

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 30, 1884.

NO. 307

CLERICAL.

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Irish Ecclesiastical Monthly.

LITURGY.

Privileged Altars.

We have received of late several questions relating to Privileged Altars. These numerous questions suggest to us, as a useful subject for an exposition, the more important questions regarding altars of this kind.

I.
Origin of the Indulgence of the Privileged Altar.

The origin of Privileged Altars is traced to a remote date in the history of indulgences. It is admitted on all hands that altars of this kind were in use in the time of Gregory XIII. (1572-1585). The text of the Indult in this Pontiff, in the year 1570, declared the Altar of St. Nicholas in the church of St. Augustine at Bergamo to be privileged, is still preserved. But at this point the opinions of the writers who have discussed the question begin to diverge. There are some, like Thiers, who hold that Gregory XIII. was the first to publish this indulgence, while others carry back its origin even to the Pontificate of St. Gregory, in the end of the sixth century. Between these two extremes we may expect to find the truth. There is abundant testimony to prove that Privileged Altars were known in the Church before the time of Gregory XIII. This very Pontiff, when granting the privilege to the Cathedral of Narni, states that the church of St. Gregory at Rome was already in the enjoyment of this indulgence; and, as a matter of fact, the original of a singular Indult granted by his predecessor, Julius II., in 1502, was found in the archives of the Congregation of Indulgences. Amort tells us that Cardinal Lawrence, Bishop of Albano, writing in 1524, actually mentions the Churches of St. Sebastian, St. Lawrence, Ara Caeli, St. Gregory, and St. Potentiana, as having Privileged Altars; and Pope Leo X. is quoted by the same writer, as referring in the Indult in which he extends this favor to Monte Cassino, to the Privileged Altars of St. Gregory and St. Sebastian as already existing.

Bellarmino and Gabriel Biel date the introduction of this indulgence from the ninth century and from the Pontificate of Paschal I. (817-824). This Pope built the church of St. Nicholas. In a chapel in the pillar at which our Lord was scourged was said to be preserved. In honor of this memorial of the Passion, Pope Paschal privileged the altar of the chapel; and Biel relates that by order of the Pontiff a slab was erected to commemorate the event, on which was the following inscription:—
"Quicunque celebravit, vel celebrari fecerit quicunque missam pro anima parentis vel amici existens in purgatorio: dictas Paschasius dat remissionem plenariam per modum suffragii tui animae."

What is meant by a Privileged Altar?
Every priest understands in what sense an altar is said to be privileged. The privilege is just this: that the Pope attaches to an altar a plenary indulgence which is exclusively applicable to the souls in purgatory. As to the conditions to be complied with, in order to gain this indulgence, suffice it for the present to say that there is but one necessary condition, namely, the celebration of Mass for the departed soul at the altar which is duly declared to be privileged.

Altars are privileged sometimes in perpetuity, sometimes for only a term of years, and sometimes for particular occasions, as for All Souls' Day, or the celebration of the Quarante Ore. It will be seen in the Rescript authorizing the erection of the Privileged Altar whether the privilege is perpetual or only temporary. This privilege is local and personal: local when it is attached to a particular altar; personal when it is granted to the priest himself, no regard being had to the altar at which he says the Mass. We shall treat, first, of the local, and afterwards of the personal privilege.

TO BE CONTINUED.

BISHOP LORRAIN.

Bishop Lorrain, of Pembroke, has returned from his trip to James Bay. Mr. J. B. Proulx, who was with the Episcopal party, gives an interesting account of the journey in La Minerve. He says:

His Lordship has traversed a part of that vast territory of which Ontario has just been assured the possession, and he has been able to estimate for himself what there is of truth in the numerous reports exalting the mineral, forest and agricultural riches of this hitherto unknown territory. And, what is better for our immediate interest, he is convinced, from having seen it with his own eyes, that the region of Lake Temiscamingue awaits only means of easy communication to become one of the finest fields for colonization in the Confederation.

The best way to get to Lake Temiscamingue is to extend to the Gravenhurst & Callender railway line north from Callender. The distance is not great, and it is understood that a splendid untouched

pine country would be tapped, while the minerals would furnish abundant freight. By all means bring the trade of that district to Toronto and Hamilton.—Hamilton Times, August 20.

PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF TORONTO.—PUBLISHING THE ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII. ON THE MASONIC SECT.

John Joseph Lynch, by the Grace of God, and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the venerable clergy, religious communities, and beloved laity of our diocese, peace and salvation in our Lord.

Our Holy Father, in virtue of the command addressed by our Divine Lord to St. Peter and his successors in office, to feed his lambs and sheep, which means, in Eastern phraseology, to teach and govern and keep from danger the people redeemed by the blood of Christ, and gathered by holy baptism into the fold of His Church, of which he constituted Peter the head and chief ruler, has addressed a letter to all the Prelates in communion with the Holy See, desiring them to warn the flocks committed to their care against joining or continuing to remain in the sect of Freemasons. Thank God, we had the happiness of being able to announce, for the consolation of His Holiness, that the Irish Catholics here, and their descendants, who form the greater portion of our Catholic people, always took the advice of their clergy, and, with scarcely an exception, never joined the sect. They joined rather religious, beneficial, or patriotic societies, for self-protection, and the real good of their country.

The command of Christ to rule and govern His flock would be futile if the people were not correspondingly bound to hear and obey their prelates. Christ has said that he who will not hear the Church should be held by the rest of the faithful as outside of its pale, as heathens and publicans; and St. Paul says, "obey your prelates, and be subject to them, for they watch, inasmuch as they are to render an account of your souls; that they may do this with joy." Heb. xiii. 17.

The Popes, from the watch-tower of the Church, have better opportunities of hearing and seeing the dangers to which their people, scattered throughout the world, are exposed, than those placed in lower positions, and all Christians are well aware that the Popes have never sounded a false alarm, or misdirected the faithful on the road to salvation. The danger arising from secret, oath-bound societies has been pointed out by many popes, provincial councils, and prelates of the Church, and in our own times, the prelates assembled in provincial councils of Canada, the United States, Ireland, England, Belgium, and other places, all warned their flocks against secret societies of every kind. In fact, when a Catholic joins a secret society, condemned by the Church, he renounces his allegiance to the Church, and deprives himself of all its rights and privileges; he renounces the sacraments, and the priesthood of Christ, for the so-called priest-hood of the Freemasons, or other like societies, for they have their baptism and funeral services. The unfortunate Catholic sometimes gets the grace of conversion on his death-bed, but the most part die as they lived. They joined with a hope of worldly gain; but what of all this in eternity? What will it profit a man to gain the whole world and lose his own soul? On general principles of persons weak and morally, associations of persons binding themselves by oath, to keep secret all the operations of that society, are, even at first sight, presumably bad; for why exact so solemn a thing as an oath to keep secret a benevolent object, or something that is good? "Uprightness does not shrink from light; evil, on the contrary, hates it."

Every degree, and there are many, in the Masonic sect, has its own secret, so that a member must be well tried before he hears the next secret, and so it goes on. Why such extraordinary precautions, if all were right? Legitimate societies have their secrets. The privy council, corporations, the priesthood, keep their secrets, but all know the object of these institutions. They are legitimately established by proper authority; but in a secret society it is different, as a great statesman has recently said, "In a secret society things may be well enough to-day, but very bad to-morrow." If secret societies were allowed, could there not be in every village an underground honey-comb of plotting against the Church and the State. England is well pleased when the Church condemns secret societies, and Church condemn the secret sect of Freemasons. Our Holy Father gives his reasons for condemning them, but his high, and unique position in the Church did not appear to warrant him the ground for his condemnation to quote from their own official organs, writings, and speeches. They contain enough to show the said designs on the morality and religion of the sect. We shall quote them, but very briefly. The late illustrious Bishop of Orleans, Monsiieur Dupanloup, has quoted in his book of Freemasonry many things which we shall make use of. The book has lately been translated into English.

