

ers of Mother Church, the Holy Sacrifice of the Mass, the Blood of Jesus Christ poured on them by pious hands, and you will, so to speak, see the obstacle decreasing, the ice melting, and, consequently, the pain, now less and less useful, diminishing. "According as the fire consumes the rust" continues the Saint, "these souls reflect more clearly the rays of their Living Sun. Their joy augments proportionately with the disappearance of the rust and their own increased reflection of the divine light. Thus joy ever augments, while pain diminishes, until the time of expiation is over." The moment arrives when the soul, wholly purified, no longer suffers. Even should she remain eternally in the flames, they would be powerless to make her suffer. "When, from one degree to another, God has thus led the soul on to this perfect purity, she becomes henceforth impassible, because there is now no matter in her on which the fire can act ; and suppose that in this condition of perfect purity she should be still detained in these flames, far from being painful, they would rather be to her the burning of divine love, without a shadow of suffering." But it is impossible for her to be left in it. God, seeing her in this state of sanctity, becomes jealous of possessing her. "He darts on her burning rays of love and draws her to Himself with force capable of annihilating her notwithstanding her immortality."

How does the departure take place? In Purgatory are souls seen ripening for Heaven as on earth we see flowers preparing to bloom? Does the golden aurora of the endless day about to break dawn on these souls gilding them with its radiance? Can their companions in exile foresee the day of their departure? What farewells then! What promises of eternal remembrance! What ineffable certainty of a speedy reunion! But these are matters which God has left unrevealed, but which, if we are worthy, we shall one day know.

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