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OF THE HEART. LEAGUE General Intention for November.

THE SOULS IN PURGATORY.

Messenger of the Sacred Heart.

"The idea that God requires satisfaction and will punish sin, would not go to its furthest and necessary consequence, if we did not believe that the sinner may be so punished in another world as not to be wholly and eternally cast away from God. .

No one will venture to assert that all sins are equal before God-that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villain perpetrates, and those smaller and daily transgressions into which we habitually and almost inadvertently fall. At the same time we know that God can-not bear to look on iniquity, however small; that He requires whatever comes into His presence to be perfectly pure and worthy of Him; and we might rationally conclude that there should be some means whereby they who are in the middle state of offence, between deep and deadly transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the just measure of His justice. What, then, in God's name," asks Cardinal Wiseman, after writing what precedes, "is there in this dectrine, viewed simply in itself, that can make it so popular a theme of declamation against Catholics?"

The so-called Reformation is responsible for the rejection of the doctrine of a place of temporary punishment after life, a doctrine, however, which dates back to Apostolic times, and which, in fact, was held by the Jews, before the coming of our Lord. Nor is the Book of Macabees as belonging to the canon of Scripture—which it certainly does—but simply as a reliable faith, from this holy altar, and from

be offered for the sins of the dead," and in the same breath, "that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," we are told, equivalently, that the Jews believed in an intermediate state, wherein the face of God was not enjoyed and yet eternal punishment was not endured, since, through prayer and sac-rifice, the suffering souls might be released. In other words, the practice of praying for the dead is essentially based on the belief in a middle state, in which those who are not sufficiently guilty for eternal condemnation, nor sufficiently pure to enjoy the vision of God's face, are for a time punished and purged so as to be qualified for this blessing. We may seek in vain among all Christ's sayings, as recorded in the New Testament, to lief: "Whosoever shall speak a word again the Son of man, it shall be against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." As if He were to say "Some sins may be forgiven either in this world or in the next, but this one shall not be forgiven either here or

vears, since Luther's death, the p ciples of the Reformation have had time to ripen and develop, and are now being worked out to their legitimate conclusions. The present gen eration of non Catholics, who still persist in the denial of a purgatory, recognizing, as they do, on the one hand that "nothing defiled can enter into the Kingdom of heaven," and on the other that it is repugnant to all idea of justice that God should, for slight offences only, unatoned for before death, inflict eternal punishment, seek for a solution of the difficulty by rejecting the doctrine of everlasting perdition. Logically, a hell, eternal in its chastisement, implies for us a purgatory with its temporal pains, would we safeguard God's attribute of

A great champion of Protestantism, W. E. Gladstone, as early as 1878, while casting obloquy on the Old Church, gave utterance to his views in the following terms:

"The strong and just reaction from the purgatorial system, prevailing in the Latin Church of the period, went far to account for, and even excuse the stark and rigid conception of the effect of death on the state of the human being, which led to an abandonment of the uniform practice of the earliest ages of the Church, as testified to by the Liturgies, in the commendation of the faithful departed to God, for an increase of their rest and peace. But what caused, nay even what might excuse, the violence thus done to nature, as well as to religion, did not frustrate its mischievous effects in narrowing the range of Christian sympathies, and establishing an anomaly in the general doctrine of prayer. With the obscuration of an universal tradition there came, indeed, manifold con-fusions of doctrine; the final judg-

SACRED soul passed away into the unseen in a term of suffering for them is an act of Mr. Gladstane had attained. The soft passed away into the unseer in a state of ripeness for a final destiny of charity; but would it not be still more bliss or woe. But violence begets perfect to do it out of sheer love for the contains Bright's famous speech on the

the public liturgies of the Church has get, always been considered as the accurate suffer expression of the doctrines of faith, which she professed, at the time when they were used. Indeed, these doctrines form the substance of the public prayers and office of the Church. They are the rule by which every expression is measured, and in them we find that supplications were always offered up through Christ, for the repose of the souls of the faithful departed.

The first Liturgy was that which was formed and used by the Apostles, in the church of Jerusalem. It is some imes called the Liturgy of St. James, the first Bishop of that See. The fol-lowing is but a part of the commemor ation of the faithful departed, as contained therein:

historical record of facts and of Jewish this town, and from every country; when we are told that Judas, the great leader, "sent 12,000 drachmas the Lord of Spirits and of all flesh. We of silver to Jerusalem for sacrifice, to pray, we beseech, we entreat Christ our God, who has taken these souls and spirits to Himself, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offences, and the remission f their sins, and would bring us and them to His Kingdom in heaven.

"Impute not to them their sins. Enter not into judgment with thy serrants, because no man living shall be ustified in Thy sight; nor is any one of the human race free from the guilt of sin, or pure from stain, but only our Lord Jesus Christ, Thy only begotten Son, through whom we also hope to obtain mercy and remission of sins which is given through Him both to us and to them."

