

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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INSPECTION INVITED.

PASTORAL LETTER ON PURGATORY
BY THE
Rev. James Joseph Carré, S. J.,
Bishop of Hamilton.

JAMES JOSEPH,
BY THE GRACE OF GOD AND FAVOR OF THE
APOSTOLIC SEE, BISHOP OF HAMILTON,
To the Clergy and Faithful of our Diocese,
Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN:—Whilst enjoying all the blessings and privileges of this Jubilee year, granted by our Holy Father Leo XIII., and uniting our prayers and supplications for the needs of the Church, with all faithful Christians on earth during the month of October, we should not lose sight of the debt of charity indicated by the Holy Father. You are aware that he has extended the prayers and indulgences of the month of October to the second of November inclusive, to remind us that whilst we pray for the Church militant, we should cherish a loving and salutary remembrance of the Church suffering, in which doubtless are to be found the souls of many dear departed friends, whom we once loved with all the intensity of pure affection. At no other season of the liturgical year does this duty come so forcibly before us, as at this time, when we celebrate the triumph of all the Saints, and commemorate the suffering of the faithful departed. As we hope that amongst the Saints now reigning with Christ in Heaven, there are many with whom we lived and worked, so also we may reasonably conclude that amongst the suffering souls there are to be found some, to whom we were bound by bonds of blood and affection, and the love and charity we have for them dures to imitate the charity of God Himself. For, dear Brethren, when we pray for the souls in Purgatory, we exercise an act of the love of God, for we shew thereby that we love those whom He loves, and we love them because He loves them, and to further His glory, and magnify His praises.

At this season of the year, the Church presents the rare instance of uniting under one solemnity two of her greatest festivals. While she assembles us on the feast of all Saints, proclaiming in the Psalmist, "how precious in the sight of the Lord is the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion have hardly ceased, when we hear the first note of her plaintive requiem for her suffering dead. In solemnizing the memory of the Saints, we rejoice at the consummation of the atonement of the Cross in their persons, and learn to aspire to that holiness of life, by means of which they have attained their crown; though once surrounded by the snares of a sensual world. Let us lift up our hearts to those members of the Church triumphant, confident in their sympathies and their prayers in our behalf; for while yet on earth they prayed with effect for their brethren, as the apostle tells us—"you helping within in prayer for us, that this gift being obtained for us by means of many persons, thanks may be given by many in our behalf." (II Cor. 13, Chap. 1).

Brethren, it is a tenet of Catholic faith, that those Saints having since passed into Heaven, do still continue to pray for their fellow-Christians in this life, and their prayers are still acceptable to that effect. And it is to incite us to call for their intercession, that the Church has appointed the annual commemoration of their departure from this world, which we solemnize on the 1st of November. But there is another class of our deceased brethren, of whom also she would have us to be mindful at this time; and in whose behalf she would fain incite us to become intercessors in our turn. It consists of her faithful children who have passed out of this life; not indeed involved in the guilt of mortal sin, and therefore not liable to everlasting condemnation; but stained nevertheless with the guilt of many imperfections, which they must expiate in pain and sorrow, before they can attain that kingdom of which the Evangelist St. John assures us that nothing that is defiled can ever enter it. Apol. XXI.

Such are the festivals of this season: the commemoration of the Saints who are already united with Christ in Heaven, and the commemoration of the departed faithful, the full remission of whose sins has been reserved for the world to come, in spite of our Redeemer's declaration in the 12th of St. Matthew,

It was indeed a magnificent conception that suggested the union of these festivals, for it presents a sublime illustration of the Communion of the Saints, so emphatically proposed in the Apostolic creed as a dogma of Catholic Faith; that communion, which unites in one bond of love and active benevolence, the faithful now dwelling in Heaven with the faithful here on earth; and unites with both those departed members of the Church, who are debauched from Heaven by the rigorous justice of God. For their relief, special intercession is made at this time both in heaven and on earth.

No wonder that the apostle should describe this Communion of Charity which binds us, whether living or dead, to Christ

as our head, and to one another as his members, to be inseparable. No wonder that he should exclaim—who shall separate me from the love of Christ; neither death nor life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come. Rom. VIII.

Do you, Rev. Brethren, especially at this time, earnestly impress on your good people the importance of this duty of charity, and fervently appeal to their charitable sympathies for the suffering dead, who are still members of this Communion. Our faith assures us that God is willing to accept our prayers and other good works, as so many helps to them expiating their sins. Therefore it is that we find almost every form of prayers used in our ritual, concluding with the pious recommendation of the faithful departed to His mercy. But on the anniversary of all souls the Church expressly assumes the Office of their representation; she comes before us as a petitioner in their behalf, whilst adopting in their name the language of Job, during his afflictions. "His wrath is kindled against me, and He hath counted me as His enemy. He hath put my brethren far from me, and my acquaintances like strangers have departed from me, my kinsmen have forsaken me, and they that knew me have forgotten me. Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me?" Job XIX.

I fear, dear Brethren, that we are but too justly open to the same reproach, which that great servant of God uttered concerning his friends and kinsmen, and it is to this I should confine myself on the present occasion, if I were addressing a flock in what may be called a Catholic country. But our lot is cast amidst a thousand sects of religionists, who, hardly agreeing on any other point, are yet found unanimous, and as it were by a curious accident, in rejecting the Catholic doctrine of purgatory, and the consequent Catholic practice of praying for the dead. Under these circumstances, it becomes a positive duty of the Pastor to vindicate this doctrine, greatly misunderstood as it is, and by so many, in whose salvation we are bound to take a charitable interest. We find that duty expressly enjoined by St. Peter, and he tells us to discharge it at once, with firmness and moderation, "being always ready to satisfy everyone who asketh the reason for the hope which is in you; but with modesty, having a good conscience, whereas they speak evil against you; that they may be ashamed who falsely accuse your conversation in Christ." I. Peter, c. 3.

Brethren, it is in this spirit that I am anxious to treat the subject before us. It will not be possible on this occasion to go into all the details and bearings of this question. But I do hope, nevertheless, to prove in answer to those who would represent the doctrine of Purgatory as a novelty and superstition, that so far from being open to this charge, the doctrine of Purgatory, together with the practice of offering prayers and good works at large, in behalf of the deceased members of the Church, is at least as old as Christianity itself, unless indeed men are to refuse credit to the entire body of history, whether sacred or profane. And first, that we may guard against misunderstanding in this important matter, let us see what is precisely the doctrine of Purgatory maintained by the Catholic Church. We must try to ascertain this fact,—not from those who speak evil against her, but from herself. This is the only safe course of inquiry for men really desirous to find the truth.

