Our Weekly Sermon.

PROOFS OF A PURGATORY

"'mony from the Scriptures and the Fathers.

Purvatory is a middle state of souls—or, as the catechism puts it, a place where couls suffer for a time on he-count of their sins, writes the Rev. W. H. Colegan. There are but two terms attate of souls after death; Hell for the that leare this life in mortal sin, and heaven for those that leave it in a state of grace. But it is clear that of those who die in the state of grace and are destined for each many have not fully paid the dobt of temporal punishment due to healy sins. For it is a law of Divine justice that satisfaction must be given or every but and though the eternal punishment of hell, due to mortal sin, is forgiven, when the guilt of the sin is forgiven, yet even then there still remains the dobt due to Divine justice. That debt, if not paid in this world by penance, must be pould in the urgatory is a middle state of soul-r, as the categorism suts it, a place orld by penance, must be paid in this prid to come before the soul is fit enter into the complete possession

world to come neutral the same estate to enter into the complete possession of its reward.

Of this dobt due to the Divine justice we have many examples in Holy Scripture. When the 1-recitios murmured against the Lod, and Moses, after much prayer, obtained their parton; nevertheless, God would not allow any of those that had sinued to enter into the promised land; and the same punisament—a most severe one was inflicted upon Moses and Aaron for their want of faith when they brought doubtless the guilt of their sin was repented of and forgiven. Again, when David had sinued against Urlas and Bethaubee, the prophet Nathan nd Bethsabee, the prophet Nathan was sent to warn him, food let him be repentance. David, after hearing heatmark words, said; "I have sinned against the Lord," and the prophet nauwered, "The Lord also has taken away thy Mn; thou shalt not die. Neverthelees, because thou hat given the neember of the Lord occasion to biasbeen, for thus thing the child that is

ertheless, because thou hast given the enemies of the Lord occasion to biaspheme, for this thing the child that is born to thee shall surely die.

As it was the case, with the chosen friends of God, so it was with others. Sin must be atomed for. If this is not tone before death, it must be done after death, and the place of atomement scalled Purgatory. The Ghurch tells us that there is a Purgatory, and that souls are detained there; but she has decided nothing upon the nature of the punishment suffered by the souls so detained. The Holy Scriptures, too, though they do not use the word Purgatory, yet tell us that some souls, even of those that are saved, anderso, but the first punishment for a while after beath. Our Lord assures us that "He that shall speak a word against the Holy Chest it shall not be forgiven than neither in this world nor in the world to come," on which! St. Augusthe remarks; "Carist would not have said this were their not some sins which though not forgiven in his world are forgiven in the world or forgiven in the world our lord says; "When thou goest with they adversary to the prince, whilst Lord says; "When thou goest with thy adversary to the prince, whilst thou are in the way, endeaved to bu delivered from him, lest perhaps he draw thee to the judge and the judge deliver thee to the exactor and actor cast thee into prison. I say out thou pay the very last mite."
Our Lord is clearly speaking in this
passage, not of an earthly, but of a
heavenly tribunal, at which God will

cassage, not of an earthly, but of a heartesty tribumal at which God will render to avery one according to his works in strict justice; and if there occurs to little owing to Divino Justice, even tint will be exacted. But though neither the Church nor the Holy Scriptures have expressly defined the nature of Purgatory and the manner in which soots are purified there, yet the general belief of the Catholic C urol' has always been that the souls in Purgatory suffer a double pain—the pain of loss and the pain the sense or feeling. The pain of loss is very great. The souls in Purgatory mow God, He beauty, His goodness, His infinite perfections, far batter than any upon this earth are able to know Hise, and Leey kaved an intense longing to be with Him, as craying to nglus to be with film, a craying so they the Divine Reauty. They love im with the perfection of love, and mrn uncensingly after the object love. We know how earnestly of the saints flave longed for that they might be with God death, that they may many others St. Paul, St. Torosa and many others wave had that ardent desire "to be have had that ardent desire "t hear craving after Him was very dif-brent from that of the souls in Pur-patory. The maints had a sort of par-ial satisfactio not their desire, a forethal satisfactio nof their desire, a fore-sact of Henven in the presence of Vod within them, but to the poor suffering souls 10 is not thus procent. With sill thigh thirst for God, this craving after two Infinite Bourty, they are baplanded from Illim-for tow long they know not —and this by their own fault and lor

