

PURGATORY

Proved, Illustrated, and set
forth in a Clear Light.

A

FUNERAL SERMON,

BY FATHER
MURTAUGH O'LAVERY.

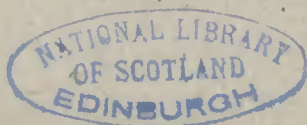
Priest of the Parishes of
St. John's, Dromore, and Machrelin,

Upon the death of one of his Parishoners.

Vivit post Funera Virtus. Anno 1747.

STIRLING:

Printed for the Booksellers, 1810.



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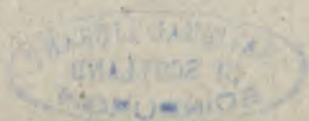
BY
MURTAGH O'LEARY,

Pastor of the Parish of
St. John's, Drogheda, and Missionary

upon the death of one of the Parsons

of the same Parish, on the 17th

of the Month of August, 1817.
Printed for the Bookseller, Dublin.



DECOUVERTE
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My Friends,

YOU all know, it is a cushtomary ting vid de Clergy, fen dey are going to preach a Sharmo n, dat dey vill be tak a text from shum particular plash of de Scripture; but for dat very rashon, because he is cushtomary, I vill not do it. For love to be Shingular: And you

know Shingularity in the right, ish never a crime yet.

— And ash dere are a great many of you gather here upon dis occasion, shum vid an honest intention, no doubt, to be instructed, dan lay yourshelves open to de conviction of de truth, shum perhaps, to make thest of our Holy Decree, and laugh at de fooleries of de Mass, as dey vill profanely speak: In thort, as dere are a great many of you gather here, shum Phipsyterian, shum Shurch of Englishman, and shum Roman Catholic, I shall preach you a sharmon in English, dat you vill all equally understand fat I vas thay.

And de Shubject I chuse to insift upon as de most proper for dis occasion, ish Purgatory: (de most advantageous and beneficial doctrine of our Shurch) de metred I shall observe ish dis:

First, I shall prove to you, Dat dere ish really such a plash a Purgatory, or a Limbus Patrum, where de shouls of all our friends, depart dith life, do go, and are purge from deir remaining thins and pollutions.

Shecondly, I vill describe dith Purgatory to you.

Turdly, I vill show you de Penance and Purgation of that Purgatory.

And Lastly, Apply de doctrine to dith present occasion.

For proofs of de first ting den: Dat dere ish really such a plash ash Purgatory, or a Limbus Patrum where de shouls of all our friends depart dith life, do go and are purge from deir remaining thinn and pollution: I need shay no more, to you who are Catholics, den dith, dat it

ish a doctrine upheld by our unerring counshels, confirmed by de Pope himself, and stamped vid de able authority of de Shurch: Fat need you, who believe in that Shurch already, any more proof for a doctrine, den dat she ish your Oracle, and your infallible guide. She ish in de plash of your reason, senses and understanding, and has power to shudge and decree, and determine, and dictate, and ordain, in all matters of religion and doctrine, and all dat tend to your bodies and estates, and all dat do relate to dish world, or de next world to come; fat ever therefore she bid you shay, you must shay, fat ever she bid you do, you must do without ever pretending to tink or shudge for yourshelves as de Hereticks shay, dat vid be blaspheming 'gainst her most holy autoricy: Nay, it vid be most horrid impudence and damnable heresy.

But for de benefit and conviction
of oder denominations, who pretend
to see vi' deir own eyes, ash de shay-
ing ish, and thro' de great abundance
of deir ignorance, vid shudge for
demselves, in dese deep matter, I vill
show de proof upon which our holy
Shurch has vounded dish doctrine.
And first, we are told in de scripture,
shum fere nor noder, Dat all tings
shall be prove by fire, fat fort dey
are; dat if any mans build 'pon
foundation, such as hay, nor straw,
nor stubble, nor any such combust-
ible materials, he vill suffer damage
nor less, and de superstructure shall
be burn down, yet he himself shall
be shayed, but shs as by fire, dat
ish, my friends, de Purgatorial fire
of de turd plash.

