

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 know well that these would receive great benefit from it."

All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St. Jerome and St. Augustine, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are of apostolic authority, and warrant, according to the maxim of St. Augustine, "that which the universal Church holds, which has been always retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (de Bapt. contra. don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. clxxii.) he says. "Funeral pomp and a gorgeous mausoleum, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are made for all those who have departed this life in the communion of the body of Jesus Christ."

A most touching incident is related by this same great saint, 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 request, 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 praying for the dead, prevailing at all times and in all countries, is, we repeat, one of the strongest, even if less direct than other proofs, of the truth of the doctrine of the Church as to the existence of a place of purgation and probation in the next life. This practice of praying for the dead presupposes also the doctrine of the communion of saints.

The Catholic Church is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and in Purgatory in a suffering state. "As in one body," says St. Paul in the Epistle to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a 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, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy and of charity, binding all these children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassible barrier 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 sufferings, and contribute to the well-being of the whole 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 and friendship, which defy the powers of death and the ruin and wreckage of the grave. We here on earth invoke the prayers of the saints—they intercede for us with God—and by prayers, almsdeeds and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This is the communion of saints in the fullest sense of the word. It presents the whole world of souls who are at friendship with God, whether they still remain in the flesh or are divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in Purgatory, bound together in the golden bonds of sympathy, friendship and love—bonds which death itself cannot rend asunder, for love is stronger than death—*fortis est ut mors delectio*. In the Catholic system the love of friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death-bed—like the rainbow of promise over the retiring waters of the deluge. Soul lives in blissful communion with soul—friend here with departed friend—and nor death nor the grave can part them. This is and ever has been the belief and practice of the Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifices offered up by the living for the souls of the faithful departed. We find this belief and practice recorded on the damp walls of the catacombs—on mural tablets in churches—on the tombs that affection or pride has raised to the memory of the departed. We find them enshrined in the immortal pages of the Fathers—embodied in the liturgies of the eastern and western Churches, and in the plaintive music and wailing dirges of the Church—in the "Dies Iræ," and "Liberas," they have come echoing, sounding down the ages, soothing and healing broken hearts, drying the tears of those made widows and orphans by death—and, in accents of tenderest pity and compassion, pleading at the mercy-seat of God for the rest and peace and happiness of the departed ones. Oh, far more heart-reaching than Jeremiah's song of sorrow amid the ruins of his beloved city—far more touching and overpowering than the lamentations of Rachel for the lost children of Rama—are the sorrow-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 sighs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and orphans—all the heart anguish and agony 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 fearful, more piteous and more touching than ever else, pleaded for the remission of 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.

The Egyptians 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 supplications for them to God. Even though the mother should forget the child of her womb, the wife her husband, and though men should cease to remember the friends of their youth and manhood, yet will the Church never forget the children she bore to Christ. She treasures up their memory in her mighty heart, and, even though centuries may 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, and she will never surrender her hold on them and her abiding and loving interest in them, until that day when she herself will look her last on a perishing 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 nor weeping shall not be any more.

O, dearest brethren, let us not fail to pray for the dead. Death has merely parted them from us as to their bodily presence, but he has not severed their immortal souls from communion with us, nor from the graces and mercies of Christ. The souls of the faithful departed," says St. Augustine, "are not separated from the Church, which is the Kingdom of Christ, for otherwise there would not be a commemoration made of them at the Altar of God in the communion of the body of Christ." The souls in Purgatory are in the Kingdom of Christ's infinite mercy and compassion, as well as of His justice. Pray for them as Martha prayed for her dead brother, and obtained his return to life. Bring them in faith and hopefulness before the mercy seat of our Lord, even as the widow of Naim carried her dead son to Him, and he will have compassion on them, and will say. "I say to you arise." And the dead will hear the voice of Christ releasing them from prison and from pain, and they will arise to the company of the just, to the citizenship of Heaven, to the home of God, where, 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 nor thirst any more, neither shall the sun fall on them, nor any heat, for the lamb which is in the midst of the throne shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." (Apoc. viii., 15, 6, 7, 16.)

Among the suffering souls there may be some whom we are especially bound to aid. There may be some who have shared the joys of our past life, and some who have shared our sorrows. There may be some whom we have injured by our example, harshness or indulgence, and to whom perhaps, we have ever been the immediate cause or occasion of the sins for which they are suffering. There are some, mayhap, whose death occurred under such circumstances that we have reason to fear that their sufferings are peculiarly terrible, and that their absence from God will endure long. Possibly, too, these suffering souls have during life been very near and dear to us. They may be our relatives, our brothers or sisters, our children, our fathers or our mothers. God loves them and desires their speedy admission to heavenly happiness; yet He makes this depend on the amount of love we may manifest for them. He will not admit them to eternal glory, until our fervent prayers open to them the heavenly gates. That our works of charity, whereby we relieve the poor on earth, performed for Christ, and raised in value by His merits, cancel many sins, is attested in Holy Scripture; for "alms delivereth from death,

and the same is that which purgeth away sins and maketh to find mercy and life everlasting. (Tobias xii., v.) If then so great a reward is promised to those who relieve the suffering on earth, will not the reward be proportionally greater, if by our good works we relieve from much more intense suffering the souls in Purgatory?

1st. In conclusion, then, we most strongly recommend to our Catholic people a special devotion for the relief of the souls in Purgatory. Let their prayers and good works, and especially the Holy Sacrifice of the Mass be frequently offered to God for this purpose.

2nd. For this end we exhort our people to recite the Rosary of the Blessed Virgin, with their families, for the repose of the souls of the faithful departed. We may well imagine that those souls appeal to us constantly for the help that we can so readily afford to them. We may imagine them addressing us in the words of holy Job (xix. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord hath touched me."

3rd. We desire that the Church bell be tolled at seven o'clock each evening during the month, to remind the faithful of the sacred duty of praying for the departed.

This pastoral shall be read in all the Churches and Chapels of our diocese, and in the religious communities, the Sunday after its reception.

Given at St Peter's Palace, London, Oct., on the 26th October, 1885.

JOHN WALSH,
Bishop of London.

The Late Mayor Harrison.

Carter Harrison, who was assassinated at Chicago on the 28th of October, was a native of the State of Kentucky, having been born in Fayette County in 1825. He traced his descent to one of Cromwell's lieutenants, Richard A. Harrison, who led Charles I. to the block. The future Mayor first settled in Chicago in 1855, from which time he continued in increasing influence amongst his fellow citizens, who showed their confidence by electing him Mayor on five different occasions. A peculiar sadness gathers round the tragedy from the fact that Mr. Harrison, on the 7th of this month, was about to marry his third wife, Miss Annie Howard, a young lady of New Orleans who is on a visit at Chicago, was the intended bride, but who came very nearly being an eye witness of the murder, having just left Mr. Harrison's house when the murderer called.

Thus lay in death the chief magistrate who should have closed the great Fair, and the day which should have been marked with gladness and congratulations is marked with gloom and sorrow. President Palmer made the formal announcement, and prayers were offered. The flags flying at half mast, a city in mourning, and the Columbian Exposition of 1893 passes into history, like a summer day whose evening is clouded with storm and shock of thunder, but whose wonderful success will ever be a subject of pleasing remembrance to those who took part or saw its wonders.

The German papers state that the Theodosian Sisters, or Sisters of the Cross, who were expelled from Warden in 1876, have now been authorized to return.

Mr. George W. Barge of Twyford, near Buckingham, England, a well-known High Churchman and controversialist, has lately become a convert to the Catholic Church.

There are cases of consumption so far advanced that Bickle's Anti-consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.