Now listen to her own statement of her own doctrine of Purgatory, as we find it in the words of the Council of Trent: "Whereas the Catholic Church, instructed by the Holy Spirit, has taught in her Councils, from the sacred writings, and the ancient traditions of the Fathers; and this synod now recently declared that there is a Purgatory, and the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifices of the altar; therefore this Holy Council enjoining it on all the Bishops, that they be particularly careful that this doctrine concerning Purgatory, so delivered by the Holy Fathers and Councils, be taught, and held, and believed, and everywhere preached." See XXV.

Here we have the true extent of the doctrine of Purgatory, as a dogma of Catholic Faith. And so anxious was the Council to guard it from misconception and abuse, that it expressly forbids the agitating of any abstruse speculations on the subject, as well as the following of any practices which might savor of superstition, or sordid gain. You will perceive that in laying down the doctrine of Purgatory, the Church abstains from requiring our assent to any opinions or conjectures touching the nature, or the duration of the sufferings in the middle state of the dead, by which sufferings the souls therein detained are made to expiate their several imperfections, before they can enter into Heaven, according to the Catholic belief, that these souls are suffering the punishment of fire; but simply that they are suffering in some way known to God; and again, that He is pleased to accept our devout prayers and other good works for their help, but more especially our offering of the holy sacrifice of the mass.

Now, there is one point quite manifest from all these premises, namely: that believing in this doctrine, we are bound by every tie of Christian charity to aid our departed brethren who may thus be shut out from Heaven. Our predecessors in the faith from the earliest ages acknowledged this Christian duty, and endeavored to fulfil it by the constant practice of prayer, and every other good work in aid of their departed brethren. This is a fact attested by the writings of the Christian fathers from the earliest times. We find St. Jerome, the most

learned amongst the Holy Fathers of the fourth century, referring to it in his consolatory letter addressed to Pamphilus on the death of his wife, writing, a woman of distinguished virtue. Other husbands, he says, strew with various flowers the grave of a departed spouse. But you Pamphilus bedew the venerable remains of Paulina with the sweet essences of charity. Knowing that as water quenqueth fire, so do alms-deeds extinguish sin. (Epist. 26.) "In the siner dead," says St. Chrysostom. "It is then proper to rejoice that an end may be put to his sins, that they can no longer be accumulated. And now it becomes a duty to aid him to the best of our power, not by tears, but by prayers and supplications, and alms and offerings. Nor were these means lightly devised, nor is it in vain that in the sacred mysteries we mention the dead, imploring for them of the Lamb that lies there taking away the sins of the world.—"It is not in vain that oblations and prayers are offered and alms given for the dead, so has the Divine spirit ordained, that we might mutually assist one another." (Hom. XII. Hom. XXI in acts Apol.)

St. Augustine, in speaking of the Christian usage of burying the dead in the cemeteries of the Martyrs, tells us that it is done to the end that the survivors be reminded to beseech constantly these martyrs for their intercession before the Lord, in aid of the deceased. *De cura mort.* He treats in another place the case of a man engrossed in worldly pursuits, rather than the great business of salvation. Such a man not only leads a troubled and unblest life on this earth, but after this life he will have to suffer either the pains of Purgatory or the pains of hell. (Lib. in Genes.) What does he tell us in his work on the City of God? "Before the last judgment some undergo temporal punishment in this life; some after death, others before and after. For not all that die are condemned to eternal fire, what is not expiated in this life is remitted in the next." (Lib. XXII.) Again he says (Lib. XXIV) "the prayers of the Church and of some good persons are heard in favor of those Christians, who depart this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So also at the resurrection of the dead, some will be found to whom mercy will be vouchsafed, having gone through the pains to which the souls of the dead are liable. Otherwise it would not have been said of some, as it was by our Lord in the XII Chap. of St. Mat., that their sins shall not be forgiven, neither in this world or in the world to come; unless there are some sins, the remission of which will not be obtained in the world to come." Such is the testimony of St. Augustine; and another of his works, in which he treats of this subject, he has this remarkable saying: "We read in the books of the Maccabees that sacrifice was offered for the dead, but even if no such fact was contained in the Old Testament, the authority of the universal church would be decisive, and her practice, in this respect is beyond denial." (*De cura mort.*)

Brethren, here we have testimony of the three of the most celebrated Fathers of the Universal Church; each eminent for his knowledge in doctrine and worship from the earliest days. It is not a mere waste of time in this instance, I repeat, to refer to the writings of Christian antiquity back to Tertullian, in the second century, that century which witnessed the death of St. John the Evangelist. Tertullian is known to have been exceedingly jealous as to anything like novelty in the Church, as his great work—the prescriptions against the heretics—sufficiently proves; yet, in this very Tertullian, we find, in his treatise on the resurrection, that he speaks of the practice of praying for the dead and making oblations, that this practice existed in the Church from the days of the first Apostles. He accordingly inculcates it, and in the most earnest manner, as a great Christian obligation. *Lib. de Corona. Lib. de Monog.* Now let us listen to Eusebius, Bishop of Caesarea—the father of ecclesiastical history—the intimate friend and councillor of the first Christian Emperor, Constantine. In describing the funeral obsequies of that celebrated man, he tells us—that after the military and other honors which his son and successor, Constantine, rendered to his remains, the Priests of God, accompanied by multitudes of the faithful, advanced into the middle space in order to perform divine worship; when having extolled the deceased with many praises, the people joined with the Priests in offering up prayers for his soul. The historian adds, that by this act they rendered a most acceptable service to this truly religious prince.

In truth, Brethren, the unanimous voice of antiquity; the monuments of every Christian age; the liturgy of every national Church, bear testimony to the doctrine of Purgatory as a Christian dogma, and to the concurrent practice with Christians of prayers and oblations for the dead. And so certain is this fact, that we find it distinctly admitted even by the well known Calvin, in the 3rd book and 39 sect. of his Institutes. He tells us that having carefully examined the writings of the ancient fathers, he found them unanimous in their belief of the doctrine of Purgatory; and he admits that the practice of prayer for the dead can be traced even back to the time of the Apostles of Christ. But then he tries to extricate himself from the consequences of this admission by insinuating that those Apostles connived at this practice, whilst they must, as men inspired, have known it to be nothing better than a rank superstition, to which their countrymen, the Jews, had been long addicted. Such is the frantic excess to which the pride of private judgment could transport even the acute mind of Calvin in his rage to cry down the Catholic Church. It is not

but a commentary on a well known fact connected with the movements of the early leaders of the Reformation. Finding that the doctrine of the middle state, which we call Purgatory, was clearly recognized in the books of the Maccabees, and anxious to get rid of so decisive a testimony, they determined to reject these books as belonging to the inspired writings; although they found them referred to, in this character, by the fathers of the Church at all times.

