

PURGATORY.

TESTIMONY OF THE FATHERS OF THE CHURCH.

THE JEWS PRAYED FOR THEIR DEAD—OBJECTIONS CONSIDERED.

The Catholic Church teaches that besides a place of eternal torments to which those are consigned who die in the state of mortal sin there exists in the next life a middle state where souls suffer for a time who die in venial sin or who have not entirely satisfied the justice of God for former transgressions. Purgatory is not a place of probation. The souls suffering there are not being cleansed from the guilt of their sins but are paying the debt of punishment due them. Suffering alone can never take away sin. True contrition and change of heart only can effect this through the merits of Jesus Christ. Even the smallest sin cannot be forgiven without repentance. Those souls, then, who leave this life without being entirely free from venial sins are cleansed from the stains of these sins by the first act of contrition and fervent love which they make on the separation from their bodies.

Up to the time of the Reformation unbelievers in Purgatory were few. The Jews long before the coming of the Messiah were believers in a middle state of punishment.

JUDAS MACHABEUS.

Judas Machabees, when some of his followers were slain in a battle fought against Gorgias, made a collection among the survivors and sent twelve thousand drachms of silver to Jerusalem "for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from their sins." II. Mach. XII. 43, 46.

The passage implies a belief both in Purgatory and the efficacy of prayers for the departed, and takes for granted that this opinion would be held by all who believed in the resurrection.

JEWS PRAY FOR THEIR DEAD.

The Jews have never ceased to pray for their dead. The following prayer taken from "The Meditation of Isaac," a Jewish prayer book, is said at the house of mourners: "May our reading of the law and our prayer be acceptable before Thee for the soul of N. Deal with it according to Thy great mercy, opening to it the gates of the garden of Eden, and receive it in love and favor; send Thy holy angels to it to conduct it, and give it rest beneath the Tree of Life."

When our Saviour appeared on earth He came to establish a new dispensation. Many of the customs of the Jewish people He condemned; many He did away with altogether. But never at any time did He reprove the Jews for their belief in a middle state or for praying for the dead, although of course He knew that this practice prevailed among the people.

OUR SAVIOUR ALLUDS TO PURGATORY.

On the contrary, our Saviour more than once insinuates the doctrine of Purgatory. Speaking of sins against the Holy Ghost our Lord tells us that: "Whosoever shall speak a word against the Son of Man, it shall be forgiven him. But he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world nor the world to come." (Matt. XII. 32.) Now the words "neither in this world nor the world to come" would have no meaning unless some sins are forgiven in the world to come or after the soul has departed this life. When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life He evidently leaves us to infer that there are some sins which will be pardoned in the life to come.

St. Paul tells us that "every man's work shall be manifest" on the Lord's day. "The fire shall try every man's work of what sort it is." If any man's work abide, "that is, if his works are holy," he shall receive a reward. If any man's work burn, that is, if his works are faulty and imperfect, "he shall suffer loss; he himself shall be saved, yet so as fire." (I. Cor. iii. 13, 15.) Here St. Paul shows that on the last day some shall immediately receive their reward on their works being found fire proof, while those whose works fail to stand the required test shall suffer loss, yet so that they themselves may be saved by fire. This is the unanimous verdict of the Fathers of the Church.

TESTIMONY OF THE FATHERS OF THE CHURCH.

A few quotations from the early writers and doctors of the Church will suffice to show the position of the early Christians on the subject of Purgatory. Tertullian, who lived in the second century, says that "the faithful wife will pray for the soul of her deceased husband, particularly on the anniversary day of his falling asleep (death). And if she fail to do so she hath repudiated her husband as far as in her lies." The historian, Eusebius, (of the early part of the fourth century) describing the funeral of Constantine the Great, says that the body of the prince was placed on a lofty bier and the ministers of God and the people offered up prayers and sacrifice for the repose of his soul. This, he adds, was done in accordance with the desires of that religious monarch who had erected in Constantinople the great church in honor of the Apostles so that after his death the faithful might remember him.

St. Augustine, who lived in the beginning of the fifth century thus prays for his mother, St. Monica: "I therefore, O God of my heart, do now beseech Thee for the sinner of my mother. Hear me through the medicine of the wounds that hung upon the wood. . . . May she then be in peace with her husband. And inspire my Lord. Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy altar, Monica; Thy servant (Confessions Book IX.)