Printing has let in the light upon their secrets, especially when their books are in the hands of tens of thousands of men and women, so their ritual, their yearly returns. The chief organ, in France, the Masonic World, can be had everywhere. In writing his book, the Bishop of Orleans had, he said, a great many of these works before him. Owing to their present num-

ber and power, the sect on the continent of Europe have the courage to publish now what they kept secret before. The first objection against the Society is the oath to keep secret everything regarding the Society. An oath, to be legitimate, must be according to the prophet Jeremiah, taken with truth, justice and judgment.—Jeremiah, iv. 2. How can a reasonable man take an oath with judgment, when he knows nothing about what he has sworn to, and then the penalty for the violation of an oath is, according to their ritual, to have the throat cut! See Carliste, page 7. Then there is, as it were, a ladder of oaths at every degree. The lower grade knows nothing of the special secrets of the upper grade.

We are aware that many of the Freemasons in England and America do not approve of all the words and actions of their brethren in France, Italy and Belgium. They came to a rupture for a while when the Grand Orient of France denied the existence of God, and struck off altogether from their formulas the very name of God—the Creator of the universe—but on account of their union, the Freemasons of England and America must bear the opprobrium of their distant brethren. There may be many good men in the sect, but they are deceived. The "good," as our Holy Father has said, "serve as a cloak to hide the bad; but on being better informed, the good desert the sect." Why did the Earl of Grey and Ripon abandon Freemasonry, and seek the safe harbor of the Catholic Church? It was not because he found Freemasonry blameless. He sought in the bosom of the Catholic Church, truth, morality and true happiness. Some have said that the removal of the Earl of Grey and Ripon from the Government did not think so, when, shortly after his abandonment of Freemasonry, he was promoted to the most honorable and difficult post—the Viceroyalty of India.

Many on their death-beds, with the just judgment of God, and an eternity staring them in the face, finding nothing to console them in their supreme moment, renounce Freemasonry, and ask and beg for the consolations of the religion of Christ! Why this? It must be attributed in the first place, to the mercy of God, who wishes none to perish. Many, however, die as they lived, and will not seek mercy from a God whom they denied all their lives. God will force none to receive His grace. It is sometimes asserted that death-bed conversions are the effect of the weakening of the brain. We emphatically deny this. At death, the fury of the passions of avarice, pride and sensuality calm down and reason begins to assert itself. Reflection on the past engenders grief and sorrow, and this leads, by the grace of God, to true repentance.

The Catholic Church alone has the courage to face all manner of persecutions, and has always condemned that which is evil, or tends to evil, because the Church is the pillar and ground of truth.

Here we may dispose of the assertion that the Masonic sect has for its main object benevolence. To this we may oppose the words of a writer in the official organ, the *Monde Maconique*, of France. "Benevolence is not the object, but the result of the least essential." To illustrate this we may quote from the returns of the Grand Lodge of Quebec, nearer home, from the year 1870 to 1880, which are: Received in alms, \$5,103; Dues of members, \$19,275; Total, \$24,378; Disbursements for regalia, salaries of officers, etc., \$14,577; Given in alms, \$2,033. There are 68 lodges, which sum divided amongst them will give the amount of about \$30 a year for benevolence donated by each lodge.—*La France Maconique dans la Province de Quebec, par Jean d'Erbois*. We have not seen anything given to widows and orphans.

The Pope has written that the Masonic sect wishes to establish a natural religion in opposition to that of our Most Blessed Redeemer. This is a startling assertion at least, we presume, to many. But let us consult the writings and speeches of leading Masons. In the first place, Christians, Jews, Mahometans, Turks, all may belong to the sect. What belief in the true God and in His Son, Jesus Christ, can be established among them? In fact they wish to expunge the name of God from their books. I will quote largely from a work on Freemasonry published in Ghent a short time ago, by M. Neut. The work is a reprint of published speeches, etc., of Freemasons. "Christianity,"—it is said in the Masonic lodges of the Continent of Europe,—"is a lying, bastard religion, repudiated by common sense, brutalizing, and must be annihilated. It is a heap of fables, a worm-eaten fabric."—Brother Lacomble's speech at the installation of the lodge of Hope at Voltaire was, "Let us crush the infamous one."

