

FATHER FABER ON PURGATORY.

But let us now see what is common to both these views of purgatory. This is a more practical consideration. I suppose there are none of us who feel to be lost. We know and expect, with more or less of alarm, the greatness of the risks we are running; but to expect to be lost would be a sin of despair. Hell is only practical to us as a motive of greater diligence, greater strictness, greater circumspectness, greater fear. But it is not so with purgatory. I suppose we all expect or think ourselves sure, to go there. If we do not think much of the matter at all, then we may have some vague notion of going straight to heaven as soon as we are judged. But if we seriously reflect upon it, upon our own lives, upon God's sanctity, upon what we read in books of devotion and the lives of the Saints, I can hardly conceive any one of us expecting to escape purgatory, and not rather feeling that it must be almost a stretch of the Divine Mercy which will get us even there. It would more likely be vain presumption than heroic hope, if we thought otherwise. Now, if we really expect that our road to heaven will be through the punishments of purgatory, for surely its purification is penal, it very much concerns us to know what is common to both the views of purgatory, which it appears prevail in the Church.

First, both these views agree that the pains are extremely severe, as well because the sufferer, God intends them to fulfill, as because of the disembodied soul being the subject of them. Both agree also in the length of the suffering. This requires to be dwelt upon, as it is hard to convince people of it, and a great deal comes of the conviction, both to ourselves and others. This duration may be of actual length in two ways, first, as of actual length of time, and secondly, as of seeming length from the excess of pain. With regard to the first, if we look into the revelations of Sister Francesca of Pameluna, we shall find, among some hundreds of cases, that by far the greater majority suffered thirty, forty, or sixty years. Here are some of the examples: A holy bishop, for some negligence in his high office, had been in purgatory fifty-nine years, before he appeared to the servant of God; another bishop, so generous of his revenues that he was named the almsgiver, had been there five years because he had wished for the dignity; another bishop had been forty; a priest forty years because through his negligence some sick persons had died without the sacraments; another forty-five years for inconsiderateness in his ministerial functions; a gentleman fifty-nine years for worldliness; another sixty years for fondness for playing at cards for worldliness. Bishops seem upon the whole, according to her revelations, to remain longest there, and to be visited with the extreme of rigor.

Without multiplying instances, which it would be easy to do, these disclosures may teach us greater watchfulness over ourselves, and more unwearied perseverance in praying for the departed. The old foundations for perpetual Masses embody the same sentiment. We are apt to leave off too soon, imagining with a foolish and unenlightened fondness that our friends are freed from purgatory much sooner than they really are. If Sister Francesca beheld the souls of many fervent Carmelites, some of whom had wrought miracles in lifetime, still in purgatory ten, twenty, thirty, sixty years after their death, and still not near their deliverance, as many told her, what must become of us and ours? Then as to seeming length from the extremity of pain, there are many instances on record in the Chronicle of the Franciscans, the life of St. Francis Jerome, and elsewhere, of souls appearing an hour or two after death, and thinking they had been many years in purgatory. And such may be the purgators of those who are caught up to meet the Lord at the Last Day.

Both views agree again in holding that, what was the world called before the faults, are most severely visited in purgatory. St. Peter Damian gives us many instances of this, and others are collected and quoted by Ballarmino. Slight feelings of self-complacency, trifling inattentions in the recital of the Divine Office, and the like, occur frequently among them. Sister Francesca mentions the case of a girl of fourteen in purgatory because she was not quite conformed to the will of God in dying so young; and one soul said to her, "Ah, men little think in the world how dearly they are going to pay here for faults they hardly note there." She even saw souls that were immensely punished only for having been scrupulous in this life; either, I suppose, because there is mostly self-will in scruples, or because they did not lay them down when obedience was commanded. Wrong notions about small faults may thus lead us to neglect the dead, or leave off our prayers too soon, as well as lose a lesson for ourselves.

CLERICAL GARB IN KLONDIKE.

The missionaries who are endeavoring to attend to the spiritual needs of the gold-seekers in Alaska do not always wear the conventional clerical garb, which is not adapted for such climates as that of the Klondike. A recently published work on the gold fields up there by Mr. De Windt contains this passage, descriptive of an event which occurred near Lake Lindemann: "Towards evening," writes Mr. De Windt, "a spare, elderly man clad in a dark jersey,

moccasins and a blue cricketer cap walked into my tent. A glance sufficed to show this motley garb was worn by a gentleman, but I was scarcely prepared to find that the stranger was no less a personage than Rev. Father Barnum."

THE CHURCH IN SCOTLAND.