Again, Our Shaviour did raise up
van Lazarus from de dead, after he
had been five nor tree day in de
grave till he was stinking again:

Now where was dat man's shout all dat while? Ah, ah, in hell he could not be, for out of hell dere ish no redemption: In heaven he could not be, for de shoyes and pleasures of dat happy plash are so great, he never vid come back to dis vicked world of our again, and go into a stinking carcass dat vas most rotten in a grave; Ergo, it vash in Purgatory, or de turd plash.

But again; Between our Shaviour's crucifixion and ascension, it vash forty day, a great while my friends, near six veek: Now where vash he all dat while? In heaven he vash not ascended; in hell he could not be, for out of hell dere ish no redemption, as I'll shay before. Where den vash he; Let any Heretick of you all answer dat now: By de shoul of de holy pteist, der vash no oder plash for him to be, but our own turd plash, dat ish Purgatory.

But lest I should tire your patience,
I will conclude this head with one
proof more, which is the only article
that supports this doctrine.

And first, We are told in the holy
Gospel of St. Shenesis, thum phere
nor noder, Dat we are all corrupted
and contaminated with the pollutions
of this, dat no man liveth and shin-
neth not, dat dere are none righteous,
no not van. Again, we are told in
the holy Prophecies of the Evangelists,
thum where nor noder, Dat no un-
clean thing shall enter into the King-
dom of Heaven: Where shiden
shall dey go? All we hope will
not go to hell piping hot: For dere
are a great many mens, and true
Roman Catholicks, but dey are not
so good as to be fit for that holy plath
wherein uttereth nothing that is un-
clean, neither any thing that defileth.
It remains den, dey must go to Pur-
gatory, where dey shall be cleansed

and purg'd from their remaining pollutions and contaminations of deir thins till dey be made fit for de kingdom of heaven. And now let de Protestants shay fat dey please, I tell you, by de shoul of de holy Priest, dere is no possibility of ever getting to heaven, till dey first go dere and undergo deir pennance. It is plain den, de shoul of all our friends depart dish life, as well as dish person now deceas, vent to purgatory as de turd plash.

But fither you ever hear fat short a plash dish purgatory ish, and fat your friends wash suffring dere—I cannot tell—You never did from me, ash I remember, and by de conscience I know nobody else wash able to teach you dat doctrine but myself, I shall therefore take dish opportunity of explaining her a little to you.

And in de first plash, It is a very

large plash you may be sure, fet it
 receives for purgation all true Catho-
 licks, who are de most numerous
 people 'pon face of de earth: For be-
 side all, France nor Spain, nor Italy,
 nor Rome are Catholicks, dere are a
 great many more, who are dispersed
 through de kingdoms of de worlde, de
 Protestants themshelves, when dey
 count heads vid ush, find, to dere
 great shorrow, dat we are more than
 two turds of de inhabitants of Ire-
 land, who are profest Catho's; be-
 side a great many more, who, for
 gettintg de revenue, and de oder ad-
 vantageous posts, have call dem-
 selves Protestants (and be de shoul-
 of my dear gessel, dere are a very
 great numbers of dem too) but are
 true Roman Catho's in deir harts,
 who will get indulgence from de
 Pope, have priest, and de administra-
 tion of holy oil at deir dead, and will
 get de benefit of Purgatory, and de
 benefit of de clergy, so vell as any of

you all, and dish make one half of
 t'oder turd, so that you see,
 dere are but a very few who are
 our hearty enemies, most of which
 are, daran'd black phiggish Phipsy-
 terians, oh, oh, the devil run away
 vid dem all.

But here, by de by, you may ob-
 serve, phat a parcel of poor spirited,
 cowardly-hearted fons, nor whores of
 bitches are we, to be so long keep
 down by a parcel of damn'd here-
 ticks; if we would but take courage,
 and begin, dey will be nothing in our
 hands: but if we submit vid a slavish
 subshection to deir heretick govern-
 ment, are hinder to carry arms, made
 mere soles to deir brogues—but by
 my own shoul we vill have our day
 about vid dem, yet—Our plots vill
 at last succeed: de king of Spain,
 and de king of France, &c. vvas
 picking quarrels vid dem, vid deir

depredations, and deir Guarda Costa's
 and fat, not: aue, aue, aue, by my
 shoul dey vill fall on at last, and take
 courage, and swinge dem bravely:
 dey are making great preparation ar-
 ming fleets and ships, and putting
 out land forces, dey are very power-
 ful armies, de whole world, ah, and by
 de holy Shaint Bridget, Europe it-
 self is no able to withstand dem.
 Dey vill tell you of your man's of
 war, and deir haddocks and deir
 vernons, and de devil know fat, vill
 sink, and stop and destroy our ships,
 leave dem 'pon de bottom of de seas,
 and lever let dem put dere leg 'pon
 Irish ground more: dat de king of
 Spair feared for dish, and vill pay de
 convention and not fight: By my
 shoul he vill fight and beat too,— 'tish
 de cause of de holy Shurch he's de-
 fending, and de gates of hell vill ne-
 ver prevail against him.— Dere vill be
 shifcance enough I'll varrant you, all
 de Scotch, and, by my shoul, de

