

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JANUARY 1, 1875.

ECCLESIASTICAL CALENDAR.

JANUARY—1875.

- Friday, 1—Circumcision of our Lord, O.V. Saturday, 2—Octave of St. Stephen. Sunday, 3—Octave of St. John. Monday, 4—Octave of the Holy Innocents. Tuesday, 5—Vigil of the Epiphany. Wednesday, 6—EPIPHANY OF OUR LORD, O.V. Thursday, 7—Of the Octave.

NEWS OF THE WEEK.

There are more rumours than news, properly called, to report this week. They are not much worth, we think, but for as much as they are worth we give them, warning our readers to attach little importance to them.

Foremost amongst these is a rumour that His Grace the Archbishop of Westminster, who, it is said,—and this is credible,—is about to receive the Cardinal's hat, has been selected as a fit and proper successor to Pius IX., when it shall please the Lord to summon the latter to his reward. Another rumour is that Queen Victoria has written with her own hand a letter to the German Emperor, urging him to compromise matters with the Catholic Church in his dominions. We do not credit this ourselves; but that such a rumour should have obtained credence amongst any, is a pretty strong proof that in England, the tide of public opinion respecting the persecution now raging in Germany, is on the turn; and that an impression is gaining ground even amongst English liberal Protestants, that the German secular authorities have been going a little too far, if not too far, in the path of liberal progress. The Protestant population of Berlin are availing themselves of the provisions of the law on marriage, for as we learn from the Times' correspondent, not one in four of Protestant marriages, are accompanied with any religious rites. In short marriage is but a civil contract with them, of the nature of a bargain for the delivery of so many barrels of pork.

A terrible disaster is reported from sea. The Cospatrick, an emigrant ship, caught fire, in lat. 37 N., and long. 13 W. There were about 500 persons on board, and of these it is said that 468 have perished. The destination of the Cospatrick is said to have been New Zealand.

MEN WANTED.

This is the cry, and a ludicrously pitiable cry it is, that now goes up from the Missionary Societies of Great Britain. Money we have got; but we can't get men to go out to India to preach the gospel to the natives—and to carry the bread of life to the millions of our fellow subjects perishing for lack of the life giving food. The London Times in an editorial of the 2nd ult. re-echoes the cry:—"Why," it asks, "is the supply for India still so short, not only of her demands, but even of the resources at the command of the Society? It has money; it wants men."

The question is one the Times cannot answer.—In many respects the material position of the Protestant missionary in India is rather enviable; and if he is spoken of as poor, yet adds the Times "that is in comparison with establishments and retainers past English conception." In this sense only is the Protestant missionary in India a poor man, that he cannot altogether vie in wealth with the wealthy officials, and merchants around him.

We want men; not heroic men who go forth prepared for death, and suffering often far worse than death—for the Times well knows that in the ranks of Protestantism such men are not to be found. But even common, kind of men are scarce, and the scant supply is yearly becoming more scant. It is not merely, so the Missionary Society complains, that Protestant missions in India are, as a rule a failure; but, so adds the Times, "not so much failure, as something which seems to prevent even the endeavor, and leaves not even the glory of heroic but useless enterprise." No, there is nothing heroic, nothing even tragic about the Protestant mission. It is simply the broadest farce, and this intelligent Protestants are now beginning publicly to confess. This is perhaps one reason why the missionary societies cannot get men of any kind in spite of good salaries. Again we copy from the Times.

Martyrs of course we do not want, but there is not even the noble army of confessors. Our Missionaries come, and see, and are vanquished, nay, not even that; they neither fight nor fly, but as it were, while everything else is as it was.

What then do the very liberal subscribers to the funds for converting the heathen of India get for their money? Explanations—and these are as plentiful as blackberries—by an unsatisfactory we fear, as blackberries considered, as an article of diet for hungry men.

"From India," again says the Times, "there comes nothing but explanations. We are not to

judge from surface facts, nor from facts at all. We have seen it stated that the best missionaries do not make converts."