Restoration of the Grey Friar Church, Elgin. Elgin Courier and Courier, Oct. 7th. The reopening ceremony of the Church of Grey Friars took place on Tuesday last. The Grey Friars came to Elgin about 1479. John Innes of Innes, Sheriff of the County, built the monastery for the friars (a man unknown for his good works, and rather a spoiler than a founder of monasteries). He was given to opposing his neighbors, and raising strife amongst them. He was able to return home. Mindful of his promise, however, that in the year 1478 the cathedral came down from the hills to the lower part of Moray carrying off a great spoil of cattle and corn, and devastated the sheriff's own lands. The sheriff pursued them with his armed retainers as far as the woods of Abernethy, where a bloody battle was fought and the Moray men were put to flight, and the leader himself was left wounded and half dead. He was left by all for dead, and despairing of any human assistance, he implored divine aid, promising to lead a new life, and vowing to restore what he had taken unjustly, and to build a monastery for the Franciscan friars. He had a brother named Francis Innes belonging to that order, a pious and learned man who had frequently exhorted him by word and writing to amend his life. He belonged to the Friary in Aberdeen, and frequently came to those northern parts to preach. It happened that while he was thus occupied, he passed the night in the valley of Gienvonon, and, having heard of the battle, he immediately went to the field where he found his brother lying amongst the slain, but still breathing. Being versed in the science of medicine, he so far restored his brother that he was able to return home. Mindful of his promise, he restored what he had unjustly taken, freed the Monasteries of Puscader and Urquhart from iniquitous vexations and his tenants from all oppression. Then he founded the Monastery at Elgin for the Franciscan Friars of the Strict Observance, and as often as he was free from his worldly affairs he spent his time in the Monastery for weeks together, intent on good works, joining the brethren in their nocturnal vigils. He died about 1499, and was buried in the Cathedral. The founding of the Monastery was confirmed by Pope Sixtus IV.

Alexander Sutherland of Quarrywood made a grant to the Friars out of his forest of what timber they should need for their Monastery, requiring the foresters to cut the wood and to carry it gratuitously to the Monastery, because the said Friars, according to their rule, could have no possessions, lands, annual revenues, or money. About 1559 the monastery was dissolved when the rest of the monasteries were—at the time of the Reformation. Now this monastery has been restored by the Marquis of Bute. On the 24th September last Mass was celebrated there for the first time since the Reformation by the Archbishop of St. Andrews and Edinburgh. The service was of a semi-private nature, the public opening being reserved for Tuesday last, the feast of St. Francis of Assisi, the founder of the Order of Grey Friars or Franciscans, when Mass was celebrated by Father Antonine of the Glasgow Monastery. The Marquis of Bute served as clerk, and sung the epistle. There were also present—The Marchioness of Bute and Lady Margaret Stuart, the Duke of Norfolk, and Mrs. Maxwell Scott of Abbotsford (the latter a descendant of Sir Walter Scott); Canon Wilson and Cameron, the Rev. Messrs. Paul, Keith; Mackintosh, Buckie; Geary, Duffinn; Bisset, Nairn; Provost Grant, Elgin, and over five hundred citizens of all denominations, while as many were disappointed in failing to get admission.

The work of restoration, however, is as yet very far from completion. Internally, in the Church itself, the east window is in fact the only fully completed part about it. The painting work has not been commenced. With the other parts of the monastery tradesmen are busy, and it is expected that it will take a year and a half or two years to be completed. The cost is roughly estimated to exceed £20,000.

THE BLESSING OF GRAPES.

This is a ceremony still prevailing in various parts of France. At Arbecis, in the Jura, it takes the name of the "Fete du Dieu." The "dieu," a collection of the finest bunches of grapes in the country round, is taken to the church escorted by the entire population of the district. After being blessed, with much pomp of ceremonial, it goes to make wine which is to serve later on for the altar. M. Pastour never lost an opportunity of being present at this vintage festival. The time-honored custom of blessing the grapes, which used to take place principally at the Feast of the Transfiguration, has been the occasion of certain picturesque gatherings in the south of France. In some places, now as in olden times, the ceremony takes place within the church, as in the Cathedral of Sens. There each year the fruit of the vine is blessed with great solemnity, the members of the Metropolitan Chapter taking part. A bunch of grapes is then crushed, the juice serving for the oblation of the

ARCHDIOCESE OF OTTAWA.

The additions and improvements to St. Patrick's church are almost completed, and the edifice now requires to be one of the finest in the city. The church has always been considered as one of the most comfortable and convenient of brightness and convenience. These defects have been remedied and the parishioners may now look forward to find themselves being amongst the handsomest in the city. In the first place a new spire has been placed upon the edifice. It is being the best which may now be rung, and not merely tolled, as was the case formerly. The new spire is of a height of 100 feet, and will give a clear view of the city far and wide. The new spire is supported by four pillars, and the interior of the building will be more airy and comfortable. The new spire is supported by four pillars, and the interior of the building will be more airy and comfortable. The new spire is supported by four pillars, and the interior of the building will be more airy and comfortable.

PERENNIAL LEO.