And so all through the long list of Liturgies; of St. Mark, otherwise of Alexandria; of Constantinople, or of Saints Chrysostom and Basil; that of recorded in the New restament, to find one which reprobates a belief He knestorians, called the Liturgies of the Nestorians, called the Liturgies of the Nestorians, called the Liturgies of the normal time. On the contrary, we find the Holy Apostles, and a second one time. On the contrary, we find called that of Theodorus; then the of which reached my ears—and that is time. On the contrary, we find called that of Theodorus; then the Him confirming them in their be-Coptic, used by the Entychians; and the Græco Arabic ; that of St. Gregory ; forgiven him, but he that shall speak of St. Cyril; and Ambrosian and the

All these liturgical prayers, contained, as they are, in the canon of the Mass or anaphora, that is the most sacred part of the form of divine worship, are most touching in their earnest entreaties for mercy for the de-During the three hundred and fifty parted, that they may be released from it would be impossible to reproduce them here, even to satisfy the devotion of our Associates.

We know well how dear to the heart of all the members of the League is the devotion of the Holy Souls, especially during this month of November. Their fervor is in no need of being enkindled, Still, when they wish to win others over to so consoling a devotion it would be well for them to recall some of the motives which may be dwelt upon to induce them to embrace it.

The Souls in Purgatory are holy.

They are very dear to the Heart of Jesus, first, because they have a great love for God, and then because they

They love God with an ardor and intensity of which we have no conception. They love Him to such a degree that this love, debarred as it is for a while from God, the Object of its yearn ing, becomes their greatest torment. Freed from the burden of their morta bodies nothing now hinders them from thinking unceasingly of God, from tending towards Him, and from deplor ing the sins which shut them out from His presence. Happier, in a sense, than the children of the Church Mili-tant, they know that their awful sufferings will never force from them a the Heart of Jesus. They even understand so well God's justice that they hold dear the very torments their

offences deserve. The Heart of Jesus has, therefore,

fusions of doctrine; the final judgment, with its solemn import, seemed to have no place left for it when the intermediate state of souls had been reduced almost to a cipher.

"Worst of all the new standard appeared to be in hopeless conflict with the widest experience; for it implied that the entire work of discipline plied that the entire work of discipline was in every case fully accomplished on this side of the grave, that every

state of ripeness for a final destiny of bliss or wee. But violence begets violence. Within the last twenty years a reaction has arisen, under the force of which a crowd of Protestants, and even many who deem themselves to be the cream of Protestantism, have adopted ideas of trial and purgation beyond the grave which vastly exceed in latitude anything ever tampt by the Church of Rome."

Of course, every Catholic knows that the great intellectual revolt of 'the sixtenth century had not the shadow of reason in denying this or any dogma of Christ's infallible Church. But the admissions contained in the preceding extract are significant when made by so remarkable a man as the veteran statesman of England.

We lay particular stress on his mention of the Liturgies. His instinct led him in this case, quite unconsciously perhaps, to found his assertion on exceptionally strong grounds, where proof is required for the antiquity of practice or belief, for Lew credendiest leve or andl. The correct language of the Church has always been considered as the accurate expression of the detrines of faith, always been considered as the accurate expression of the dectrines of faith, sold will intercede, without moment.

vine Heart, in union with the Holy Sacrifice of the Mass in reparation of particular for the poor Suffering Souls, sins. Amen.

GREAT MEN OF ELCQUENCE. Justin McCarthy's Recollections of Or-ators of the Past and Present.

I have just been reading a book bearing the title of "Modern Political Orations," edited by Mr. Leopold Wag-ner, and published by Mr. Fisher Unwin. This book contains speeches of Lord Brougham, Macaulay, W. J. Fox, Daniel O'Connell, Cobden, Bright Lord Russell, Disraeli, Gladstone and a number of other men, some of whom still belong to political life. The volume has for me a great deal of personal interest. I certainly have not gives, at all events, a chance heard all of the speakers, but I have restoration in many cases. heard most of them. I have heard nearly all the great speeches of Mr. Gladstone and Mr. Disraeli, and Lord Russell and Mr. Lowe, and I remember well hearing two or three really powerful addresses from Lord Brough-am. Macaulay I never heard. Daniel O'Connell I once did hear—in a

manner, that is to say. I was once present as a schoolboy when O'Connell delivered an address to the school in his very latest daysmy only recollection of the great orator to whom Sir Edward Bulwer Lytton de voted such rapturous praise in his poem, "St. Stephen's," and of whom Disraeli said that no voice ever impressed the House of Commons more in his time than that of Sir Robert Peel, "excepting only the thrilling tones of O'Connell.

heard again and again, and I need hardly say that Mr. Gladstone's eloquence was familianted. ander Cockburn I heard in some of his finest speeches, and Sir Edward Bul-wer Lytton and the Earl of Ellenborough "On the Polish Insurrection and Robert Lowe, Parnell and Brad laugh, and Lord Randolph Churchill, and Mr. John Morley, and Mr. Cham berlain and all others of our time.

