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as to cleanse the soul from every in-

clination of sin."

We must not, however, conclude

from this that all souls shall be ex-

cluded from the beatific vision of

God until they shall have passed

through the fiery furnace of Purga-

tory. Such a view is untenable.

There is no doubt that many souls

are banished to eternal perdition af-

ter the particular judgment; equally

true is it that they who were cleansed

from all their faults in this life, rear

up after the particular judgment into

the heavenly Jerusalem.

Moreover from the fact that a soul

is sentenced to chastisement in Purga-

tory, the conclusion is not to be

drawn that it will be inferior in

heavenly glory to souls admitted to

Heaven without undergoing purification

by fire. Thus it may happen

that souls eminent for works of pen-

ance and full of merit, may neverthe-

less have to remain in Purgatory

longer, and yet, after their purification,

they may attain to a higher de-

gree of glory than such as were not

in need of purification. Each one

shall receive his reward according to

his merit, and having paid, the last

farthing of his debt, being "purified

as if by fire."

The religious innovators of the

last centuries, by denying the exist-

ence of Purgatory, made an attempt

indefensible both before the tribunal

of religion and of reason. They

have only the darkness of the grave

to place between the human heart

and its departed loved ones. Their

presumption is condemned by divine

revelation, and the constant tradition

of the Church by the unanimous be-

lief of all nations, and by non-Cath-

olics themselves, by reason and by

sentiment.

There is a Purgatory, and it is there-

fore a holy and wholesome thought to

pray for the dead that they may be

loosed from sins." (1 Mach. xii, 46)

Our Blessed Savior said: "Seek

ye, therefore, first the Kingdom of

God, and His justice and all things

shall be added unto you." If we

would always bear this in mind, we

would make fewer mistakes, and

commit fewer mortal sins. We

should constantly ask ourselves,

"Is what I am about to do, to fur-

ther the cause of Christ? Will God

be pleased with my action? Will

Christ be grieved? Always listen to

the still small voice within."

All good Catholics will surely do

all they can to help clear off the debt

on the Home of Industry. Mother

Hieronymus is entitled to this much at

the hands, not only of Catholics, but

of all the citizens of Rochester. For

thirty years she has been a striking

example of Christian charity, and her

charity has been bestowed on all, no

matter what their creed, color or na-

tionality.

If Secretaries of reading circles

would send us accounts of their

meetings, and any other news con-

cerned with their work. The Jour-

nal will gladly give the time and

space in its columns.

Always make it a point to read

Catholic works of fiction when you

can possibly procure them. They

will at least do you no harm, and

will be a vast deal better mental

food than the frothy, trashy novels of

the present day.

The merchants know the Journal

is a good advertising medium, as is

evidenced by their liberal patronage

of our columns. We hope our read-

ers will patronize the merchants who

advertise in the Journal.

It is too bad the Myers' ballot

machines could not be completed in

time for this fall's election in Roch-

ester. Their use would have simpli-

fied matters a great deal. The

Raines' blanket ballot is clumsy and

cumbersome.

What is the programme of the

winter's work of the Central Board

of Catholic Reading circles? Is it

not pretty nearly time to think of a

Diocesan board?

What has become of the Catholic

Press association? An organization

of such promise should not be

allowed to languish.

When tempted to an angry an-

swer recite a Hail Mary. If your

conscience is not too hardened, the

blest Mother's prayers will dispel

the angry mood.

A young man should never gam-

ing and an old man is just as well off

if he never risks a cent on a game of

chance.

As a rule the Jews are all unalter-

ably opposed to the A. P. A. This is

but natural, as the A. P. A. is as in-

imical to the Jews as to the Catho-

lics.

The only issue at stake this fall,

except party aggrandizement, is the

Sunday closing question.

Neither party in New York State

took any notice of the A. P. A. this

Fall. Which party will get the votes

of the A. P. A?

The A. P. A. tried its best to de-

feat Governor Greenbagle, of Massa-

chusetts; but re-nomination, but

failed. He should be elected by a

handsome majority.

Lord Salisbury should be sternly

admonished that no further British

aggrandizement will be tolerated on

the American continent.

We thought the Sultan of Turkey

would be brought to terms by the

European powers.

Do not allow the A. P. A. to cap-

ture the Board of Education. Be

careful how you vote on School Com-

missioners.

THE GOSPELS.

GOSPEL: St. Matthew xviii. 28-

35.—At that time, Jesus spoke to

His disciples this parable: "The king-

dom of heaven is likened to a king,

who would take an account of his

servants. And when he had begun

to take the account, one was brought

to him that owed him ten thousand

talents. And as he had not where-

with to pay it, his lord commanded

that he should be sold, and his wife

and children, and all that he had, and

payment to be made. But that ser-

vant falling down, besought him, say-

ing: Have patience with me, and I

will pay thee all. And the lord of

that servant, being moved with pity,

let him go and forgave him the debt.

But when that servant was gone off,

he found one of his fellow-servants

that owed him a hundred pence; and

laying hold of him he throttled him,

saying: Pay what thou owest. And

his fellow-servant, falling down, be-

sought him saying: Have patience

with me, and I will pay thee all. And

he would not, but went and cast him

into prison, till he paid the debt.

Now his fellow-servants, seeing

what was done, were very much

grieved, and they came and told their

lord all that was done. Then his

lord called him, and said to him:

Thou wicked servant! I forgave thee

all the debt, because thou besought-

est me; shouldst not thou then have

compassion also on thy fellow-ser-

vant, even as I had compassion on

thee? And his lord being angry, de-

livered him to the torturers until

he paid all the debt. So also shall

My Heavenly Father do to you, if

you forgive not every one his brother

from your hearts."

"As in all the other parables, so in this

the King is a figure of God, master and judge

of the universe; and the debtor represents

sinful man, who must render an account of

all his actions to the Divine justice.

Sunday 27.—Twenty-first Sunday after Pen-

tecost. Epist. Eph. vi. 10-17; Gosp.

Matt. xviii. 23-35.

Monday 28.—St. Simon and Jude, Apostles.

Tuesday 29.—Feria.

Wednesday 30.—Feria.

Thursday 31.—Vigil of All Saints. Fast.

Friday 1.—All Saints. Holyday of Obliga-

tion.

Saturday 2.—All Souls.

"Buy Your Fun Where They Are

Made."

It is well to follow this sugges-