Brethren, let us examine the passage in these books, which appears to have served the reformers as a chief pretext for their rejection. It stands thus in the 12 Chap. 2 book. "He, Judas Maccabeus, making a gathering, 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 he had not hoped that those who were slain should rise again, it would have seemed superfluous and vain to pray for the dead. And because he considered that they who had fallen asleep in godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sin." 2 Macc. C. XII. The transaction thus related belongs to an important epoch in the history of God's people. It occurred about one hundred and seventy years before the birth of Christ. A foreign usurper had been for some time holding that people in subjection, and adding to his other oppressions, the most sanguinary persecution on the score of religion. The nation was at last driven into open resistance, which was headed by the high priest, Judas Maccabeus. In one of the many battles incident to that great struggle, a more than ordinary number of the national forces had perished. And it was discovered on examining the bodies of the slain, that their aversion had tempted them to retain on their persons certain articles of gold, which they had lately seized, whilst destroying one of the idolatrous temples of the enemy.

By this act they had undoubtedly transgressed against the law of Moses. But their countrymen, knowing the sincerity of their faith, were persuaded their conduct had not been influenced by any leaning towards idolatry; and that, although they had acted unlawfully and sinfully in this instance, yet, that sin was such as one might justly remiss the next life. And accordingly, they took the bodies of the deceased, and obtaining that forgiveness at the hands of God, the high priest and the nation at large, did procure the sacrifices to which this passage refers. Such were the circumstances of that memorable transaction. In examining the inferences which it warrants, I will for argument sake, take the books of the Maccabees as mere history. They are, however, not only an authentic piece of history, but one of the highest character, for veracity; since we find the great Jewish historian Josephus using them invariably throughout his work, as a record of undoubted authority.

Now, if the offering of sacrifices and prayer for the dead that they might be loosed from sin, was not one of the received rites pertaining to the Jewish worship; if the avowed principle on which that sacrifice was offered in this instance here related, was not one of the received and familiar tenets of the national faith; if this whole passage was but a daring libel on the memory of Judas Maccabeus, and on the memory of the people of his time, it is manifest that the Books of the Maccabees would never have been preserved by the people, as a precious national record. But in point of fact these Books were so preserved by that nation; and therefore it is certain that the sacrifices in question had been offered as these books testify. And now the argument stands thus. Was the sacrifice thus offered for the dead an act of rank superstition, the reformers would persuade themselves?

Was Judas Maccabeus a man likely to perpetrate a rank profanation on the nation's worship, and such a crime, whilst the best blood of the nation was daily and profusely shed in martyrdom for the vindication of that worship, throughout a contest in which he himself was the leader and hero, and in which he eventually persevered until he nobly fell? The High Priest, Judas Maccabeus, who had just wrested the sceptre of Judaea from the grasp of an idolatrous alien—he who so lately purified the temple and altar of Jerusalem so long desecrated by that usurper; an event which the Jewish Church continued to commemorate by a solemn religious festival, from year to year even down to the days of our Divine Redeemer; is this the man who is to be charged with the crime of a renewed profanation of that altar, by an act which Calvin would fain characterize as a rank superstition? No, Brethren, that charge is as absurd as it is wicked, when applied to this great and good man, to whose exalted virtues his own nation never ceased to render just homage; so that we find the great historian, Josephus, thus summing up his character, more than two centuries after his death: "He earned for himself an imperishable name; not only as the champion of his country's freedom and religion, but by his pure administration in his office as the high priest of that religion." (Hist. 3 book.) Such was the man, whose pure and exalted reputation we should be required now, after a lapse of two thousand years, to consign to infamy, if the offering of prayer for the sins of the dead were to be deemed a rank superstition. But this is not all.

I have stated already that the solemn anniversary of the purification of the Temple by that illustrious high priest continued to be observed down to the time of our Blessed Redeemer. Indeed, we learn from the tenth Chapter of the Gospel of St. John, that Christ Himself

about three months before his crucifixion, attended at the Temple during this festival of the Jewish Church. Is that reconcilable with the charge, that Judas Maccabeus had sullied his own reputation with posterity, by an atrocious act of superstition, within the Temple itself? Is the supposition to the honor of the Son of God would sanction by His own presence, the observance of a festival so identified with the memory of one, who—if the opinion of our reformers concerning prayer for the dead were true—had not only profaned the Temple by an act of superstition, but had more over seduced the faithful flock, entrusted to his care, into a public participation in his crime? Brethren, it would be a rank blasphemy to impute this passiveness to the Son of God; to Him, who in the fervor of his zeal for the driven from within its precincts, the money changers and other sordid traffickers. Neither can that other blasphemy of Calvin be endured, which would impute to the Apostles of our Lord a base connivance at a superstition. Such a charge directly tends to destroy the very foundations of Christian faith, inasmuch as it would attribute a false and truckling spirit to those whom Christ had sent to teach all nations. And therefore their conduct, in relation to the practice of offering up prayers and sacrifices for the dead, that they may be loosed from sin, must be considered as warranted by divine inspiration. It is therefore not a novelty, nor a superstition that the Catholic Church maintains at this day, as she has ever maintained—namely, that it is a holy and a wholesome thought to pray for the dead.

This conclusion is irresistible even for those who are unwilling—because of their unhappy prejudices—to receive the books of the Maccabees, in any other character than that of an authentic history; but for us Catholic Christians, who receive them as a portion of the Holy Scriptures, it is quite decisive of the present controversy. With us the principle is still sacred, even as it was of old with God's chosen people—that it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. Believing as they did in a future state and judgment, and knowing as they know, from sad experience and observation, how few go forth to eternity out of this world of peril and temptation, so pure as to enter as conquerors into the mansions of blessedness, are consoled by the assurance, that there is still reserved beyond the grave a place for penitence and remission. And therefore it is, that no man deeply impressed with the truths of revealed religion; though, perhaps, not yet a Catholic, ever loses a dear friend or relation by death, without feeling the impulse struggling in his heart, to beseech the God of mercy in behalf of the deceased.