How then must it be with the inferior missionaries—if the best do not make converts? As we read these words, these sorrowful confessions by Protestants of a failure so complete, of a failure which has nothing heroic or grand about it to redeem it from ridicule, are we not reminded of the words of Holy Writ—except the Lord build the house, their labor is but lost that build it. So of old spoke the Holy Ghost; and as a commentary thereon we read in the London Times on the subject of the India Protestant missions—"The rule is a failure."

Our Montreal contemporary the Gazette has its word to say upon this same subject—the lack of men for missionary purposes—and we would venture respectfully to suggest a word of correction. The Gazette says—

"But not only in India, as amongst ourselves, is there observable this falling off in the number of those who desire to dedicate themselves to the service of the altar. It is becoming one of the remarkable phases through which we are passing in this wonderful and puzzling age in which our lot is cast. The day of martyrs for the truths of Christianity is almost ended; and even confessors are becoming scarce."—Montreal Gazette.

Our contemporary can speak for his own people, and his testimony in their case is unimpeachable. But as applied to Catholics it would be the very reverse of truth. Amongst the latter, the day of martyrs for the truths of Christianity—at all events for that which Catholics believe to be Christianity—is as far from drawing to an end. As in the first centuries of our era, so now in the nineteenth the Catholic Church is the fruitful parent of martyrs. Amongst her children, so far from there being any lack of men to supply the gaps caused in the ranks of her ministry, the candidates for the coveted privilege of suffering torture and death for the faith, are so numerous that she has rather to restrain than to stimulate their zeal; her task is not to call and call in vain for men, but rather to select, from amongst the numerous applicants craving permission to bleed and die in her service. Had the writer but visited the Salle des Martyres at Paris in the seminary wherein are trained the athletes of the faith; that Salle around whose walls are hung the honored relics of the dead, the instruments of torture still stained with blood, wherewith their bodies were tortured, lacerated and torn to pieces; and within whose precincts assemble every evening for pious meditation and prayer the young Levites who, with these warnings of what awaits them before their eyes, have no fonder wish than to share the fate of those who have gone before them in the path of suffering for Christ's sake—he would not tell us that the days of the martyrs and confessors have passed away. It is not long since that the Edinburgh Review devoted a lengthy article to the subject, more particularly to the Missions in the Corea, and the heroism of the Catholic missionaries; and we would respectfully refer our contemporary to that article for abundant evidence that he wrote carelessly when he penned his paragraph which has provoked these comments.

MRS. GRUNDY.

Although cremation may not be the proper remedy for the disease, there can be no doubt that, in our present mode of disposing of the remains of our departed relatives and friends, there are many and great abuses, for which a remedy of some kind is much needed. Foremost amongst these we would place the unnecessary, and monstrous burden of funeral expences, which the exigencies of society, in other words the tyranny of Mrs. Grundy, imposes upon those the least able to bear them. It would be well then if those who seek to bring about reforms in our modes of disposing of our dead would apply themselves to something practicable, and combine to cast off the accursed yoke of this most abominable Mrs. Grundy. Must man then be her slaves for ever?

A man in moderate circumstances dies, leaving behind him say, a widow and several children, who, the bread winner of the family being gone, find themselves reduced to sore straits indeed, to pay their baker's and doctor's bills, and to keep themselves from starving. But at this sad moment, in steps that thrice accused Mrs. Grundy, with another devourer of the widow's and orphan's substance, ye!e!p an undertaker, at her back, and insists—she will take no denial, and listen to no plea for mercy—that out of the scanty pittance left behind him by the deceased, the greater portion be immediately handed over to the sleek looking gentleman at the door, in exchange for a handsome coffin with plated ornaments, with elegant handles a velvet pall, and other absurdities of a similar nature, which are of no benefit either to the living or to the dead; but which, nevertheless this same Mrs. Grundy declares to be indispensable. We cannot, it seems, when dead and laid in the grave, decently corrupt and rot away without them.

And so our poor widow in the moment of her utmost need, and when the least able to lay out a penny, except on the very necessities of life, must yield to the tyranny of Mrs. Grundy, robbing herself, and her children of food, robbing perhaps her deceased husband's creditors of their dues; robbing perhaps his soul of the religious services which might help it—in order that the claims of Mrs. Grundy be satisfied, and that a little more grist be brought to the mill of the broad cloth clad gentleman her attendant. O! why do not men with one heart, and with one voice cry to heaven against this abominable tyranny, against this impious waste of the widow's and orphan's substance, and invoke Anathema on Mrs. Grundy and on all her abettors.