t eir anworthiness. Thus the loss of tiod is a terrible pain to these poor souts. The talk is rendered still more severe by the agentzing grief caused the remembrance of the good on portunitie es they have lost, the grace

by the remembrance of the good op-perbutties they have lost, the graces-ticy have neglected, and higher de-grees of glory which they have lost wen they might so costly have gained them. All this causes great sorrow to the suffering couls and in the opinion of most theologians the pain of loss is even greater than the pain of somes. The pain of sense or feeling is, as is commonly believed, caused by fire, St. Paul, specific of 'the day of the Lord," when He shall ludge each one after death, says, "If any man's work abide which he had built thereon he can'll receive reward. If any man's work burn to stail suffer loss, but he themself shall be saved yet so as by fire." On this passage, St. Ambrose says, "When St. Paul 'yet so as by fire," he shows, indeed, that the man shall be saved but shall suffer the win of fire," and again; "Woo to me if my work burn! For though God will aven lis servants, we shall be saved pa'n of fire," and again; "Woo to me if my work burn! For though God will save lits arrants, we good he saved by faith, but yot so as by fire, and plough we shall not be burned away, novertheless we eshall be burned St. Augustine says; "He wise does not cultivate his field" (that is, take care of h's soul), "but allows it to overrun with thorns" (vices and faults), shall but to the sifer in the next 'lfo wither oternal punishment or the fire of Purgatory." From this you may see that

gatory." From this you may see that suffering of the souls in Purgatory is most sovere; indeed it is the common opinion that the pains of Purgatory is far greater than anything that can be suffered in this life. There dod "renders to overyone according to the works" in strict justice; and "it is a terrible thing to fall intel the surys that although the soul lay be "saved by lire, yet that fire is more sovere than anything that man can

ears that although the soul 'Lay be "eared by lire, yet that fire is more sovere than anything that man can suffer in this life," and St. Thomas & of the opinion that the least pain on man can endure in this world.

The souls in Purgatory, then, suffer intensely. Can we do nothing to deep them? They are in prison. Can we not hasten on the time of their respect can we not in some way payfor them the debt to Divine justice, on account or which they are suffering? We can, for by the Communion of Saints "we are members one of another," lond togother by charity to Christ our Hood; and as we can delp one another on earth by our prayers and good works. I we can be proved the control of Trent declares that "the souls in Turgatory) are assisted by the suffrages (prayers and good works) of the faithful and especially by the loty Scarfileo of the clater." In the suffrage (prayers and good works) of the faththul and especially by the Holy Sacrifice of the altar." In the Second Book of Machabees we are told that "it is a holy and a wholesome thought to pray for the dead, that they may be lossed from their sine," and the very earliest times it has been the custom for devout Carlstians to seek rollef for "the dead who have died in the Lord." Tertuillan, who died in the Lord." Tertuillan, who died in 220, tells us that it was the gustom in the Church that the Holy Sacrifics should be offered for the Sacrifice Mould be offered for the dead on their anni orsary, and he mentions among the duties of a good widow that of praying for her hus-band's soul and causing the Holy Sac riflee to be offered for him on the annirifles to be offered for him on the anniversaries of his death. The practice of
prayor for the dead is witnessed to by
St. Cyprian, St. Cyril, of Jerusalem,
St. Ambrose, St. Jerone, St. Angustine and a hiest of other holy Fathers;
and on the other hand, Arius is rectensis, by St. Epificianius amongstherotics because to taught that "one
should neither pray nor offer searlice
for the dead." Our English forelathers
were earnest believers in Purgatory,
as is witnessed to by the many chantry chapels which they founded, and
by other foundations and charitable
works as well as doles and, alms, some
of which have survived down to the
present day and have their origin in
the foundars' belief in Furgatory. All
Soule College, Oxford, was built as a
work of darity for the benefit of those
who had falled in the war with France,
and all the Fellows were bound by
rule to attend Mass and pray for
these sculs, and the souls of the founders. Other colleges, hospitals, counders of
the founded for a like purpose and
thad similar rules. ersaries of his death. The practice of

thd similar rules.

SIX OILS.—In most conclusive testi-meny, repeatedly laid before the public in the columns of the dolly press, proves that Di. THOMAS ECLECTRIC OIL—an absolutely pure combination of six of the fleat rem-dial cile of in existence—remedies theuma-tic pulm, eradicake affections of the throat and iungs and cutee piles, wounds, sores, lamaness, tunness, burna, and injuries of horess and costile.