St. Chrysostom writes: "It was not without good reason ordained by the Apostles that mention should be made

of the dead in the tremendous mysteries because they knew well that these would receive great benefit from it." The above extracts show that the devotion of praying for the dead as well as the belief in Purgatory, is no invention of modern times, but rather a doctrine universally enforced in the first and purest ages of the Church.

OBJECTION AGAINST THE DOCTRINE OF PURGATORY.

One great objection made against the doctrine of Purgatory by its opponents is that the word Purgatory is not found in the Holy Scripture. Still this is no great objection after all, because it matters little whether or not we find the word Purgatory in Scripture when we find the doctrine clearly expressed there, and all that the Catholic Church wishes to express by the word Purgatory.

Neither the term Trinity nor Consubstantial is found in Scripture, yet Protestants make use of both these terms and profess to believe the doctrine expressed by them. They say, too, that the Latin Church and the Greek disagree on the doctrine of Purgatory, but this is not so. They disagree, if you will, about the nature of the punishment which the souls in Purgatory have to endure, but about the existence of Purgatory and the utility of praying for the dead, there is no dispute between them.

Even this dispute cannot be said to exist between the Latin and the Greek churches, but between individual members of each. It is repugnant to every dictate of reason and every well ordered conception of God's goodness to suppose for a moment that the soul stained only with venial sins must be condemned to the same everlasting punishment as the soul steeped in the blackest and most heinous crimes, but the soul spotted with the slightest imperfection cannot bear the beatific vision of God and it must, therefore, find some middle place where it can purify itself perfectly, and this middle state the Catholic Church calls Purgatory. The poor souls suffering in this middle state of punishment we can relieve. Powerless to help themselves they call out to us to help them. "Have pity on me at least you my friends."

How could the religion that would decree an eternal divorce between the living and the dead. How could the teaching of the Catholic Church that all souls not with the grave; that though one near and dear to us has gone from this life, it still remains in our power to help him by prayer and the offering of the Holy Sacrifice. Such a teaching robs death of its sting and makes the separation of friends endurable.

THE SECOND LECTURE.

"THE NECESSARY QUALIFICATIONS OF PUBLIC MEN."

AN ABLE AND ELOQUENT ADDRESS BY MR. E. B. DEVLIN, B.A., B.C.L., BEFORE THE ST. ANN'S YOUNG MEN'S SOCIETY.

On Monday night, the 18th inst., the second of the winter series of lectures was delivered, before the St. Ann's Young Men's Society, by Mr. E. B. Devlin. There was a large attendance, and the ability with which the young barrister handled the very difficult subject chosen was the subject of general comment. "The Necessary Qualifications of Public Men" was the theme of the address.

Mr. Ed. Quinn, first vice-president of the society, presided, and before the lecture commenced introduced Messrs. Sullivan and Hillier, who entertained those present with some recitations, which were fully appreciated.

Mr. Devlin was then introduced by the chairman, and expressed his pleasure at the opportunity given him of addressing St. Ann's young men, and complimented the society on the success with which it had met, together with the appointments of its hall. The efforts of the Rev. Father Strubbe and the other directors were such as to call forth admiration from all good citizens. Mr. Devlin then cited Goldwin Smith's remark to the effect that the Irish people of Montreal had a clamorous tendency. The speaker did not think they were sufficiently so, assuring the audience that while they associated with their own kind, they were in the best of company. Mr. Devlin, prefaceing his speech proper, expressed the intention of making no personal remarks, nor would he infringe on politics, such as race and religious questions. No reference would be made to public men, some of whom spoke in parliament, knowing not what they said, whilst others devoted years of service to their party in order to secure emolument.