Thus, Brethren, it is evident that the Catholic Church, so far from broaching a novelty in maintaining the doctrine of Purgatory, has but preserved that doctrine, and its consequent practice known to the faithful under the old law and to the faithful under the gospel, from the very days of the Apostles of our Lord. Woe to him, who had spurned this inexhaustible source of Charity and consolation for the faithful of Christ in their journey through this life, saddened as it is from hour to hour by the ravages of the flesh. Had a dear suddenly separated from his sight some beloved friend, amidst the engrossing pursuits and distractions, and exciting causes which must involve even the just man, suddenly cut off in midst of a thousand imperfections, do you not doubt that—that spirit was entitled to enter at once into Heaven? And if you must thus doubt, you must come next, and of necessity, to the conclusion that it is doomed to hell; denying as you do, that there is, in the next life a place for penitence and remission, for without penitence there is no remission of sin. This is indeed a sad alternative; and no wonder that they should be "sorrowful concerning those who are dead, even as others who have no hope." I. Thessal. IV, 12.

I now willingly take leave of this portion of our subject, to renew for a moment the appeal to your sympathies at this season, in relation to those who are yet suffering in the middle state of the dead; and concerning whom, your faith assures you, that they may be helped by your prayers and good works. I have already expressed my own fears that we are too justly liable to reproach in this respect. Yet it is not to the more humble classes of our communion that the charge will apply. Every dole extracted from their poverty by the passing beggar, every contribution to a work of charity is consecrated to the relief of their deceased brethren in Christ. Every prayer that ascends to heaven from their lips, concludes with the ardent recommending of the souls in Purgatory to the mercy of God. They are themselves too intimate with pain and sorrow to be able to disregard their sympathies even for the dead, who are still in the communion of love and faith with the Church of Christ. It is chiefly the prosperous and happy of this world that appear to have forgotten altogether, the many over whom the grave has closed. True it is, that they seldom neglect to procure the solemn offices of the Church on the decease of a near relation. The custom of the country impels them to make a large expenditure on an ornamental casket or coffin to satisfy the gaze of a curious world, and display vanity even in death. And this casket, after a short parade to the cemetery, is put into the earth to rest. Again, modern usage requires that floral tributes be laid on the remains, and this is done to manifest affection for the deceased and sympathy for surviving friends, who not unfrequently make an idle boast of the style and extent of this remnant of a

Pagan rite. But no further thought is taken of the departed soul. With this public display, all pious sympathy would seem to have evaporated.

Whilst I thus address you, dear brethren, I feel it a sacred duty I am discharging to you as your pastor, and as the advocate of those who are no longer in a condition to urge their own claims and wants; unless through the ministers of Him whose stern justice is now affecting them. It is in His name, my brethren, that I reproach you; and indeed for your own sake; for it is impossible that the apathy of Christian men in this matter can fail to endanger their own salvation. The sanctifying grace of God must be necessarily withheld in our regard, when we are found wanting in the fraternal charity which embraces the members of His Church, whether they be living or dead. Is it necessary to ask who these claimants are in whose behalf I entreat your prayers and good works at this time; I am calling your attention to those, who so lately mingled with us, in the busy scenes of life; having the same hopes and fears which still agitate you, perhaps idly, and unprofitably enough. They are now exiled from the presence of God; doomed to expiate their imperfections, and with the bitter convictions that you, who could assist them, have forgotten them. Do you ask—who are they? the parents whose anxieties for your advancement in this life drew them aside but too much from their higher duties—the children who are expiating their sins occasioned by your culpable neglect. It is these you have forgotten. No wonder they should exclaim in the language of Job "why do you also persecute me as God doth?" I will forbear to press with too heavy a hand on the many sad and tender recollections, which this anniversary must renew in every heart still alive to the charity of religion and nature. To the salutary influence of both I commit the claims of the dead.

May they find rest this day in that Heaven which suffereth the violence of prayer and charity; having been aided by the intercession of their brethren already in heaven; and by the prayers and good works of us, their brethren, who are yet lingering in this troubled and uncertain life. Amen.

Given at our residence, in Hamilton, this first day of November, 1886.
+ JAMES JOSEPH,
Bishop of Hamilton,
E. CARRE, Secretary.

This Pastoral is to be read in all the Churches and Chapels of the Diocese, on the Sunday before All-Souls Day. It is also to be read in all religious communities.

BENZIGER'S "CATHOLIC HOME ALMANAC."

The "Catholic Home Almanac," Benziger Bros. opens with a superb biography of His Eminence Cardinal Gibbons, Miss Eleanor C. Donnelly contributes a few pretty lines, "Our Baby Boy." Then follows a great array of prose and verse, appropriately illustrated. There is enough good reading here to keep the family busily engaged around the cheerful hearthstone for many winter evenings:—"The Angel of the Prison," adapted from the French of Raoul de Navery;—"St. Francis d'Assisi," in a Pastoral Home, by Maurice F. Egan;—"St. Leo IX. and Hugo von Egielstein," Legend;—"The Children's Hour" (Long-fellow);—"The Lost Pearl," "The Seven Angels," "Cantate the Dane," "Monsieur the Cure," "The Discovery of the Mississippi," by Rev. R. S. Dewey, S. J., with a full page historical illustration;—"Rudolph of Hapsburg," by Miss Mary M. Meline;—"Through Peace to Light," with an exquisite picture;—"Most Rev. Michael Augustine Corrigan, D. D.," with portraits;—"A Pilgrimage to Lourdes," "Rosary Prayer," by Christian Reid;—"Most Rev. William H. Elder, D. D.," "The Centennial of St. Alphonsus de Liguori," by a Father of the Congregation of the Most Holy Redeemer;—"The Danub Singer," by Maurice F. Egan;—"Cardinal Tascherer," "Columbus and the Egg," full page picture, "Sala Santa," by Eliza Allen Starr;—"The Heart of an Angel," "The Heart of a Hero," "Only a Maid of All Work," "Archbishop Crooke," with portrait;—"Some Notable Events of the Year," illustrated with portraits of Very Rev. Jos. Heller, S. J., Cardinal Mozella, Daniel O'Connell, Charles Stewart Parnell, and William E. Gladstone.

The editor of the "Home Almanac" has spared no pains or expense to secure contributions from well-known Catholic writers. In giving so much entertaining reading matter in small space he has struck a popular vein.—New York Freeman's Journal.

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ST. ANTHONY'S CATHOLIC YOUNG MEN'S SOCIETY, MONTREAL.

RESOLUTIONS OF CONDOLENCE ON THE DEATH OF OUR LATE FELLOW MEMBER, THOMAS E. DONOVAN, ADOPTED FEBRUARY, OCT. 15, 1886.