Perhaps no better proof is required that His Holiness Pope Leo XIII. is not on the brink of the grave than is a quiet sitting every morning in a gilt corner of the Vatican to the French portrait painter Chattran, for whom he has great personal esteem, says the New York Times. When the weather is bad, the Pope receives his artist friend in the camera of the secret consistory. This room has been transformed into a studio. His Holiness is said to take great interest in the progress of his portrait. There are many and varied stories as to why certain members of the Consistory should have insisted that the Pope was on the point of death, but the most trustworthy seems to be that the tale was inspired in the non-clerical press of France by the Italian Government, which wished to punish the Vatican for its apparent encouragement of the movement against the State authorities. Pope Leo XIII. seems destined to pass away in a manner most befitting his office. He is said to be very happy, surrounded by those whom he loves, and death when it comes will fall upon him gently.

NIAGARA NOTES.

Louis Drago, the West shore agent, was married in the Catholic Church, St. Michael's, on Nov. 6, by Rev. J. C. Feehan. Very Rev. J. J. McGeehan, V.G., Administrator of the Archdiocese of Toronto, dedicated the new Catholic church at Merriton on Nov. 15. Rev. Father A. J. Kreitz, Provincial of the Carmelites, is at present visiting missions at Troy, N. Y., and other eastern towns. A fair, under the auspices of St. Patrick's church, will be given at the Hotel, on Nov. 20. The electrical fixtures at the new Carmelite Hospice are about completed, and the guests in this magnificent structure will enjoy all modern conveniences. The Sisters of the Holy Family are anxious to get the means to beautify the shrine of the Holy Family, and are soliciting contributions of grace have occurred. The reverend clergy who wish missions or retreats in their parishes, should apply to the Provincial, Rev. Fr. J. O'Connell, at those address: "Box 24, Niagara Falls, N. Y."

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PRIZE WINNERS.

The following is the list of winners of the various prizes at the bazaar recently held in Richmond Hill in aid of St. Peter's church, Toronto. 1. Prize—Rolling bicycle, Mr. W. O'Neil, Williams street, Toronto. 2. Prize—China dinner set, Mrs. Kerr, Williams street, Toronto. 3. Prize—China dinner set, Mr. J. J. Heffron, Clinton street, Toronto. 4. Prize—Gold watch, Mr. C. C. Custance, Dominion street, Toronto. 5. Prize—Dining room table, Miss L. Keenan, Ossington avenue. 6. Prize—Dining room table, Mrs. Jordan, Morrison street, Toronto. 7. Prize—Lady's secretary, Mr. M. J. Conroy, 100 Dundas street, Toronto. 8. Prize—Fancy article, Miss M. O. Murphy, Adelaide street, Toronto. 9. Prize—Piano lamp, Mr. M. O'Brien, Fairbank, Ont. 10. Prize—Painting, Mrs. Nicholson, Lipincott street, Toronto. 11. Prize—Easy chair, Mrs. Eastwick, New Ontario street, Toronto. 12. Prize—Embroidered scarf, Miss L. Waterman, Nicholas street, Toronto. 13. Prize—Silver watch, Miss K. Keenan, Dominion street, Toronto. 14. Prize—Silver article, Miss M. Doyle, Pine Orchard, Ont. 15. Prize—Silver crock stand, Mr. T. Ward, 100 Dundas street, Toronto. 16. Prize—Clock, Mrs. Cummings, Bond street, Toronto. 17. Prize—Bisque figures, Miss M. Hanev, Seaton street, Toronto. 18. Prize—Book, Mr. Joseph McCabe, Jr., Lorretto, Ont. 19. Prize—Life of Gladstone, Mr. T. O'Connell, Lipincott street, Toronto.

WEDDING BELLS.

A very pretty wedding took place on Nov. 7, 1888, at St. Joseph's church, Stratford, the occasion being the marriage of Miss Etta Helena McNamara, daughter of Cornelius McNamara, of the Gore, to William John, a prominent young farmer of St. Mary's. At 8:30 o'clock the bride arrived, wearing her father's dress, and looking very pretty in a costume of many blue velvet, trimmed with white satin and lace. The bridegroom, who looked charming in a gown of green velvet with white satin and lace, also a silver tea service, cake and champagne. The wedding party consisted of the bride, the bridegroom, the bridesmaids, the groomsmen, the best man, the officiating priest, and the witnesses. The ceremony was performed by Rev. Father Cook, who performed the interesting duty of reading the nuptial mass, and then drove to the residence of the bride's father, where a sumptuous dinner was served. The dinner was served, after which the guests to the number of about twenty, passed the time very pleasantly in singing, music and dancing, until after midnight when all dispersed wishing Mr. and Mrs. McNamara a life of unalloyed happiness. The presents were very numerous, among them more costly being parlor, bedroom and dining room suites, also a silver tea service, cake and champagne. The wedding party consisted of the bride, the bridegroom, the bridesmaids, the groomsmen, the best man, the officiating priest, and the witnesses. The ceremony was performed by Rev. Father Cook, who performed the interesting duty of reading the nuptial mass, and then drove to the residence of the bride's father, where a sumptuous dinner was served. The dinner was served, after which the guests to the number of about twenty, passed the time very pleasantly in singing, music and dancing, until after midnight when all dispersed wishing Mr. and Mrs. McNamara a life of unalloyed happiness. 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