

THE LIBERAL.

\$1 per annum, in advance.]

"In Essentials, Unity; in Non-Essentials, Liberty; in all things, Charity."

[Single copies, 3 cts

VOL. XII.

RICHMOND HILL, THURSDAY, AUGUST 29, 1889.

No. 9.

"The Liberal"
IS PUBLISHED EVERY
THURSDAY MORNING
AT
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Bon-Bons for Father Egan.

To the Editor of THE LIBERAL:
SIR.—In this paper I shall close my
remarks on the late Archbishop Lynch's
teachings containing Purgatory.

His Grace says, "tepid christians go to
Purgatory." Only they go thither. We
can, therefore, as truly say also, "those
who go to Purgatory are tepid christians."
Let us hear what the Lord Jesus says to
such. He thus addresses the Church of
Loudicea, "Because thou art lukewarm
(or tepid), and neither cold nor hot, I
will spue thee out of my mouth." (Rev.
iii, 16). Many prayers have been offered
up, for aught I know to the contrary,
they still are for the repose of the soul of
the late Pope. If he went to Purgatory,
he must have been only a lukewarm
christian. If it be true that he was the
father of two children, in more senses
than one, "natural" ones, he was not a
very warm christian. Many prayers
have been offered up, and I suppose still
are, for the repose of the soul of the late
Archbishop. If he went to Purgatory,
he too must have been only a lukewarm
christian. In his will he left orders for
two hundred masses to be said for him.
He, therefore, looked on himself as only
a "tepid" christian. Many who knew
him in private think that on this point
he was not at all mistaken. But his state
is now fixed, and I, therefore, leave him
with his God. Let us turn again to his
little book.

ARCH.—"The Catholic therefore
believes that the family of Christ as mem-
bers of His mystic body, is composed of
the saints reigning in heaven, the true
christians obeying his laws on earth, and
the souls in Purgatory; all can assist, each
other by their prayers and merits." Ac-
cording to His Grace there are three
classes in the family of Christ, and each
can help the rest by its "prayers and
merits." Well, let us see. (1) "The
saints reigning in heaven can, by their
prayers and merits," help the true
christians obeying Christ's laws on earth,
and the souls in Purgatory." Our first
parents, before the fall, were accepted by
God on the ground of their own merits.
The holy angels are accepted by Him now
on the same ground. But neither the
merits of the former, nor of the latter,
could have benefited, or can benefit, any
one but themselves. There cannot be, in
the very least degree, an overflow of
creature merit. The Bible teaches most
plainly that salvation is wholly of grace,
and, therefore, not in the least degree,
owing to creature merit. It says, for
example, "Eternal life is the gift of God
through Jesus Christ our Lord." I may
here remark that both St. Augustine and
St. Patrick utterly rejected the doctrine
of salvation by creature merit. Whether
does Father Egan accept, apart from the
Bible, their teachings on the one hand,
or his late Archbishop on the other? Let
him speak out now like a man. If the
true christians on earth, be living in
obedience to the laws of God, they have,
according to the Church of Rome, no
need of help from any one. What authority
have we for believing that the souls in
Purgatory, if there be such a place, pray
to the saints reigning in heaven? (2)
"The true christians obeying Christ's
laws on earth, can, by their prayers and
merits, help the saints reigning in heaven
and the souls in Purgatory." If the
saints in heaven can help those on earth,
they need no help whatever from the
latter. If A can help B in a certain way
it is utter nonsense to say that B can
help A in the same way. In what way
can the saints on earth help those in
heaven? If the latter need help from
the former, they should pray to them.
Fancy St. Peter, St. Paul, St. John, St.
Augustine and St. Patrick praying thus,
"O, Father Egan, by thy prayers and
merits, help us." The saints in heaven
cannot be helped by creatures in any
way. The saints on earth are fallen be-
ings, therefore, they have no merit of
their own. The very best of their doings
cannot, in the very least, atone for even
one of the least heinous of their sins.
How then can they help the saints in
heaven, and those in Purgatory? If
they have merits of their own, they have
no need to seek help from any one. If
they can help the souls in Purgatory, the
latter should pray to them. Did Father
Egan ever get a prayer from a soul in
Purgatory? I mean a genuine one.
"Beware of imitations." I have read of
a soul coming, so it said, from Purgatory
in the greatest distress possible, and be-
seeching a friend to have masses said for
its repose. But it proved to be either
the priest himself, or some one with
whom he was "in Co." (3) "The souls
in Purgatory can, by their 'prayers and
merits,' help both the saints in heaven
and on earth." If they have merits of
their own they need no help from any
creature. If they can help the saints in
heaven and on earth, the latter should
pray to them. Fancy one praying to the
souls in Purgatory! Yet, according to
Father Egan's Church, the latter "may
pray for us, though their prayers are no
longer treacherous for themselves, be-

cause they have entered the kingdom of
justice, and can neither merit nor expiate
anything." But the Archbishop says that
they have merits of their own. (Glorious
harmony of doctrine! How can "tepid
christians" who, it is said, are, by their
sufferings, satisfying God's justice for
their sins, have merits where-with to help
the saints in heaven and on earth? I
challenge Father Egan, or any one else,
to put more nonsense into the same
number of words, unless in an
avowedly nonsensical passage.