Whereas, It has pleased the Giver of Life to take from our midst a dear friend and valued member of our Society, Mr. Thos. E. Donovan, Be it

Resolved, That while we bow with submission to the will of our Heavenly Father, who does all things for the best, we must always regret the loss to St. Anthony's Catholic Young Men's Society of a worthy member and to his family of a loving son and dear brother. Be it

Resolved, That we tender our heartfelt sympathy to the family of deceased in their bereavement. Be it further Resolved, That the records of this association and that copies be sent to the family of deceased and to the *Post and Catholic Record*.
JER. COFFEY, JAMES TAYLOR,
President. Secretary.

St. Teresa's Sayings.

BY ELEANOR C. DONNELLY.

"To suffer or to die."

When spent with sorrow or overwhelmed with pain,

Upon our knees in agony we lie,

Oh do we weep, and weeping, oft complain

"Give us, O God! Though grief and death were a sin."

Let me not suffer, Lord, nor let me die!"

Not so the saint of love and brave despair—

Not so Teresa, when the day is done,

Who, with her hands, the eyes, with heart of steel,

"Oh, let me suffer, Lord, or let me die!"

"He loves not!"

Once, in the solitary presence

Of a villa's sweet sun,

They spoke of cruel Satan,

Of his infernal ones;

Of all his bitter malice,

His snares, his treachery—

His rancor, cold and cautious,

His base malignity;

But while against the demon

The speakers floor were leaping—

"Alas! poor wretch, he loves not!"

"Will suffer!"

III.

St. Teresa's Book-Mark.

"Let nothing disturb thee"—the peace of thy spirit.

Is something too sacred for care to destroy?

"Let nothing fright thee," sayest thou—

Naught else can deprive us of grace or joy.

"All things are passing"—Times sweep down

As waves on rocks,

Wealth, honor, and pleasures all streams

With their tide;

"God never changes," He falls not nor alters

Though life's fairest dreams into ruin sub-

merge.

"Patient endure to all things attained,"

Who God possesseth, for nothing shall want.

"Alone God sufficeth"—the soul where His

reigneth

Earth's joys cannot tempt, nor earth's

miseries daunt.

A JESUIT PEDDLER.

RUSSIAN TOLERANCE IN 1878.

From the Messenger of the Sacred Heart

Long ago the Russian schismatics,

throughout their empire, forced the greater

number of the Uniate—the United

Greeks who are in communion with

Rome—to become apostates. A few,

indeed, are still found scattered here and

there throughout the country. But there

are now hardly 1,500,000 left, whereas in

the reign of Elizabeth II. they numbered

9,000,000. One Emperor and one religion,

and the religion of the Emperor, said

Alexander the Great, and his famous

missionaries have been sent in all direc-

tions to effect the conversion of souls loth

to acknowledge him as their God. Often

a band of Cossacks has swept down on the

infructuous towns and villages of Poland

for this strange work. The priests who

refuse to abjure their faith are at once

sent into exile in Siberia. Handsome

promises, however, are made to those whom

persecution seems to frighten; a canonry,

even a bishop's mitre, would be the price

of their apostasy. Many, alas! have

allowed themselves to be seduced, and

defections have been counted by hun-

drreds.

In March, 1878, a Jesuit Father,

dressed like one of the travelling peddlers

so commonly seen in Poland, crossed the

Russian frontier. On his arrival at Warsaw,

he asked a license for selling sundry

small articles of me, cardboard, such as

pens, ink, paper, lead pencils, and the

like. As he accompanied his application

with a sum of money, the license was

granted without much ado. Our work-

ing merchant then set out with great joy

from Warsaw from that district, and

the grand duchy where the Uniate dwell,

abandoned to the knot of the Cossacks.

at length to save his soul." Then, making

the sign of the Cross, he calmly began his

meditation.

The judges piled him in vain w with qu-

estions. He paid them as little attention

as if he were still alone in his cell. They

were persuaded that they were dealing

with a lunatic, and two physicians were

ordered to examine the nature of his

disease.

"Manichæism" was their verdict, "pro-

found melancholia," the poor invalid

fixes his eyes on his Crucifix all day long,

and answers our questions only with the

strangest looks."

They were soon, however, compelled to

change their opinion. When the Father

had finished his retreat, he freely entered

into conversation with them, and gave

them unmistakable proofs of a per-

fectly sound mind. The question of

madness being now abandoned,

the judges strove to clear up the mystery.

The knowledge their prisoner had of

several languages, the nobility of his car-

riage, and the gravity of his discourse,

made them suspect that he must be a

Jesuit. A rumor to this effect at once

spread abroad. The affair was grave, ex-

ceedingly grave. The Russian empire,

already threatened on the one hand by

the Nihilists, and in terror at the

mere presence of a Jesuit?

As soon as the rumor went out that a

Catholic priest was confined in prison,

a crowd of Greek mothers were hur-

rying to ask him to baptize their chil-

dren. The Russian Government, in its

paternal goodness, after imprisoning the

priests who remain faithful, or transport-

ing them to Siberia, is accustomed to take

the children from their parents to have

them baptized by the pope, as he is called,

in Russian prisons. If, in this the pa-

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society is indispensable in order that our

wanted which are as urgent as they are

varied, may be satisfied.

Having thus pointed out the advantages

of the division of labor, and the progress

and civilization as follows: "Society, be-

ing made up of men essentially defective,

cannot remain at a standstill; it makes

progress and perfects itself. One century

inherits the inventions, discoveries, im-

provements of its predecessor, and thus

the sum of physical, moral and political

benefits grow marvellously.

Who would compare the miserable huts

of primitive people, their rude utensils,

their imperfect tools with all that we

of the 19th century possess? Nor is there

any more comparison between the articles

produced by our ingeniously constructed

machinery and those toilsomely wrought

by the hands of men. There can be no

doubt that the old highways, unsafe

bridges, and long and disagreeable jour-

neys, were the necessary and inevitable

consequences of the rude and unim-

proved condition of the human race, and

that the progress of civilization, by

fastening wings to our shoulders and

having made our globe smaller, so near to

each other have they brought its nations. Is

not our era, by the gentleness of its

manners, superior to the rude and brutal

days of barbarism? Are not reciprocal

relations now a more friendly footing? From

certain standpoints, has not the polit-

ical system been improved under the

influence of time and experience? No

longer is private vengeance tolerated or

encouraged. The Russian Government, in

its paternal goodness, after imprisoning

the priests who remain faithful, or trans-

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ance in those who apply zealously and

profoundly to the study of nature, for

she knows that at the bottom of

her researches they will find

God, who in all His works displays Him-

self with the infinite attributes of His

power, His wisdom and His goodness.