Yes! Here indeed is a much needed reform, one to which it would be well if the attention of society were directed, even if for the time the question of cremation be held over. What is first of all, and above all needed is the reduction of the abominable funeral costs to which by the absurd usages of society now prevalent, usages which spring from a disgusting vanity, the poor and humbler classes of society are condemned, under pain of being held up to public reprobation, of wanting in respect and affection for their deceased friends and relatives.

Who shall inaugurate this reform? It must begin with the wealthy, or with those at least who are in easy circumstances. It is for them to set the example of modest, unostentatious and therefore cheap funerals; to take the lead in the movement for discountenancing as essentially snobbish, as well as essentially anti-Christian, or opposed to the spirit of Christian humility, those costly ceremonies, rather frivolities, which delight indeed the hearts of undertakers and fill their pockets; but which disgust every sensible man, and which bring additional pain and bitterness of heart to the humble household whose inmates are already crushed to the ground by the loss of a husband, of a father, of him who, under God, was their sole support.

Of all money—not devoted to purposes in themselves positively sinful—there is none more vilely wasted and thrown away than the greater part of the money at present paid for undertaker's bills, and funeral expences in general. That with respect, and fervent prayers for his soul's repose, we should follow to the grave and deposit in its final resting place, the body of our departed loved one—which as Christians, we believe, was once a temple of the Holy Ghost; which as Christians we hope shall again be raised up glorious and incorruptible—but which is now but a mass of putridity and corruption—is right and proper, nay a solemn duty; but costly coffins, which do but retard the resolution of the corpse into its constituent atoms, and which by checking the escape of the gases do but prolong the period of rotting and decomposing; but silver plates, but velvet palls; but expensive hearse, and all the monstrous paraphernalia of the undertaker, are not a duty which we owe to God or men, to the living or the dead; and which though they may minister to the paltry vanity of the former can profit no one save of course the undertaker—and we are not aware that we are under any obligation to support that individual.

Instead of organising Cremation Societies, it would be better to organise "Cheap Interment Societies," the condition of admission to which should be on the part of the members, a solemn engagement to discountenance in their own families, and amongst their acquaintances, all expences at funerals beyond such as are absolutely necessary. A maximum price suited of course to the capacities of the humbler or poorest classes of society should be determined upon, which no member of the Society should allow in any case over which he had control, to be exceeded; and every member should pledge himself never to follow, or take part in a funeral, or interment ceremony, in which these prescribed expences had been exceeded. If once people could be brought to see that costly pompous funerals are thoroughly snobbish, and snobbish in all the lowest and most disgusting forms that snobbery admit of—the evil would be cured; and the cruel burden which to many a bereaved family brings increase of desolation would be lightened. Why should Mrs. Grundy be allowed longer to tyrannize over the souls of men? O! that men would rise up in their wrath, casting off her accursed yoke, and breaking asunder all her bonds wherewith she so long has bound them!

THE INQUISITION IN TORONTO.

It seems that the Protestant Bishop of Toronto is about to institute an inquisitorial tribunal for the ferretting out and driving away of all false doctrine that may be lurking in his diocese. All the ministers of his church are to be subjected to a series of searching questions, having for their object to ascertain—1st. whether the worship of the church is conducted strictly according to the provisions of the several Acts of Parliament in that case passed since the days of the Reformation? 2nd. whether any of the ministers of the Anglican denomination have met, conspired, or taken counsel together, to deprave the doctrine of the Church of England? 3rd. whether there be amongst the said ministers any who hinder the reading and preaching of the word of God, or who are defenders of Popish and erroneous doctrines?