The orator seems to be, in one sense, something like the actor. He lives only on memory and tradition. Yet the actor appears to me in one respect to have the advantage. If he wins a foremost place he is remembered, at all events, as having won that foremost place. Very few people living can now remember Edward Kean, but as we all of us know Kean was a great Not many people are aware actor. that Lord Ellenborough and Sheil ranked amongst the greatest public speakers of their time. W. J. Fox, the famous "orator of free trade, is almost altogether forgotten, and yet I have heard old members of the House of Commons say that they were more

There seems to be a curious caprice about the fame of an orator. Of course the voice must naturally count ferings will never force from them a for a great deal, and in voice and cry or a complaint which might wound manner, W. J. Fox was all but supreme, and yet he is practically for-gotten. I think the most interesting speaker, if I may use that phrase in a peculiar sense, to whom I ever listened was Monsieur Thiers. Yet his voice The Heart of Jesus has, therefore, every reason to be pleased with the Holy Souls, who glorify Him by a love purified more and more at every pang. But the glory they will render Him in closeness of his reasoning and by the heaven will be even greater. It is to readiness and the variety of his illusprocure for God this glory that we trations. I have heard Berryer and I should hasten by our prayers the end have heard Jules Favre. Either of and full measure of their atonement, these men, if regarded as a mere These blessed souls suffer, and their rhetorician, was incomparably superior

get. While we are languishing and suffering far from God's presence that soul will intercede, without momentary intermission, before the throne of Mercy. It will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the eternal home of the elect.

American orator. The men had little in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell Phillips in his oratory combined to a great extent the fluency of Mr. Gladstone with the straightforward simplication of the elect.

Wendell Phillips was one of the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be a provided by the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the will be the first of the control of PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Helm Could be suffered by the could be suffered by the suf Sacrifice of the Mass in reparation of with Gladstone and with Bright. I all sins, and for all requests presented through the Apostleship of Prayer: in particular for the poor Suffering Souls, that they may be released from their sins. Amen.

I have said. I never heard him. The irst Lord Lytton held the House of Commons spellbound during several sessions whenever he chose to speak, despite defects of voice and utterance which sometimes rendered almost unintelligible. I think some of us knew even at that time that we were cap even at that time that we were cap-tured by his marvelous gift of phrase-making, simply as the audiences in the playhouse were captivated by the theatrical effects of his "Lady of Lyons" and "Richelieu." One of his speeches is reproduced in the volume upon which I have been commenting, and I should be glad if somebod would read it. Can a forgotten orator be restored to his place? This volume gives, at all events, a chance of such a

BLESSED CHANGE.

"Murdercus Tipperary" of Penal Times and Happy Tipperary Today.

"Murderous Tipperary," "Savage Connemara" and the "Black North" are the epithets the Daily News (Lon don) bestows on various parts of Ire land in an article. These qualifica tions may have once had a cause of existence, but happily it is so no long-er. The "state of the country" used to be a standing heading in Tipperary in old times, and the " latest agrarian outrage " or " another landlord shot was an ordinary item of intelligence What a change there is from the present day, where landlordism in Tipperary is good, because, as some cynic wittily remarks, "all the bad ones have been shot." It was a curious and most edifying spectacle in one of the to every true born Tipperary man) a all parts of Canada, for the unquestioned superfew Sundays ago to witness, as in the jointy of our high grade candles. ew Sundays ago to witness, as in th ages of faith, a long religious proces sion streaming through the town from the old chapel to the splendid and spacious new church, one of the most beautiful in Munster. Children in white robes and confraternities with banners preceded vested priests, Bishops in purple and Archbishops in white and gold, as they marched through the garlanded streets to the nspiriting strains of hymns, and Pro estants took an agreeable share in the day's joyous festival. They love God, and do not distrust their neighbors in "murderous Tipperary." Bet-

oors in "murderous ripperary." Better call it gallant Tipperary.
The sweetest sod that e'er was trod by Sassenach or fairy.
Or e'er the sun shone down upon is gallant
Tipperary.
And here, through this thoroughfare

pealing with anthems, once rang the deadly volleys of musketry as the militia of the northern shire once chal lenged the line in defense of their clothes in the famous "Battle of the Breeches" after the disembodiment of enthralled by his speeches than even the constitutional force in post Crim those of Cobden and Bright. ean days. Within view of the new church is the gaol once tenanted by lawless sticklers for the rights of the tenants, and where once stood in permanence the iron trap from which the Cormacks were hanged, but now the gaol is abandoned by culprits and occupied as a convent by holy nuns. Blessed change!

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