At the installation of another grand master of the lodge of Ghent, called "The Fidelity," he cries out: "In vain with the eighteenth century, we flattered ourselves to have crushed the infamous one—he only takes fresh and more vigorous root." All the lodges of Paris, except one, subscribed towards the statue of Voltaire,—"the most virulent enemy of Christianity." Brother John Mace is reported in the *Monde Maconique* of May, 1860, an accredited organ of the sect, to have said: "Revealed religion is a log which humanity drags after it, but happily Freemasonry is at hand to replace the faith in revelation which is happily disappearing." "No," said another, "the revealed God does not exist. Freemasonry is above all religion. We are our own gods. A true Mason must be a free thinker—free from all restraint. So the religion of Christ must be replaced by Freemasonry. It is an institution removed from all yoke of Church or priesthood—from all

caprices of Revelations."—*Le Monde Maconique*, November, 1860, page 439, etc. "Free-thinking is the fundamental triumph of Freemasonry, not restrained but complete, an unlimited liberty. Freemasonry is above all dogmas. It is above all religion. A Christian cannot therefore be a Freemason. A German in his lodge said: "Catholicity and Freemasonry exclude each other." "Freemasonry is directly opposed to the religion of Christ, and the natural religion which they wish to establish has not even the code of morality of some Pagan worship. No wonder, therefore, Freemasonry is condemned by the Chief Guardian of truth and morality. See the war that is at present carried on in France and Italy against the Church. All religion banished from the schools. Crucifixes and all signs of Christianity carted off and children obliged to frequent those schools. Thus the work of Freemasons. All the members of the Government belong to the sect. The banishment of all religion and religious emblems from the schools of France was initiated by the Belgian Freemasons. Proudhon, the famous atheist, who declared that God is the origin of evil, that we owe nothing to God but war, was received into the Freemason's sect. An educational league has been formed to exclude all religion from the schools. The *Monde Maconique*, April 1867, says, "We are happy to announce that the subscriptions for the Educational League and the statue of Brother Voltaire meet with the warmest sympathy in all our lodges."

Voltaire is the individual who had on his lips continually, "Let us crush the infamous one," meaning Our Lord and Redeemer.

We have quoted from the writings and speeches of Freemasons of France, Germany and Belgium, where infidelity and free-thinking are so widely spread. In the bosom of Christianity, Christians will find objects enough to exercise their zeal. Our Holy Father has written quite enough on the subject of Freemasonry to convince all Catholics and even others who believe in Christianity, that they should not join that Society; and that if they belong to it, they should renounce it at once.

This Pastoral is to be read in all the churches of the Diocese the first Sunday after its reception.

Given at St. Michael's Palace, on the 12th day of August, 1884.

+ JOHN JOSEPH LYNCH,
Archbishop of Toronto.

C. J. O'HAGARTY, Secretary.

HOME AGAIN.

BISHOP LORRAIN ARRIVES BACK AFTER A TOUR TO HUDSON BAY.

Yesterday his Lordship Bishop Lorrain, who had been absent two months on a tour to the remote shores of the Hudson Bay, administering the consolations of the diocese, arrived back in Pembroke by the 12:30 train from Mattawa. His Lordship was accompanied on his tour by Rev. J. B. Proulx, Professor in St. Therese College; Rev. R. S. Dozios and Rev. P. Gladu, Professors in Ottawa College, and Rev. Father Paradis, Missionary of the Oblats.

THE RECEPTION.
Here yesterday was of a very cordial but quiet character, his Lordship apparently not being an admirer of outward display. The band did go to the station, but played in a subdued, but suitable, manner. Carriages were awaiting the arrival of the train, and the Bishop and his party, together with a number of leading citizens, were driven to the cathedral. After the *Te Deum* had been sung in the church in thanksgiving for a prosperous voyage and safe return, the members of the delegation addressed the altar railing, and Judge Doran read and presented the following

ADDRESS.
To the Right Reverend Narcisse Zephrin Lorrain, Bishop of Cythra, Vicar Apostolic of Ontario.

MY LORD.—It is with feelings of un-mixed joy that we have assembled on behalf of the congregation to welcome your Lordship home from your long and arduous journey to the Northern part of your vast diocese.

We need not assure your Lordship that we have greatly felt the void caused by your absence, and that we have longed for the hour of your return, though our spiritual wants have been faithfully ministered to by the worthy priests whom you left in charge of this parish.

