

to Him and unworthy of appearing before Him. How then could they be otherwise than plunged in sorrow ?

These souls are endowed with exquisite sensibility ; their love for God exceeds all other love ; it is therefore manifest that their joy and sorrow, their felicity and torment must reach the supreme degree.

Listen to the doctress of Purgatory, saint Catherine of Genoa, in whom were united the intellect of a seraphin and the tender affections of a woman. Here are her words : " After the felicity of the saints in heaven, I do not think that any joy can be compared to that of the souls in Purgatory. Their peace is steadily augmented by unceasing communication with God, which becomes closer as the obstacles to it are consumed ; and in proportion as the fire continually destroys and annihilates these obstacles, the soul expands to a sort of extatic joy."

" At the same time, their pain is so extreme that it cannot be expressed by human tongue, as no intellect could comprehend the torment produced by the smallest spark of that devouring fire. God deigned, by a special grace, to make me feel one of these sparks. The view which God then vouchsafed me has never left my memory, but words fail me to describe it."

Here, there is a first view of Purgatory, approved by reason itself. Thus, there is a place in which reigns absolute happiness unshadowed by pain ; and there is a place, alas ! in which suffering, unallayed by joy, is endured ; and between these two, there is a third in which joy and sorrow, happiness and suffering are combined in an inefable manner to complete the work of perfecting and beautifying souls, a task begun amid the tears and joys of earth. But this requires further study.

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(To be continued.)

The one occupation of eternity will be to love.

Give alms that in the end God may be our debtor rather than our judge.