Then the pastoral letter brings to the

support of its author's position the evi-

dence of Copernicus, of Kepler, of Voltaire,

of Galileo, even of the Protestant Faraday,

who says in the sciences to which he ap-

plied himself with such passion, an "agency

wherewith to reach God." Finally, it

points to the marvellous efforts of

science, and the sublime spectacle it offers

in rendering man master of the forces of

nature, in leading within him a spark of

the fire of the Godhead, in "how splendid

and majestic does man seem when he

reaches after the thunderbolt and lets it

fall harmless at his feet; when he sum-

mons the electric spark, and sends it, the

mesenger of his will, through the abysses

of the ocean, over the precipitous moun-

tains, across the interminable plains!

How glorious, when his beam steers fasten

plow to his shoulders and bear him with

the rapidity of lightning over land</

The Smile and the Sigh.

BY G. T. JOHNSON. A beautiful babe in her cradle bed lay; Her eyes might be reckoned by less than a day.

Said one to the other, "What father above Could Heaven in its bounty, on us have bestowed?"

The smile wreathed her lips, falling slightly apart, The high bank in sadness down into her heart.

ONE CHURCH FOR ALL.

ARCHBISHOP RIORDAN TELLS WHY HE BELIEVES THE CATHOLIC FAITH THE ONLY ONE IN ALL THE WORLD.

Plano, Ill., Oct. 10.—This pretty little town is on the main line of the Burlington Road, fifty-two miles west of Chicago. Three thousand two hundred are the figures set opposite it under the caption "population."

To-day the new Church, St. Mary's, was formally dedicated with all the pomp and ceremonial that such a service implies.

The ceremony was conducted by no less a personage than Archbishop Riordan, of San Francisco, and he was assisted by Revs. Father Riordan, Dunn, and Henneberry, of Chicago, and Father Erhard, the worthy priest who presides over this parish, and to whom belongs the credit of securing for Plano its parish house of worship.

Plain street is a typical country highway, skirted by tall, wide-spreading shade trees and green fields which are covered with a profusion of wild flowers.

Archbishop Riordan's sermon was a simple yet convincing argument in favor of the Catholic Church. He said: "This ceremony suggests different thoughts to those present, whether they are members of this or any other congregation."

There is no more important question than that of religion. Man has always been affected by it, and he cannot put it down. The subject appeals to their most tender memories. A man naturally asks himself, "Am I to be content with this little every day business? Will its little details occupy my whole life, and can I do nothing but buy and sell flour and sugar and soap?"

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above; that there is a God above us, and that He has established relations with us as his children. Again you may ask, "How are we to know what God thinks of us?" I will answer to all to turn to the divine truths he has left for the guidance of all men.

The Protestant religion says every man is his own guide, and can worship God as he chooses; that he can choose his own religion. That men have followed this teaching largely is evidenced by the innumerable religious bodies and sects that you see all around you.

God did not leave it to me or anybody else, no matter how learned, to follow our own instincts in the matter of religion; but He formed a great society that is perpetual, and left with it the divine truths for all who are to be born in this world.

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In conclusion the Archbishop said: "Thank God to-day that the day will come when you will have got through worshipping Him in these earthly tabernacles; when the curtain will be lifted and you will be ushered into a better world to worship Him with His angels forever."

TO YOUR TENTS, O ISRAEL. To the Editor of the Times: Sir,—Foolishness presides in the office of the Hamilton Spectator.

Yes, so that I may repeat them; "glad to have his friends write temperately"—Yes, in order that he may pervert their statements and abuse their moderation; and "glad to be given opportunity to make his meaning clear"

Yes, like Mark Twain's story of George Washington, which did not say one word about George from beginning to end. The Spectator's article of the 11th is similar in its tone and tenor, except that it is clearly prejudiced.

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Quebec has privileges not enjoyed by the schools of the minority in Ontario, according to the Quebec School Act, all schools are equal in the eyes of the law.

RELIGIOUS VOCATIONS. LIVING FOR GOD ALONE AND FOR HIS GLORY. A convert of the Poor Clares was recently dedicated in England at which Very Rev. Fr. Vaughan, O. S. B., preached the following instructive discourse, taking for his text the following Scriptural passage:

"Mind the things that are above, not the things of earth, for you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then shall you also appear with Him in glory."

These words, said, are taken from Col. iii, 2, 3, and 4, and these three verses are the motive power, the method, and the hope for reward of the life of these devout and holy women who this day, in the name of St. Francis and St. Clare, are taking possession of this beautiful convent.

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rejoice with her and thank her. Another class who have reason to rejoice are the thousands within and beyond the shores of the United Kingdom, who have prayed for the noble mother foundress when she was in sorrow and in trial.

IT SPITE OF TALL HATS. N. Y. Freeman's Journal. Father Scully, of Cambridgeport, Mass., has solved the problem of keeping young men employed during their times of leisure, and healthily employed.

These societies need more sympathy from older and wiser men than those that fill their ranks. They are composed of young men without much experience of life, anxious to make the most of themselves, and not knowing how to do it.

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happens, that the just depart from this life still stained with venial sins, or bound by the debt of the temporal punishment due for mortal sins forgiven, as to their guilt, and the eternal punishment due to them.

Men die suddenly in many ways—some by heart disease, others by apoplexy; some are found dead in their beds; others are killed by accident on trains or steamboats, and thus have no time to repent of venial sins, and die stained with their guilt. It is certain that the number of souls who thus die in venial sin, or who have not discharged the temporal punishment due mortal sin forgiven, is very great. No sin shall go unpunished; unless it be punished by the sinner himself, by penance, it must be punished by God, who is offended. Divine mercy does not violate the rights of eternal justice, but respects and conserves them. Hence, whilst it forgives the guilt of sin and the eternal punishment due to it, it does not absolve from the debt of temporal punishment to be undergone in order to satisfy justice. Now, as nothing defiled can ever enter the Kingdom of Heaven, and no debt of punishment due to sin can co-exist with eternal beatitude, it necessarily follows that, before the imperfect can enter Heaven, they must be purged from the stains of venial sin and from the debt of temporal punishment due to forgiven grievous sins. But, since this does not always take place in this life, it must necessarily take place in the next, and hence the necessity of Purgatory, a place of punishment in the other life, where some souls suffer for a time before they can go to Heaven.