We have eagerly read the chronicles of your progress towards Hudson Bay, and of your hearty reception by the untutored savages who inhabit the northern wilds, as detailed from time to time by one of your reverend companions; and we joined in spirit with those aboriginal sons of the church in their exclamations and reverential expressions of happiness at beholding in person for the first time their great Spiritual Chief.

We are sure that your Lordship will feel amply repaid for the fatigues and inconveniences of your pastoral visit as pioneer bearer of the crosser into that vast territory, by the many spiritual benefits resulting to that portion of your flock; and we trust that your Lordship may be long spared to carry the episcopal emblem to the extreme confines of your spiritual jurisdiction.

Signed on behalf of the congregation.
JOHN DORAN, A. J. FORTNER,
Wm. O'MEARA, J. A. THIBODEAU,
Wm. MURRAY, E. BERNARD, M.D.,
M. J. GORMAN, G. DESJARDINS,
Pembroke, Aug. 14, 1884.

His Lordship, in reply, expressed his keen delight in being once more in the midst of his parishioners of Pembroke. He had travelled far in the spiritual interests of his scattered flock; he had met these faithful ones in many and varied circumstances. Still the utterances of those around him were but the echo of voices that proclaimed from Temiscamingue to Albany, heartfelt love for holy Church, and filial reverence for those whom the Holy Ghost had placed over it to rule. True, he had undergone fatigues and inconveniences; but what traders endure in search of furs that clothe fallen humanity, could not a Bishop more gladly endure in search of souls created for heaven. He had journeyed far for a thousand souls, but many of his flock had come four hundred miles to kneel at the feet of the person whom they style the "Guardian of Prayer." If, with a motive so heaven-high; if, with examples of Indian self-sacrifice so striking, might still remain of fatigue, it should vanish now, he said, before the sympathy and love that gave heart and form to the address of his Pembroke congregation.

At the conclusion of his reply his Lordship gave the Episcopal blessing, and the audience withdrew, glad that their Bishop is home, gladder still that, though travelled, mosquito-bitten and sun-scorched, he looks hearty and well.

On the 12th of June his Lordship and party left Pembroke, going by train to Mattawa. Here they took to the Ottawa river. After leaving Mr. O. Latour's steamer at the head of Lake Temiscamingue, canoes had to be used for the remainder of the journey. At many places along the route little bands of Indians and others met the Bishop, and he extended to them the consolations of holy religion. On the 17th of June the Bishop and party reached Quinze Lake, and proceeding on-ward, after a moose hunt, camped at night at Emuayatek river. At six the next evening the Height of Land was reached, the dividing line between Quebec and the North-west. From this point the rivers flow towards the Hudson Bay. On the following day the Abitibi river was entered, and subsequently the beautiful lake of that name. Here they were met by

A FLEET OF CANOES.
In two rows, containing many Indians, headed by Father Nedelec, bearing the Virgin's banner. Many guns were fired on the shore. The day was a great one at Lake Abitibi. The Indian maidens were bedecked with flowers, the braves went through manoeuvres in canoeing, and both squaws and Indians paddled strongly and sang lustily the Ave Maria Stella. The joyous procession proceeded a long distance up the lake to the point where the church is situated, beside the Hudson Bay fort, the agent's house and garden, and eight other buildings. The Indians bore a canopy over his lordship from the wharf to the church, at the door of which Father Nedelec received the party with the usual ceremonies. The many banners borne by the redmen gave a picturesque and imposing air to the procession.

THE CHURCH IS A PRETTY ONE, nicely painted, has stained glass windows, and a bell which sounds cheerfully through the deep forests surrounding it. It was decorated for the occasion, the word "welcome" being prominent. The party adjourned and partook of supper, after which the Bishop conducted religious services, administering a long distance up the lake to the point where the church is situated, beside the Hudson Bay fort, the agent's house and garden, and eight other buildings. The Indians bore a canopy over his lordship from the wharf to the church, at the door of which Father Nedelec received the party with the usual ceremonies. The many banners borne by the redmen gave a picturesque and imposing air to the procession.