THE CONTENTED MAN

Some of the Things that Constitute Individual Happiness.

In an attempt to elaborate a In an attempt to claborate a subpet dealing with the contentment and
lappiness of human beings, different
writers have various theories as to
what constitutes the desirable posession which men and women strive so
lard to obtain and to hold. The diverse views are as low but opinious
and cumpts theories colored to suit the
functes and within of the lecturer or
state, giving currence to their or write, giving currency to their own sentiments on the subject.

sentiments on the subject.

Some people lold to the old adapt
that contentment and its twin elater,
tappiness, are comprised in a "sound
mind in a sound body." These two
qualities are undoubtedly essential to the comfort and peace of every human being, but they are only parts of the sum total that goes to insure real joyousness of spirit There are thous-ands of men and women who are blessd with robust bodily health, and who d with points bodily health, and who are yet far from the enloyment of reetful repose and pleasurable feelings. As contributing to man's wellings, as contributing to man's wellings, the control and direction of the distribution of the interestion of the omotional faculties, and the proper exercise and use of the will; the direction of the individual being regarded as some foundation on which to rear those mental qualities that are supposed to be a stay, a menitor, and a safe guide te man, so as to emobio dam to shape its own course in life; in a word, to make film master and "Lord of thinself," and, by a set of personal indemnity, to exempt him from the ordianry frailities, errors, pitfuls and suares that beset the path of man in his delly conflict in fighting the last of life, and thus begon in him a buoyancy of splitt and fortitude that far outweigh all of the lit that mortal man is bely to. are yet far from the enjoyment of restlui repose and pleasurable feelthe bust that mortal man is held to like that mortal man is held to take these percautions to secure the sanity of the mind and the health of the box; but over and above these needful tailings many others are wanting to give true contentment. Nor will abundance of wealth suffice, nor high station and great titles and innors, for the Grandecs of this world possess all these things and yet they are not quite happy nor contented. A look into the homes of the inflated sich and into the divorce courts would show where and how domestic peace is singularly defined in the pursuit of things tint go by the name of pleasures. For a striking example we ures. For a striking example we might carry the imagination back to text distorie mansion over Dives, the man of "purple and fine lin-en," presided with so much apparent hilarity, gladness of spirit, and what the world then, and now, would call "having a good time," but we know from Scriptural and historical record ow the festivities ended, and what world. With this example micht combine the sad fate of that might combine the said fate of that obser ancient potentate, mentioned in Serjipture, who invited to his banquet a thousand of his lords, who feasted victoriously and drank the choice wince out of the sacred vessels that were set aside for use at the altar. We can imagine the pretended joys that attended that celebrated feast, we can plature the short-lived gratification of that royal entertaines on whice conscience smote him on hearing read to him the dreadful import of that handwriting on the wall. But we need hardly go back to ancient history for examples showing how happeness is sought for and courted amidst scenes of gayety and splendour, which after all, and in bitterness and disappointment. In order to be happy all our desires must be satisfied, and that is where the trouble begins, for monor cannot purchase for us that necessary condition of true lappiness.

The lavish waste of riches can prouve temporary discretions and amusether ancient potentate, mentioned in

The lavish waste of riches can pro-cure temporary diversions and amusements which tend to soften the bitter ness of dissipation, but they are powerless to counteract the feeling disgust that follows indulgence in for-bidden piensures, varieties and hol-

ow pursuits.
Readers who are familiar with the Readers who are familiar with the story of the celestial visitors to earth, know that they sought for the abode of happiness not amongst the royal priaces of kings and princes, nor the mansions of the rich, but in thehomely cettage of the humble working man, wherein they found peace, harmony and frugal contentment, although the form was of the humblest, sort. The and regar conventment, although the fare was of the humblest sort. The air of lappliness that persaded that modest Ciristian home more than made up for lack of wealth and slipplay. The heavenly guests saw that in that domicile everything was honest true. The lives of that contented famlly were passed in an atmosphere of moral purity, rural simplicity, frugal endoaver, and strong falt; in the redaily mess, proves that culculor, and strong fait. In the re-rest of the sheet rem - the concernment of the strong rest of the sheet rem - the concernment of the strong rest of the sheet rest piles, wounds, sores, burns, and injuries of like who is over a Father and friend