These will be hard questions to answer—seeing that in the first place, so confused and contradictory are the many Acts of Parliament that from time to time have been passed for regulating the performance of divine worship in the Church of England the Courts of Law have for the last quarter of a century been wrangling over the matter in dispute; that in the second place no fellow can make out what the doctrine of the Church of England is—or whether it has any doctrine at all—as for instance on the question of Baptismal Regeneration, and the efficacy of the Sacraments generally; and that in the third place, and for the same reason it is impossible to determine what doctrines are "erroneous" or essentially "Popish." What is one man's meat is another man's poison says the old saw: so what in one diocese are taught as essentially primitive doctrines with regard to the Eucharist for instance, may be in the adjoining diocese, be Popish, and flat burglary as ever was committed.

MARIA MONK'S DAUGHTER.

We have received a long, very long letter, from the authoress of Maria Monk's Daughter complaining of our strictures on that work. Of the work itself we have not changed our opinion; we regret that such a book should ever have been published, and we cannot soften down, or in any way modify our condemnation of it. But if of the writer of the book we have said anything personally offensive, we beg leave to retract it, for though her performance has undoubtedly been bad, her intentions may have been good. To Him alone, to Whom all hearts are open, and from Whom no secrets are hid, does it belong to judge of intentions.

In justice to the lady we must add that in her letter she assures us that she had full permission from the several persons in Paris, whose letters she publishes; to make what use she pleased of their correspondence. This the authoress did not mention in her work. With this, we must drop the subject, which is now, pleasant, one; and for the sake of our correspondents, we hope that her book with the very sensation title of Maria Monk's Daughter, may speedily be forgotten.

THE AFRICAN MISSIONS.

Our readers must have noticed the appearance on our streets of two bearded priests, clad in Oriental, or rather Arab costume, which, however common amidst the sands of the great desert, is unusual, to say the least, in this land of ice and snow. The wearers are missionaries to the tribes south of Algeria, and are on a tour soliciting the aid of the charitable for the support of their very destitute mission, whose expences are very great. His Lordship the Bishop of their Diocese has favored them with a Circular Letter, where in he warmly recommends them and their mission to the faithful, and gives some details of the work that they are doing in Africa.

The missionary establishment includes about five hundred missionaries, and fifty nuns, who superintend the schools wherein are lodged and educated some 712 orphans, of whom 412 are boys, and the others girls. These are instructed in the truths of the Christian religion. As they grow up they will receive the anointing of the priesthood; and all on their return to the tents of their fathers will carry with them the good seed which in time it may be expected will germinate and bring forth fruit abundantly.

We believe that in a short time the claims of these missionaries will be brought more particularly before our Irish Catholic friends, whose purse-strings are never found closed when an appeal is made to them in behalf of any object of Christian charity, tending to promote the greater glory of God.

A STRANGE TRIAL.

A clergyman of the Church of England, the Vicar of Christ Church, Clifton, having refused to give communion to one of his parishioners, on the ground that the said parishioner openly avowed disbelief in the existence of a personal devil, and in the doctrine of everlasting punishment, is being prosecuted under the provisions of the Church Discipline Act. The decision of the law courts, to whom in England it belongs to determine who are, or are not, fitting recipients of the sacraments, will be received with much interest. We can hardly bring ourselves to believe that the Vicar will yield, or consent to commit what he must look upon as a sacrilege, at the bidding of a civil court; and so through this affair consequences very important to the Anglican Church may ensue.

Friday last, Christmas Day, was duly celebrated in Montreal. Midnight Mass was celebrated at the parish church of Notre Dame, at that of St. Patrick's, and at the Gesù. Even by our Protestant population the day is observed as a holiday, in spite of the protests of Puritanism against Yule and Pasch.

As announced in our last, the installation, as Canons of the Cathedral of the Rev. M.M. Seguin, Mongeau, and Dufresne took place at the Ecclesie at 3 p.m. Mgr. of Gratianopolis presiding, and assisted by the Rev. Canons Leblanc and Plamondon. The ceremonies were brought to a close by the singing of the Te Deum.

The first Ordinations by His Lordship the Bishop of Sherbrooke took place on Sunday, 20th ult., on which occasion the Rev. M. Olivier Chalfover received the Order of the Diaconate, and M. T. Allard received Minor Orders.

It is complained that in London, Ont., incendiarism is again rampant. The Ottawa Times complains of the great number of burglars that have made that city the scene of their operations.

