

stream forth all graces, and the Source of abundant Redemption ? It is from Thy immolation, from Thy sacrifice that the souls detained in purgatory expect their relief. The remembrance of the Victim immolated for them ought to be the luminous beacon toward which converge all their hopes, all their desires, all the sighs that issue from that place of expiation.

Is it not Thou, also, O Sacred Host, O Host of Holy Communion, who, by rendering souls here below more pure, more generous, more fervent, more loving, enable them to help more effectually their sisters in purgatory, and to merit more for them ? — Yes, all that is done under Thy influence, labor, — suffering, prayer, — acquires now value and a special power for the relief of the suffering souls.

O Jesus, with them we render Thee thanks for the ineffable treasures that Thy Eucharist places in our hands !

Victim most merciful, be Thou forever praised and thanked !

III. — Reparation.

The thought of purgatory ought to excite in us profound horror for sin, for its frightful torments, its sufferings which have here on earth no parallel, nothing that can give an exact idea of them, are but the just punishment of sin.

It is to avenge the satisfaction which it has taken in sin that a soul descends into that abyss whose pains differ from those of hell only in duration ; that it is delivered to a fire so sharp, so instinct, as it were, with *intelligence*, which Divine Justice there keeps alive ; that it is entirely immersed in that lake of fire ; and that it undergoes therein all kinds of torments without being able to escape from them or to succumb to them.

It is because the soul in committing sin, turned away from God, wandered away from Him, that it undergoes in purgatory that long waiting for Him for whom it is now experiencing a devouring hunger and thirst. Freed from the body and from all the bonds that could arrest its flight toward God, it tends to Him with a sovereign attraction as to the only and definitive Centre in which