We now come to the Scriptural proofs of this doctrine. In the Second Book of Maccabees (xii, 46) it is related that the mercot and pious Judas Maccabeus sent 1,000 drachmas of silver to Jerusalem for sacrifices to be offered for his soldiers slain in battle, and the inspired writer, commenting on this fact, says: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." Now, it would be perfectly useless to pray for the dead if they were in Heaven; and worse than useless to pray for them were they condemned to eternal torments. There must be, therefore, in the belief of the inspired writer of this book of Scripture, an intermediate place, where, in the next life, some souls are detained, and who may be loosed from their sins by pious prayers and suffrages. It is aware that non-Catholics contend that this Second Book of Maccabees is not canonical Scripture, but the very same authority from which we hold the whole Canon of Scripture, namely, the authority of the Catholic Church, holds this also to be canonical and inspired Scripture. But, admitting for argument's sake, that it is not canonical, it must be admitted, at all events, to be perfectly true and reliable history. It therefore, proves that, amongst the Jews—the people of God—in those days the belief prevailed that some of the departed dead could be relieved and loosed from their sins, and the penalties of their sins, by prayer and sacrifices; and this could not be the case if, besides the Heaven of the saved, and the hell of the damned, there did not exist an intermediate place of expiation for some souls ere they could reach their immortal and final destiny in Heaven. Our Lord, who came to teach the truth and to point out the errors and corruptions that had crept into Jewish belief and practice, would have condemned this doctrine were it not true, but so far from doing so, he confirms it. It is of this prison, according to the Holy Fathers, our Lord speaks when he says (Luke xii, 5, 9): "Thou shalt not depart thence till thou hast paid the last farthing." In the parable of Dives and Lazarus, our Lord tells us that the latter, after his death, was carried to the bosom of Abraham. Now, what place was this if it could not have been Heaven, for no one could enter Heaven before the death of Christ; nor could it have been hell, for then the prayer of Dives to Lazarus would have been without meaning or purpose. It must, therefore, have been that middle place in which the souls of the just of the old law were detained until after the death and resurrection of Christ. (xvii, 32)

Again, in the First Epistle of Peter (iii, 19), we read: "Christ died for our sins, being put to death in the flesh, but enlivened in the spirit, in which, also, coming, he preached to those spirits that were in prison." Now, what was this prison? It was not surely the hell of the damned, but the hell or prison of which the Apostles' Creed speaks, in which were detained the souls of God's servants who died before Christ, and to whom the Saviour came to announce the glad tidings of their liberation and of their eternal salvation. It is of those spirits the scripture speaks when it says of God pardoning the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated by the forgiven sinner.

Our first parents obeyed the command which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on them! They were banished from Paradise and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world pestilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confidence, were never permitted to enter the promised land; and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, than whom there was never a greater penitent, offered God. The prophet of the Lord was sent to him. He confessed his sin, and said, "I have sinned against the Lord." The prophet said to him, "The Lord also hath taken away thy sin; thou shalt not die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely die." There remains, therefore, a temporal punishment due even to forgiven sin.

We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice. Now, it can happen, and it too often

these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the constant tradition of the church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expiation in the next life was a doctrine of Christian faith firmly, constantly and universally held and acted upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory, and the farther and so relative doctrine that the souls therein detained could be assisted, relieved and freed by prayers, almsdeeds, and by the unbloody sacrifice of the altar. Hence, the Council of Trent, basing its teaching on the word of God and the unanimous tradition of the Christian ages, defined and decreed that "there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." And this brings us to the consoling doctrine that those prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, almsdeeds and other good works, but chiefly by the holy sacrifice of the mass. No doctrine of our holy religion has more undeniable proofs of its antiquity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice. No proof of the existence of a middle state could be more convincing than this of the unailing tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead? They could be of no use to the just in Heaven, for as Augustine says, "he who prays for a martyr does injury to the martyr;" of none to the damned, for out of hell there is no redemption. Tertullian, who lived in the age next to that of the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment for him." St. Cyprian, in the following age, in several pages of his writings, a witness to this belief and practice of the Church in this day. As far back as the fourth century, St. Cyril testifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers were offered while the holy and tremendous sacrifice is going on." St. Chrysostom, who flourished within three hundred years of the age of the apostles, writes as 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 knew 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 lived in the fifth century, is more explicit on this subject. In one of his sermons (serm. clixii.) 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, almsdeeds, their 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 whosoever 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 the Mass" 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 Church Catholic 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 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 impassable 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, 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 already divested of their bodies, and are reigning in Heaven or suffering, with unexpressed 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—*fortius est amor quam mors*. 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 rain-bow 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 for the eastern and western Churches, and in the plaintive music and wailing dirges of the Church—in the "Dies Irae," and "Libera," 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 tender 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 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 tearful, 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 sorrowing, and for mercy and pardon for the departed.

The Egyptians embalmed the bodies of their dead, and thus preserve 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 and petitions 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, she never forgets the names of the departed. Her 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 nor 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, neither shall the heat be upon them, in the midst of the throne shall a lamb be, 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 whom, perhaps, we have even been the im-

mediate cause or occasion of the sin for which they are suffering. There are some, maybe, 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, 9) 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, during this month of November, for the repose of the souls of the faithful departed. We may well imagine that these 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 from St. Peter's Palace, London, Oct. 25, the 23rd October, 1894, Feast of our Most Holy Redeemer.

+ JOHN WALSH, Bishop of London. By order of His Lordship, LAWRENCE A. DUNPHY, Secretary.

THE BISHOP OF KINGSTON IN CENTREVILLE AND CHIPPAWA.

Practical Lessons for the Faithful, Especially in Rural Districts. On Saturday His Lordship, the Bishop, proceeded to Napanee and thence by carriage to Centreville, where he stayed overnight with the Rev. Michael Lynch, the newly-appointed pastor of that parish. Next morning he celebrated early Mass, and at 9 o'clock presided at the public Mass, celebrated by the pastor in the presence of the congregation of that district. He delivered an address of considerable length on subjects of grave local importance, and at 11 o'clock he and the Rev. M. Lynch drove to Chippawa. Although it rained heavily, the people of this remote district came more than half the way to receive their Bishop and to contribute to the religious duties assigned them, can hope to enjoy the full blessings promised to those who diligently seek to know the law and do it.

At each service the church was filled in every part, with frequently a crowd about the door, unable to get in.