Our esteemed contemporary the Catholic Review, of New York, than which there is no better paper published on this Continent, will permit us to tender our respectful congratulations on the very handsome appearance that it makes in its new and enlarged dress—a sure sign that it is growing not only in stature, but, as it well deserves, in popular favor.

CARD OF THANKS.—The Sisters of Charity of the House of Providence, Montreal, present their most grateful thanks to the gentlemen, Directors of the City and District Savings Bank, and acknowledge the reception of the sum of \$1,850, which they received on the 24th of December, 1874. \$700 of which is destined for their Institution; \$200 for the Deaf and Dumb Asylum, and \$150 for the Infant School on Visitation Street.

SARSFIELD.

A long time since a movement was set on foot by the citizens of Limerick to erect a suitable testimonial to one of Ireland's most deserving sons General Sarsfield. A good sum was collected at the time but through some mismanagement the matter was let drop, although about £700 was in hand. We are glad to see however that the project has not been abandoned and that the citizens of the city of the "Violated Treaty" are about to take active steps to have the matter brought to a successful issue. A public meeting of the citizens presided over by the mayor, was held a few weeks ago in the Mechanics' Institute at Limerick for the purpose of taking immediate steps towards the erection of a testimonial to the memory of this brave man. The mayor remarked that there were some six or seven hundred pounds already subscribed, but this sum, he need hardly say, was totally insufficient to erect a suitable monument. He suggested that the citizens should bestir themselves in the matter, so that the monument would be erected without delay. A resolution in accordance with the objects of the meeting was adopted, and spoken to by Mr. P. S. Conolly, solicitor; Messrs. John Daly, Peacock, Godsell, and others.

Now although the trades can do a great deal we should like to see such men as Mr. M. Lemihan of the Reporter and Vindicator. Father Quaid of O'Connell's Mills, Sir John Gray, M.P. Mr. Butt, M.P. &c., taking an interest in the matter. Some of these gentlemen were the means of bringing the O'Connell testimonial to a successful issue. Mr. Lemihan we believe was Secretary of the committee conducting it, and from the fact of his being a warm friend of the great Liberator before the latter's lamented death he left nothing undone to aid both by private exertions and in the columns of his journal, the good cause. We would therefore like to see him and his friends working hard to have the monument erected to the memory of the Irish people of Canada, and the United States would be heartily responded to.

THE ARCHBISHOP OF TORONTO ON Purgatory and Prayers for the Dead.

The Archbishop of Toronto continued a lecture on the above subject in St. Michael's Cathedral on Sunday evening, 20th Dec. He said:—

"In our last lecture we said that mortal sin, once committed, entailed upon the sinner two things—guilt and punishment; and that when through repentance and the sacrament of penance the guilt has been removed, there remains frequently a temporal punishment to be inflicted on the sinner, either in this life or in the next; and for venial sin not sufficiently repented of or atoned for, there remains also a temporal punishment. Would any man of common sense suppose that God, who is infinitely just, would exact the same penalty on a lie of excuse as for the crime of murder, supposing in each case that the guilt of the sin be forgiven? Can we suppose that a man converted at the hour of death, after a life of crimes of the deepest and darkest hue, would be admitted to the full enjoyment of God as quickly as the saint who had led a life of innocence, sanctity, and charity, and who performed great works of love and mercy to the poor? Our idea of justice and of God who will reward every man according to his works, is not so.

"We now come to speak of the punishment due to sin not sufficiently atoned for in this life and to venial sin not repented of. The doctrine of the Catholic Church on this point is embodied in the following decrees of the Council of Trent:—'Whereas, the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient traditions of the Fathers, taught in sacred councils, and very recently in this (Oecumenical) Synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, &c. This refers to a former decree, which is much more explicit. In it the Council condemns all who shall say that, "after the grace of justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise that there remains not any debt of temporal punishment to be discharged, either in this world, or in the next in purgatory, before the entrance to the kingdom of Heaven can be opened to him."