Mr. Devlin held that officers in the public service should administer their duties honestly and fearlessly; there was more to be feared from a good law inefficiently administered than a bad one administered justly and wisely. Patriotism is the first essential quality in public men; exaggerated partyism is often to blame for the extinction of this sentiment in the breast of many a man entering public life who should not allow himself to fall under the party lash. Daniel O'Connell was given as an example of a true patriot. The advancement of the interests of one's own country was the only prize in public life, and public men should have firmness and fixity of purpose in this respect. Gladstone, General Sheridan, Andrew Jackson and Daniel O'Connell, were great examples of men who had true, deep convictions and sacrificed everything else for their realization. In conclusion, Mr. Devlin said that a public man, in order to be a success, must be energetic, tasteful, and of pleasing personality, possessing the intelligence to study the true interests of his country. He must also be free from vanity, which led to the downfall of such a noted man as Napoleon Bonaparte. Mr. Devlin then thanked those present for the attention they had paid to his remarks, assuring them that he would always be pleased to assist them in what way he could.

Ald. Connaughton and Mr. Quinn both thanked the speaker for his kindness in speaking to them, and hoped they would hear him again.

Thus it may be said that the lecture series for 1895-96 has been fully inaugurated and it is to be hoped that, throughout the winter, each succeeding entertainment will be a step forward and that success may attend the efforts of the young men of St. Ann's and their energetic Director, to make these lectures the attractions of the year.

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SOME LITERARY MEMORIES.

A Talk With Mr. Justin McCarthy.

Mr. Justin McCarthy has been telling some very interesting reminiscences of the notable people he has met one time or another. I called upon him yesterday, says a London Chronicle interviewer, and he was good enough to talk to me on a subject somewhat akin. This was his outlook upon English literature, alike from the point of view of authorship and that of the public appreciation of books since he began his literary career. Mr. Justin McCarthy, with his wholly winning personality, has been much engaged in politics, but he remains one of our best regarded bookmen.

"The general interest in literature as compared with the position of things when I was a young man," said Mr. McCarthy, "is infinitely greater. It is not merely that there are so many more readers, but that those readers represent so much more fully all classes of the population. Even now, though, the English reading public is not so great proportionately as the American reading public is. Only we are still progressing, as indeed in our liking for books I have no doubt we shall always continue to do."

"And then authorship, is it a better business, better worth the best brains of the country, than it was when you first knew it?"

"An advance in that direction is a necessary accompaniment of the other, which leads me to point out what I fancy is a well-recognized fact—that the greatest increase in reading has been in fiction. How many novelists have we now writing to supply the demand? I'm sure I don't know. But when I was a young man you could count the recognized novelists on your fingers—the successful, the thoroughly popular, novelists I mean. Let me see—and I speak of the period of 1850 and thereabouts. There were Dickens, Thackeray, George Eliot, Charlotte Bronte—whose writings had immense vogue although she herself had passed away—Chas. Reade, Horsey Trollope, Wilkie Collins and Guy Livingstone."

"Guy Livingstone, whose works the younger generation perhaps hardly knows?"

"Hardly knows, as you say, although in popularity he ranked well to the front in those days. The names I have run over would practically represent the successful output of fiction then—a dozen successful writers, let us take it. Now, as I remarked a minute ago, we have such a number of successful novelists, and such a mass of really clever novels. Still is there one single novelist of the present who could be called great—that is to say, as Dickens was great and Thackeray was great? There is not one; so we come to this, that the general body of our literature is better—making a qualification which I shall come to just now—but the great are fewer."

"We have a larger output of good literature, but we rear fewer giants to give us the very best?"

"Quite so; and we rear fewer giants. The exception I was referring to, and I speak of the average novel especially, is literary style. That simply won't compare with what prevailed when the demand for fiction and the means of putting it on the market were so much less than now. I have in my mind, as extreme examples, perhaps, the folk who don't make their nouns and their verbs agree, for I must confess that one sometimes comes across even that. I'm very sensitive as to good, pure English, a thorough mastery of grammar and style as apart from the story told in the novel, which may be ever so clever; but then I'm possibly old-fashioned in that respect."

"You have, no doubt, noted some of the changes in the sort of fiction taken in and read by the bulk of readers?"