to the asserving poor. If we go to the root of the matter in discussion and look at it with the eye of reason and fully, we must conclude that real, sub-In the, we must conclude that real, sub-stantial and true duppliness on earth consists in the applicase of our free, the cool example we sat before our fellowmen by acts of virtue and discriby, by struct observance of the commandments of God and of His Carel, by Cortinule and patience uncommandments of God and of He Gurch, by fortitude and pattence under suffering, by willingness to help a weak brother in als necessities, and he an unfaltering belief that the trials of this life will be remedied and excessive and the next. The man who strive his best and acts under such promptings will not repine because weath and honers have been denied him. On the contrers, he will reloice that in contents his children, pay his debts and attil have something to the good. In following this rule of conduct he will have the consciousness that he is fulling the orethy allotted for him, and is doing his humble part in striving to make the world better than he found it. Church, by fortitude and patience found it.

Contrasted with the picture of happiness revealed in Burns "Cottor", Saturday Night," the vain and perish able so-called pleasures derived from

able so-called pleasures derived from exatted rank and superabundant wealth are nowhere.

The secuningly fortunate ones of so-chi distinction may boast as they please of loys and pleasures, which they do not feel in reality, but the sollowness will be seen in the end is the proverbial Dead Sea fruit turns to aske at the touch of the hand. to ashes at the touch of the hand.
WILLIAM ELLISON.

CHAPLAIN FATHER SINNETT.

nother priest being praised for good work in South Africa.

good work in South Africa.

Rov. W. G. Lone, Chaplain to the Royal Canadian Dragoons in South Africa, who is now delivering lectures set the war, in an interview with a reporter of the Globe, said;—There is one gentleman for whom the theory of the Globe, said;—There is one gentleman for whom the seems to be no thought in the public mind to-day, the Rev. Father Shunett, will tipe 2nd Batt., C. M. R. Decountry seems to be going will over Father O'Leuty, and justly so. But Father Shunett deserves just as much public viought and synapathy as Father O'Leary. While not detracting from the one, I would liek to exalt the office. I trust the public will have loved thought for the Roman Catholic chaplain with the 2nd Batt., On Monday the Globe's ciliorial columns contained the following Shants, and see highlit, will the said the Canadian Mounted Rifles to South Africa as complaint, will thank they are seen as contained to the coof fortune to be a feet of the public will have been contained the following the coofficial of the cooffic

the carried with him cheorfulness and good example.

The local correspondent of the St. Towns Journal writes; The hosts of friends of the Rev. Fauher Sumet Indigetown and Howard will appreciate the kind words of Chaplain Lance most in connection with ratios most in a recent heature given in Toront, and also the culgistic article in a recent number of the Globe. We would suggest that when Father Simulations will de soon, that Howard township and the corporation of Ridgetown extend the Innous chaplain with the public reception in the opera house. He discreves telling the much as well as the struggle.—Ridgetown Dominion.

THE PARIS CATHEDRAL.

New Edifice to the Sacred Heart to Cost Five Millions.

to Cost Five Millions.

It is cetimated that the new cathedral at Paris-the Church of the Sacred Heart, to give the addice its full later, by the time it is finshed will later cost byer \$5,000,000, 1 the has been so long in building that it has been possible to raise the huge sum gradually, though a large proportion of it was given when the idea of its erection was first mooted. When France was defeated by Germany there were many who averred that it was due to the sins of the faction, and precured by public subscription. Presit was suggested difft a consister extendral be put up af a token to luccesting generations that its Franch project was presented of its sline. When made after the world how there are appeared to the sine, when and proposed to poople thing to-day who do not know that the new eathedral of Paris is in reality a gorgeous penance.

To cathedral at Paris is a trife

ance.
The cathedral at Paris is a triffe arger than that at Westeninster, and ance.
The cathedral at Paris is a triffe larger than that at Westminster, and the indications are that it will be more beautiful. But Paris has a start of twenty Years, and by that time London may outstrip its rival. Many churches in England have been built on the brick system.

The brick system of the large sums are the cach week, and by that neuron in the cach week, and by that neuron large sums fave been ruked. The same plan has been adopted in Paris for raising the under for the clurch of the Sarred Heart, only, of course, stones were necessary lineted of the Sarred Heart, only, of course, stones were necessary increased from the the cach seeker in the stones were necessary increased for the Carred Heart, only, of course, stones were necessary increased for the Sarred Heart, only, of course, stones were necessary increased for the feets. Big subscribers and their names or their 'initials' on the stones which they have subscribed.

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