"These words set the doctrine of the Church in too clear a light to require any explanation. And now as for the proof. As before, I will prove from the Sacred Scriptures. In the first place we have (Matt. xvi. 27.) 'that Christ will render to every man according to his works.' This text affirms what we before said of the proportioning of the penalty to the crime, and of the necessity of that penalty. The works of some are grievously bad, those of others not so grievous; and there are still others whose works are only moderately good. Can we suppose that God will punish in the same extent the theft of an apple and the robbery of millions from widows and orphans, thus turning beggars on the world? "It cannot be. We are supposing, in all cases, that the sinner was truly penitent at the hour of death, and that the guilt of his sin and the eternal punishment due to it were forgiven by Almighty God. But if a man die bearing with him the temporal penalty unpaid how will he discharge his debt? Now the question that arises is this: 'Can the punishment due to sin be forgiven in the next life?' We answer 'yes'; Christ has said so. (Matt. xii. 32.) "Therefore some sins are forgiven in the world to come; otherwise Christ's expression would have no force but would rather lead into error. Some sins are forgiven in this world, upon the repentance of the sinner, both as to eternal and temporal penalty; but there remains for the world to come both those mortal sins which were not sufficiently atoned for and venial sins, which were not repented of; and these, in accordance with the above text, can be forgiven in the next life. Besides, it is evident that Christ was so understood by the Jews who heard Him. Again we read (Matt. v. 26, 26.) "Our Lord speaks here of man in two states of existence. First, on the way, that is in life, in which he advises us to be at agreement with our adversary, that is the divine justice; and next, in prison, that is in the other life, undergoing the penalty imposed upon us by the judge for those faults not fully satisfied for while in the way, that is this life. But how repay that debt in the next life? By suffering, and, as we shall see further on, by suffrages. That way means life is apparent from the 19th Psalm, 7th verse speaking of Christ."

"We pass to other proofs from St. Paul, such as I. Cor. iii. 12, 15; Heb. ix. 27; Heb. ix. 12. God elsewhere speaks of himself as a purifying fire, as in Malachi iii. 3."

His Grace went on to show from these passages that, according to the Catholic doctrine, the soul before meeting God face to face must like ore containing precious metal, be cleansed from dross. Hence the necessity for purgation. The penalty is proportioned to the crime. Some will have a longer and more severe term of punishment than others.

"We now come to see can these souls be relieved by our prayers and suffrages. With such conviction and faith the valiant Judas Maccabees, faithful leader of the army of God, every year sent a collection to the temple of Jerusalem to have sacrifices offered up for the soldiers who died valiantly fighting the battle of the Lord, but yet though engaged in a noble deed, stung by appointing to themselves what they should not. (Mach. ii., 12, 43, 46.)"

"This book is not received by Protestants as canonical, but the Catholic Church has always held it to be an inspired book like the others. But this history testifies that it was the practice of the Jewish Church, and it was not reprobated by Christ, this pleasing and sacred duty of bringing succour to the dead."

"The form that lately held the soul is dear and cherished on account of the soul that inhabited it but where is the soul gone to? Not far away. It has got outside the envelope of the body, and there has met its God. (Ps. cxxxviii. 7, 8.) (Matt. xxiii. 30.)"

"The question arises now: Can we aid, by our prayers, sacrifices, and other good works, those souls which are yet detained by the justice of God for sins not yet completely atoned for? We answer with the Catholic Church, 'yes'; and it is an immense consolation for the living as it is an immense succour for the dead."

"As we can by our almsdeeds and charitable works, relieve those who are on this earth, so can we aid and relieve the suffering of those who have passed out of this life. Intercessory prayer among the living is a doctrine not controverted by Protestants, though intercessory prayer means meditation—that we meditate one for another. (Rom. xvi. 30.)"

"The question is, do we lose the power of mediation with God for friends when they shall have passed out of this world and gone to enjoy God? The Protestants say 'yes.' The Catholic Church says 'no we don't.' The Catholic Church believes in Communion of Saints. What is this communion? It means a common union. It means that all who belong to the true Church by their prayers all good works, may assist each other. It is as our Companies—insurance companies, railway companies—whose members partake of the earnings of the company, in accordance with their capital invested. This, I think, conveys the book ideas. All the children of the Church, whether they be living or dead, are united by the same bond of charity, and all children of the same family, and share in all the goods of the same family."