"The fiction of the sixties was the social fiction, the fiction about things we all knew, our customs or habits, the fiction of Anthony Trollope, if you like, for type. Thackeray wrote "Esmond" and George Eliot "Romola," and these are the only two historical novels of that period which occur to me. Now, thanks largely, no doubt, to the genius of Robert Louis Stevenson, the historical novel is strongly with us. And this renaissance on the lines of Scott, of Dumas, with differences, and a more direct form of narration, perhaps, is a notable change. Of the neurotic novel, another change, and a feature quite disappearing I believe, there was no hint then. True, Reade and others wrote books dealing with problems, but they were problems which legislation could reach. There was hope of something coming out of the matter, but what could come out of the neurotic novel which we have had in these latter days? Woman we have had always with us, and we have known her for a long time. We cannot change her much, nor she us, and therefore I'm inclined to think the modern problem novel a waste of power."

"You have seen also the fall, for I suppose it is quite dead, of the three-volume novel?"

"I imagine the influence of that on the quality of English fiction will be good, because it is not a satisfactory thing for an author to have to put out a story to three volumes when really it ought to be shorter. I can recollect very well the interest which was excited by the monthly instalments of stories by Dickens and Thackeray as they came out. The circulation of Dickens in this way was probably five times as great as Thackeray's circulation. After Dickens would have come Charles Lever, and then Anthony Trollope, and the method of the authors, for the most part anyhow, was to write as the stories came out, instalment by instalment. For several months there were no instalments of "Pendennis," because Thackeray was ill."

"The relation of America to the production of English literature has no doubt interested you?"

"When I went to America first there was an honorable understanding among American publishers, long before Anglo-American copyright this was, of course,

that a publisher issuing an English author's work should be left alone to do so. Thus the American publisher could pay the English author very well, and I myself was very well paid by several American houses; but a firm in Chicago started to issue English books at ten cents, and that made the old honorable method of doing business impossible, and introduced the piratical system."

"The Copyright Act was too late, I believe, to save your 'History of Our Own Times' from the American pirate."

"Why, not only that, but somebody in America has taken the last volume of my history and brought it up to date. Nay, more; he has written of the Irish party somewhat harshly, which I, being chairman of the party, was hardly likely to do, you know. As you might judge, however, I don't intend to let this gentleman's completion of the history stand alone. I hope to bring the work up to date myself."

And thus my chat with Mr. Justin McCarthy, wandering here and there, as a pleasant chat should, came to an end.—The Pilot.

A NEW EMPORIUM.

We learn, with pleasure, that Mr. G. W. Lindsay, the well known and popular piano dealer, has completed arrangements for the erection of a new three-story building on St. Catherine street. This splendid emporium will be constructed next to the old Erskine Church. It will be an ornament to the city and particularly to that section of St. Catherine street. It is expected that the establishment will be ready by the middle of April next and that by the first of May the business will be flourishing. Success to Mr. Lindsay and his grand undertaking.

SILVER JUBILEE AT NIAGARA UNIVERSITY.

The Socialists of Niagara University are busily engaged in preparing for the celebration of their silver jubilee, to be held at the University on the 11th of December.

Invitations have been sent out to all the old surviving members, and it is expected that the greatest reunion ever held at Niagara by her old-time students will take place on this occasion.

The real date of the Socialists' foundation is December 8, the feast of the Immaculate Conception, but as that date happens to fall, this year, on Sunday it was decided to transfer the day of celebration to the 11th, so that former members, now clergymen, may be better able to attend. The chief features of the programme will be a solemn Mass and sermon, followed by a banquet—all under the auspices of the honorary members. A sacred concert will be given by the present members in honor of their visiting brethren.

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LA BANQUE VILLE MARIE

Notice is hereby given that a dividend of three percent (3 per cent) upon the capital stock of this bank, for the six months ending the 30th November next, has this day been declared, and will be payable at the Head Office of the Bank in this city, on and after Monday, the second day of December, 1895.

The Transfer books will be closed from the 10th to the 30th day of November, both days inclusive. By order of the Board, W. WELLS, President. Montreal, 22nd October, 1895.

LA BANQUE JACQUES GARTIER.

DIVIDEND No. 60.

NOTICE is hereby given that a dividend of three and a half (3 1/2) per cent, for the current half year upon the paid up Capital Stock of this Institution has been declared, and that the same will be payable at its banking house in this city, on and after Monday, the second day of December, 1895.

The transfer books will be closed from the 15th to the 30th November next, both days inclusive. By order of the board, A. DE MARTIGNY, Managing Director. 15-5

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