The souls in Purgatory have been re-
deemed by the blood of Christ. Yet they
have to atone for their sins by their own
sufferings! Well may the Church of
Rome dislike her people to read the
Bible, and judge for themselves.

His Grace says that the passage in II
Maccabees, in which is said to be a holy
and wholesome thought to pray for the
dead that they may be loosed from their
sins, proves that "the Jews offered sacri-
fices for the dead, and were not reprov-
ed for these practices by Christ." On this
I remark, (a) We have no proof that such
sacrifices were common at the time spok-
en of in the passage in II. Maccabees.
(b) Though they were, that does not
justify them. (c) We have no proof
that the Jews in the time of Christ offer-
ed sacrifices for the dead. That he did
not reprove them for doing so is a good
proof that they did not. (d) That He
did not reprove the Jews in His day, for
what was done hundreds of years before,
is a strange proof that he approved of it.
Take an illustration. A came from the
United States to Canada with a deal of
money not his own, and leaving a goodly
number of creditors lamenting. His
great grandson is a most honest man. B
does not reprove him for what his great-
grandfather did. Therefore, according
to the learned prelate, B approves of
what said great-grandfather did. Hurrah!

I would here notice a statement by
Archbishop Fabre, of Montreal, regard-
ing prayers for the repose of the souls of
those who were massacred at Lachine in
1689, two hundred years ago. "If not
needed for the victims of the massacre,
they would serve for the repose of other
souls." According to this God might
say, "Here are prayers for certain souls,
but these souls do not need them. These
prayers are too good to be thrown away,
so I shall put them to the credit of certain
souls which need them." If I give A
some food expressly for B, and A finds
that B does not need it, he has no right
to give it to C without my consent, if he
can communicate with me. The view of
prayer which we have just noticed, is
more like what we might reasonably ex-
pect a wild Zulu, than a christian Arch-
bishop, to have.

In closing, I would say a word or two
regarding the true Purgatory, and the
true repose of the soul. The blood of
Jesus Christ cleanses, or purges, from all
sin. We are cleansed from our sins,
neither by water, nor oil, nor spittle, nor
bread, nor fire, but only by blood—that
of Christ's cross. Only in him can we
find rest, or repose, to our souls. This
we can obtain only by simply "receiving
and resting on Him alone for salvation,
as He has offered to us in the gospel."
This rest to our souls we must obtain
in this life, else we shall never obtain it.
The moment one draws his last breath,
his character and state are fixed forever.
All doctrines which hold out hope of any
kind for those who die in sin, as Annihila-
tion, Universal Salvation, Restoration,
and Future Probation, are all "damnable
heresies"—the devil's gospel.

I need not say that I have not attempt-
ed to fully discuss the question of Pur-
gatory.

T. FENWICK.

Elder's Mills, Ont.

CORRECTIONS—In "Another False Pur-
gatory" (LIBERAL of Aug. 22nd), for
"Universalist Minister," read "Univer-
salist Missionary." For "up Niagara
river," read "up Niagara falls."

T. FENWICK.

The interest which has been taken in
England in the Maybrick case seems sud-
denly to have begun to wane once the
decision of the authorities to commute
her sentence to imprisonment for life has
been announced. In my humble opinion
Mrs. Maybrick has not got fair play;
hers was not a case for commentators, it
was a question whether the evidence con-
clusively shows that she was guilty of the
crime with which she was charged. The
action of the Home Secretary conclusively
shows that it was not; in which case
the sentence of imprisonment for life is
founded neither on equity nor evidence,
but is a miserable compromise, and in-
tended to satisfy both those who believed
as I do, that her guilt was not proven,
and the judicial reputation of Mr. Justice
Stephen, who is understood to be very
unwilling to have one of his official ut-
terances interfered with, even if the sacri-
fice of a woman's life should be the al-
ternative. Where such doubt exists, the
only proper course is acquittal, and this
would have been far more welcome to
the public than the meaningless action
recently taken.