Correspondence of the Catholic Record. MISSION AT ST. MARY'S. On Monday evening, the 11th inst., commenced, at St. Mary's, the exercises of the Jubilee by the saintly young Carmelite, Rev. Father Feehan, of Clifton, and ably assisted by Rev. Fathers O'Shea, of Seaforth, and Ryan, of Irish-town. The first Mass was offered up every morning at 6 o'clock, followed by others at 7 and 8, and a high mass at 10. Throughout the continuance of the mission the church was crowded to its utmost capacity, proving the high appreciation of the talented Carmelite's eloquent sermons, whose every word seemed so full of significance as to produce a lasting impression on his hearers. His easy, persuasive manner is irresistible, making his services as a missionary incalculable. The confessionals were attended by the untiring fathers from early morning until 11 o'clock at night, over six hundred persons having approached the sacraments, most of whom were also enrolled in the scapular. The choir under the skillful direction of the organist, Miss Ford, did their duty well, and it is but doing them justice to say that they excel most amateur choirs. The good pastor, Rev. Father Brennan, ever zealous for the spiritual welfare of the souls committed to his care, provided every facility for his people to avail themselves of the abundant graces offered by the Church during this year of jubilee. Many backsliders (some of whom are, unfortunately, to be found in every parish) were personally visited by this kind father, and, by his exhortations, induced to attend the exercises, and receive the sacraments. God grant that they may persevere.

The next appearance of the church and surroundings, the piety of the congregation, and their love and respect for the pastor, all give evidence of a healthy state of affairs in this parish.

Mr. Blaine's Nephew Joins the Jesuits. San Francisco, Oct. 21.—William Gillespie Walker, nephew of James G. Blaine, has entered the Order of Jesuit Fathers at Santa Clara. He has been a student at the college for a year. Young Walker's mother was the favorite sister of James G. Blaine. She was buried on the day that President Cleveland was inaugurated.

PASTORAL LETTER.

JOHN WALSH, BY THE GRACE OF GOD, AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF LONDON.

To the Clergy, Religious and Laity of the Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN:

The approach of the month of November, with its "All Souls' Day," is for us an appropriate occasion for addressing you on the consoling and salutary doctrine of Purgatory, and the duties of piety and charity towards the faithful departed, that spring from it. The Church, in consecrating this month to special devotion for those who have died in Christ, seems to have formed an alliance with nature in order the better to attune our minds to solemn thoughts of death and to touch and move our hearts with the sacred memories of those who have gone before us. November is the graveyard of the year. The withered, fallen leaves; the naked trees; the hush and silence of the woods; the dark, short, melancholy days; the moaning winds, that seem like the dirge of nature over its departed glories and its present sad condition—all these characteristics of our November strongly impress the mind with thoughts of decay and death. They remind us that, in the language of Scripture, "All flesh is grass and all the glory thereof as the flower of grass; the grass is withered and the flower is fallen."—Is. xl, 6. They tell us that, in the words of the Psalmist, "In the morning man shall grow up like grass; in the evening he shall flourish and pass away; in the evening he shall fall, grow dry and wither."—Psalms lxxxix, 6. The Holy Church takes up these voices and warnings of nature, and, blending them with her own, teaches her children that, at the close of the year, they should occupy themselves with salutary thoughts concerning death and the dead; that, mindful of the certainty of their own death one day, they should not forget those who have gone before them, but should, by prayers and almsdeeds, and especially by the oblation of the holy sacrifice of the Mass, seek to bring them aid and refreshment, and to hasten their advent into that eternal rest and everlasting light and unending and perfect happiness which are enjoyed in the Kingdom of God. For there is a place of punishment in the next life, where some souls suffer for a time before they can go to Heaven, and these souls may be helped and relieved by prayers, almsdeeds and other good works.

For us Catholics there can be no doubt about the doctrine of Purgatory, for it is a defined article of our faith that there is a middle state in the next life, where some souls are detained for a time before they reach their immortal and happy destiny, but it is useful to show that this, like all the other doctrines of the Church, is in strict accord with right reason, and in perfect harmony with the revealed word of God.

In treating this question we must, for the proper understanding of it, lay down certain preliminary propositions:

We will premise by stating that every sin is not mortal, and does not deserve eternal punishment, according to the laws of divine justice; but that there are less grievous sins which are, from their nature, venial, and do not destroy grace and charity; and it is to such the Scripture refers when it declares that the just man falls seven times. Hence, the just can truly use the words of the Lord's prayer: "Forgive us our trespasses." St. John declares that if we say we have no sin, we deceive ourselves, and the truth is not in us. (1st Ep. St. John, 1st chap.) Our Lord even assures us that "for every idle word we speak, we shall render an account on the day of judgment." (Matthew, chap. 12) Would it not be monstrous, for instance, to assert that the telling of a lie, or the committing of a sin equal in gravity to the horrible crime of perjury, or the shameful sin of adultery, and that it deserves a like punishment? Hence, St. Augustine says that, "for those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faithful satisfy."

We must, in the second place, premise that even when God pardons the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated by the forgiven sinner.

Our first parents obeyed the command which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on them! They were banished from Paradise and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world pestilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confidence, were never permitted to enter the promised land; and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, than whom there was never a greater penitent, offered God. The prophet of the Lord was sent to him. He confessed his sin, and said, "I have sinned against the Lord." The prophet said to him, "The Lord also hath taken away thy sin; thou shalt not die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely die." There remains, therefore, a temporal punishment due even to forgiven sin.

We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice. Now, it can happen, and it too often



C. M. B. A.

DEAR SIR AND BRO.—Being in Hamilton on business for a few days I had the pleasure of attending a meeting of the C. M. B. A. of this city...

SILVER WEDDING OF BRO. E. H. HENDERSON, ESQ.—One of these happy and joyous occasions...

"THE SILVER WEDDING."—This is my silver wedding day. And she stood on her father's knee...

DEAR EDITOR—It being synonymous with that name which all we reverend, I believe as Catholics should be in all charity...

Correspondence of the Catholic Record. WINDSOR LETTER.—The third grand entertainment under the auspices of the St. Augustine Community...

though exceedingly pleasing, a very difficult in a manner which completely captivated the audience...

DEATH OF A DISTINGUISHED IRISH CANADIAN CATHOLIC IN NEW YORK.—MORAN ALBERT SLAVEN. Panama Star and Herald, Sept. 15.

On Sunday last the congregation of Markham presented Father Allain with an address and a well-filled purse. The Markham Catholics have on every occasion shown themselves generous...

Correspondence of the Catholic Record. LETTER FROM UXBRIDGE.—DEAR EDITOR—It being synonymous with that name which all we reverend...

twelve additional young ladies presented themselves for admission. It was a beautiful and impressive ceremony...

When the attention of the world was directed to the Isthmus of the Panama Canal, Mr. Slaven came hither and soon in connection with his brother...

Correspondence of the Catholic Record. HAMILTON LETTER.—A very successful mission was given last week in the parish of Elora by the Rev. P. Lennon of Brantford...

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