Virgin Mary herself vill fight for us; den we vill succeed to be sure, possess our rights and estates again, and establish our holy religion thro' all Ireland, and I myshelf may be Lord of Trumney, and of Lavry's Bog, before I vash die yet.

But after so long a digression, I must return to my explanation of Purgatory.

In de shecond plash for its situation; it ish shult, my friends, in the middle between heaven and hell: from hell on one side by a small paper vall only, but from heaven 'pon 'oder by a strong vall of adamant, vid gates of brass, of which Peter keep de key, who vash himshelf a true Catholic, for he vash once Pope, and all our popes ever since are his successors, and all descended from him by a right line of ecclesiastick genealogy. You vill understand de

ting better, when I vill illustrate her to you by the following similitude, You all know Mr. Harrison's house 'pon de Miravel, phen you vill go in, dere ish de parlour 'pon one hand, dere is de kitchen 'pon t'oder, dere ish de hall in de middle; veil den, de parlour ish Heaven, de kitchen ish Hell, and de hall ish Purgatory in de middle; when any von like myshelf who ish in de habit of a shentleman, dat ish, who is a Roman Catholic goes in, he vill be shown to de parlour, but before he ish intitled to enter, he must wipe, and rub, and clean his foot 'pon a mat, which lie dere for dat purpose; dat ish, he must do de pennance and purgation of dat turd plash, dat ish, he must have money 'pon his pocket too, to pay his reckoning; or he vill not be admitted into de parlour. Dish ish, he must pay de clergy for praying him out of Purgatory, or, by my shoul, Peter vill not let him enter into de kingdom of Heaven:

you know vell enough, if a man has money 'pon his pocket, spends lavishly, nor pays well, Mr. Harrison, nor any oder inn-keeper vill be very civil 'pon him, take him into his parlour, show him a great deal of courtesy and good manners, and vill wait upon him vid every ting he'll want; but, if he's poor, nor vill not pay, he vill shut the door 'pon him, nor kick him out.—It ish shufft so my friends vid Peter, if you pay de clergy vell, and support de Shurch, Peter vill come vid his cap in his hand, open de gate and welcome you dere, but if you are poor, nor won't pay, by de holy Cross! he vill shut de door 'pon you, nor kick you out.

But again: If any one come iato de hall vid dirty or ragged apparel, as de Phipyterians and all oder Hereticks do, dey vil be immediately trus down iato de kitchen, dat ish Hell, my friends; no question vill

be ask, no excuse vill be hear, but away dey vill be hurry, vidout repleven, nor benefit of de clergy.

And dish brings me in de turd plash, to consider de pennaunce and purgation dat de shioul of our departed friends do shuffer dere, and undergo in dish turd plash.

De sheverest of one of which punishment is, de stink of hereticks threnging through to hell: de damnable stench of de phiggish Psephyterians, which make me curl my nose to tink 'pon it: but de best of it is, dey are not suffer to tarry long, or be slow in deir passage thro' Purgatory, lest they should contaminate de consecrated plash vid de emanation of deir heresy.

De shecond punishment is occasioned by its being situate 'pon de very edge of hell: for de plash is all

laid vid great flags of iron, and plates of brass which are strongly heated, by de force of de great fires, at phich de hereticks are roasting one another 'pon spits, dat 'tis great torment to valk 'pon dem. You know phen you vill throw off your brogues by de fire-side at night, and set your bare foots 'pon de stone in de harth—He vill be very shorc,—ah, wod'ent he?—By my shoul, yon is five hundred times as sore as dat. Or, if you wou'd make a truly experiment of de ting, take a girde and put her 'pon de fire till she be most red hot, den set her down and clap your bare arse 'pon her, dat vill be a nearer resemblance of her still; but vill not come up to her yet. I know it ish a cushtomary ting vid us Catho's to provide against our dear departed friends suffering dish torment, by putting a pair of new brogues 'pon deir cush in de coffin: which I do confesh may do shum service, dat ish, if dey take

care to pay de priest vell ; For he may pray dem out before de brogue be burn but if not, de devil a small potatoe he vill signify ! For you know, if he stay long in, de sole of de brogue vill soon be burn, and den fat better vill he be ? It ish better to give de price of de brogue itsself to de priest, and he vill pray dem out sho much sooner den de brogue vill last.

