of Christ It exists in heaven in a triumphant state, on earth in

sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice.

Now it can happen, and it too often happens, that the just leave this life still stained with venial sins, or bound by the debt of the temporal punishment yet due for mortal sins forgiven, as to their guilt, and the eternal punishment due to them.

Men die suddenly in many ways—some by heart disease, others by apop-side says: "The day of the Lord them.

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 mid-leplace, or purgatory in the next life, is taken from St. Paul's 1st. epistle to the Corinthians, (III, 13-15.,) where the society of the children of Christ, embracing the saints in heaven, the suffering shall try every man's work, of what sort it is. If any man's works abide, he shall one still try every man's works abide, he shall ry every are ward. If any man's works be great fact attested by the revealed word of God, and embodied as an article of faith in the Apostles' Creed. The Church is a vast society of the children of Christ, and each one members one of another." The attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, attention in proof of a mid-leplace, or purgatory in the next life, atte for us with God—and by prayers, alms-deeds, and other good works, we bring death—and, in accents of tenderest pity and compassion, pleading at the mercyseat of God for the rest and peace and more heart-reaching than Jeremias song of sorrow amid the ruins of his beloved city—far more touching and overpower ing than the lamentations of Racuel for row laden dirges of the Church when pleading to God for comfort and strength and patience for the living bereaved ones, and forgiveness and mercy for the departed dead. All the signs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and or of bereaved mothers-all the fears and hopes of the living for the dead-are taken up and given voices in the liturgy of the Church, and, in union with the pleadings of the precious blood, ascend to heaven, and in accents more tearful. more piteous, and more touching than ever else pleaded for the remission of

The Egytians embalmed the bodies of their dead, and thus preserved them incorrupt for centuries. The church embalms the memories of her departed children, and makes them immortal in her offices and liturgies, and she never fails and never ceases to offer supplied tions and oblations for them to Goo Even though the mother should forget band, and though men should cease to praying for the dead, prevailing at all remember the friends of their youth and manhood, yet will the church never for-repeat, one of the strongest, even get the children she bore to Christ. She if less direct than other proofs, of the truth of the doctrine of the Church pass away—even though the marble monuments raised to their memory should have passed into ruins, she will ever pray and plead for them to God, also the doctrine of the communion of and she will never surrender her hold on them and her abiding and loving in-terest in them, until that day when she herself will look her last on a perishing 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 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 the world and in purgatory in a militant state, and in purgatory in a mersent will look fer last on a personng world, and will be taken up into heaven, —to be there the New Jerusalem—where God will wipe away all tears—where death shall be no more, nor mourning method to come, and the complete of the c

guilt or the alleviation of sorrow, cry out

to God for comfort for the sorrows of the living, and for mercy and pardon for

the departed.

How truly did the poet sing : Mighty our Holy Church's will To shield her parting souls from ill, Jealous of death, she guards them still, Miserere Domine.

The dearest friend will turn away And leave the clay to keep the clay. Ever and ever she will stay, Miscrere Domine.

When for us sinters at our need That mother's voice is raised to plead The frontier hosts of heaven take heed. Miserere Domine.

Oh! pray for the dead. Death does not sever them from hope or from the power of Christ, Did not Martha say to in the words of holy writ, they shall be-before the throne of God, and serve him day and night, in his temple; and he that sitteth on the throne shall dwell over them; and they shall not hunger

A SHORT SKETCH OF HIS LIFE BY HIS DEAR FRIEND, FATHER DOWLING.

farewell of his brother priests, he asked them to remember him at the altar, promising in return to pray for them all in Heaven. On two different occasions after, he asked for and had the consolation of receiving the Holy Viaticum. He was also visited daily by the diocesan clergy and by his parishioners, young and old, who gathered round his bed to receive his parting blessing. On Thursday evening he had a last visit from His Lordship the Bishop who carefully watched over him in his illness, and who gave him a precious relic of the true cross, which he wore round his neck to the last. On Friday morning about 6.40 into the hands of his dear Lord and Master, in the sixty-seventh year of his age and thirty-eighth year of his priest-

Dean O'Reilly at the time of his death was the oldest priest in the dio-cese of Hamilton, and one of the oldest and most remarkable of the clergy of the Province of Ontario. He had served under ave successive bishops, and could recall the day when he was the only priest on active duty in the city of Tor

his pious parents made every sacrifice to give him a proper training and a good classical education. In the year 1841, being then 23 years of age, he came to being then 23 years of age, he came to Canada to visit his uncle, the late ven-erable Father O'Reilly, of the gore of Toronto, and the same year entered the college of Chambly, in the province of Quebec, where he remained for two years until he was ready for theology. In the autumn of 1843 he en-tered the grand seminary of Mon-treal, where he first met as a fellow-student his future Bishop (Right Rev. Dr. Farrell) and there re mained pursuing his ecclesiastical studies for three years under the Fathers of St. Sulpice. He was ordained priest by Right Rev. Bishop Power, in St. Paul's church, Toronto, on the 5th of July, 1846, being then twenty eight years of age. He began the duties of the min-istry as a curate in St. Paul's parish, waere he remained until the November following, when he was transferred to Gordon. He remained in Hamilton until the 6th of January, 1847, which day dates his appointment as pastor

of Dundas and the surrounding missions, including Ancaster, Flam-boro West, Oakville, Port Credit, Streetsboro West, Oakville, Port Credit, Streets-ville, Georgetown, Acton, etc. Arriving in the midst of winter the zealous young priest faced the storms and snows of the forests to seek out his scattered flock and carry them the consolations of religion. He had just finished the visitations of the several missions when, in the burning summer of 1847, he was suddenly summoned by his bishop to Toronto, to attend the hos-pitals, then crowded with victims of the emigrant fever. Bishop Power had at arate these souls, nor raise up an impassible berrier dividing them; for Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, hath embraced and united the saints in heaven, his children on earth, and his suffering prisoners in purgatory, into one body, which is his church. And, as in the human body all the members are interdependent and minister to each other's wants, and feel for each other's wants, and feel body, so, in the church of God, which is the body of Christ, the various members thereof do, by the divine appointment, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, are bound together by the bonds of active charity. One morning he read the burial service for twenty-seven. At last the physician reported to the bishop that the young priest showed symptoms of fever, yet such was his courage and his determina-tion to lay down his life, if necessary, like the good pastor for his flock, that he continued on duty for five days longer. over them; and they shall not hunger nor thirst any more; neither shall the sun fall on them, nor any heat, but where they shall eat forever of the tree of lite that grows in the Paradise of God. At the close of the lecture, a liberal collection was taken up for the poor. The musical portion of the service was unusually fine.

THE LATE DEAN O'REILLY. ister to my own." The noble hearted prelate then took the stole of the confessor and proceeded to the bedside of the dying patients. After nine days' la-bor he took the fever, sent to Niagara

> Hamilton. This little historic chaoel was burned on the 13th of September, 1862. Previous to this date, however, the vigilant pastor had procured a large and commodious plot of land in the central part of the town, and here was laid on the 30th of April, 1863, the corner stone of the beautiful brick church of St. Augustine, whose commanding tower and glistening cross meet the eye of the traveller as he looks out on the valley city. This church was blessed by Bishop Farrell, at d mass celebrated in it for the first time on the 5th of Dec. 1863. It is a spacious structure, 135x53ft, with groined arches, ceilings, new pews, marble aftar, etc. It has a beautiful bell and fine paintings of the stations of the cross, and when painted interiorly will be one of the finest churches in the diocese—a monument to the zeal and generosity of the dean and his dear people. It was Father O'n eilly who also established the first Catholic separate school in the parish, a school which for years was sustained sargely out of his private income. He even gave his own stone residence, which he built in 1866, for school purposes, residing in a small cottage himself until he found means to build the present school houses. He had the satisfaction before he died to see these schools established on a firm basis and to have the little ones of his parish under the supervision of the devoted sisters of St. Joseph. He also had the joy of seeing established in his parish (through the liberality of one of his old confrers) the excellent institution in which he was destined to pass his declining days and to whose maintenance he generously bequeathed the little he had to leave of the goods of this world—his last wish to his Bishop being that even his clothes should be distributed before he died among the poor inmates of the House. The late Bishop Crinnon, who loved and esteemed him, appointed him Dean of Dundas and a member of his council, two offices which he continued to hold under the present Bishop of the diocese, who entertained the highest regard for his virtues and who has been edified and onsoled by his piety and resignation at the approach of death.

He nas gone, but like the blessed who die in the Lord, his good works follow him and whilst we have every reason to believe and to hope that he is now enjoying the beatific vision, he has left be-

CONTINUED ON FIFTH PAGE