But de turd and greatest punishment of it ish a great big black ugly devil of a womans, dat stands dere vid an iron flail, and she's be trashing dem thro' all de plash in a most terrible manner : And fat ever part of de body vas guilty of de shin, she vill be trashing 'pon dat very part.— If he vash drunkenness nor gluttony, she vill be trashing 'pon de belly. If he vash teeving, she vill break all her nuckle again, and if he vash adultery nor fornication ; ah, ah,

ah! you may guess yourshelves who
 who will get his payment soundly.
 In short, she vill be trashing and
 trashing, till de devil a bit of flesh
 vill she leave 'pone your bone, and
 dey will be roaring and shouting, and
 cursing deir friends, dat vill give no-
 ting to de clergy to pray dem out of
 dat torment.

Now my friends, you all know
 vell enough, de priest hash a dispen-
 shing power over dese torments, fen
 he pleases, dat ish, if he's paid for
 him; but by my shoul not else:
 for to grant absholution vidout pay-
 ment, wou'd be quite overturn de
 church: 'Tis de main pillar dat shup-
 ports her, nay, 'tis de very founda-
 tion 'pon which she is build.

I tink now, my friends, I have
 prove to you dat dere ish really such
 as plash as Purgatory; and dat de
 shouls of all our friends depart dish

life, are dere, so vell as dish person
now deceas.

In de shecond plash, I have desc-
ribed purgatory to you, and turdly
I have shewn phat terrible tings your
friends are suffering dere, and dat I
myself, as being a priest in dish
parish, have a power of releasing any
one from dese torments—if I am paid
for him.

Who den among you vill give a
groat to have dish man's shoul out of
Purgatory. Come you man's dere.—
Vell—dere ish one groat—make haste,
you are very slow.

Vell dere is 1, 2, 3, 4, 5, 6, 7, 8, 9,
10 ten groat—Vill no bodjes more
give?—Vash dish man's shoul
worth no more den ten groat? Aue,
aue, aue, a poor story indeed! Phat
Phelemy, vill you give noting, nor
you Turlogh, arra you devils, are

you not all his revelations?—Come you voman dere, give money, nor yarn, nor butter, nor flax, nor something. Come, Varrid Shaue, Anna and Shuga and all of you. Fat 'de devil are you doing? Fat, no more groats—Vel, pho vill give tree pence? Very vell; Vid no body more give tree pence? Pho vill give two pence? Fat vill no body more give two pence? Pho vill give one penny itshelf? Not one penny more to be got among you? Ah, ah, you are a pack of hard hearted vicked devils! and me preachin sho long, and sho good a sharmon to you, dat you never did hear before, dat cost me a whole quarter of year in studying him for de good of your shouls: And you vill give noting for de shupport of my body.

I owe Joseph Usher of Mackrelin for dish coat 'pon my back, and depended 'pon dish day for geting de

money, but de devil a one half, nor one quarter I'll get yet; phich if I donot immediately he vill put me'pon confinement in de county goal: And den you devils, you shee fat vill become of your shouls.

Now you that have not the full groats, 'twash better for you to have given noting at all; for de panishment of your friends vill not only be scorching and scorching, &c but halving and quartering, and tearing in pieces. For you dat give tree pence, I vill pray tree quarters of your friend out, and leave t'oder quarter in for t'oder penny. And you dat give but van peenny, I vill pray one quarter out t'oder tree shall remain in torment as before. So you dat have no money, borrow you devils, borrow and make up de full groat.

Gloria Padria Whillo Spriduo & Sbanto, Amen.

Let me hear, dere ish, - - - £. 1 13 6

By my shoul, he vash no bad }
collection, after all that now. } *Aside.*

F I N I S.