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CONFIRMATION.
The Bishop said mass for the repose of souls of the dead Indians, and in the afternoon visited the tents, and liberally distributed beads, pictures and crosses. The Indians received him mostly on their knees, as they had been doing for three days past. On Sunday eighty received Holy Communion, and forty were confirmed, the Bishop speaking words of encouragement and praise. At ten Pontifical High Mass was celebrated with great splendor. The Bishop addressed the children through an interpreter in the evening. There were a procession of the Blessed Sacrament outside the church, a squaw leading with the Virgin's banner, followed by squaws, Indian girls, children, and men with flags. His Lordship, surrounded by the clergy, walked behind bearing the sacred Host. On Sunday night the Bishop gave a

GRAND SUPPER.
to the Indians on the green. The cook served everything in the best of style—meat, bread, tea, plum pudding, etc. The Indians enjoyed the fest immensely, and everything passed off pleasantly. After supper the chief made a speech, thanking the Bishop for the beautiful feast. Father Nedelec, the missionary, is a zealous man, full of energy and love for the Indians. In the winter he labors in the shanties, and in the summer starts from Mattawa for Abitibi; then four hundred miles further North on the Hudson Bay for Albany. The Indians see the missionary only once a year, when they come to the Fort in

June to sell their furs, yet they lead virtuous lives, alone in the forests with their families. A requiem mass and a visit to the cemetery closed the exercises at this mission, and the Bishop and his party pushed on on Tuesday, June 23, into the wilds where never before had a crosser been borne.

AWAY TO HUDSON BAY.
The start was bravely made towards the Hudson Bay. Four hundred miles further were travelled by the Bishop and his party, when Albany, on the very shores of the Bay, was reached on July 11. On the way missions were given at Newport on the 29th June, and at Moose Factory on the 2nd July. There are no churches between Abitibi and Albany, but a little portable chapel was carried, and mass was celebrated at various points. The Indians came to meet the Bishop wherever possible, and there were many scenes like those described above. There is a church at Albany. After the rites of the Church had been administered to candidates, the party turned their faces homeward. Calls were made at several posts on the way home, and the regular mission given at Temiscamingue on the 10th August. The tour was a most successful one in every respect. It lasted 64 days, 42 of which were passed in a bark canoe. About 1,400 of his Lordship's flock are attached to the various missions visited; most of the Indians attended. Over 200 received confirmation, several were baptized, and the needs of the missions carefully consulted. His Lordship speaks highly of the manifold acts of kindness and hospitality received from the hands of the agents of the Hudson Bay Company. The gratitude of the Indians brought joy to their pastor's heart, and truly, if we may judge from their actions, they have proved themselves to be staunch and zealous sons of the Church, ready to travel any distance to kneel at the feet and receive the blessing of their beloved and worthy "Guardian of Prayer."—Pembroke Observer.

ST. MARY'S CATHEDRAL, HAMILTON.
Last evening Bishop Cleary preached in St. Mary's Cathedral and during his sermon referred to the necessary repairs to the exterior of the church, such as pointing the walls, putting up eave shoots of galvanized iron, and conductive pipes, which work will be commenced next week and be finished before winter. The main tower in front, 26 x 26 feet, and at present 95 feet high, is to be raised 45 feet more in solid masonry, and a stone spire 26 x 26 feet at base is to be erected over it to the height of 135 feet, making the total height from the ground 275 feet. The stone to be used in the erection of the spire is to be brought from a distance, as that in this vicinity is not suitable. The four turrets at the angles of the tower have been decayed and the arches, tests, but the cut stone is to be taken down and rebuilt. They are to be raised 22 feet, and will thus reach an elevation of 120 feet with ornamented parapet roofs. At the east end are likewise turrets corresponding in dimension with the four that adorn the angles of the main tower. They are to be raised to 120 feet also. The four turrets adorn the four angles of the edifice and are to be raised 11 feet and surrounded by pinnacles of wood, covered with galvanized iron, 22 feet in height, so that the total elevation of each of these four turrets will be 95 feet. The estimated cost of pointing, eave shoots, etc., will be about \$1,570, and of the tower and spire and ten turrets \$28,500. The pinnacles that were blown down are to be replaced and those standing will be repaired. The stained glass windows, of which eight are already executed, and ordered at a cost of \$500 each, will involve no expense on the congregation, having been donated by the Bishop and some of the priests out of their own private purses.

As regards the method of raising the funds for this very important work, the Bishop, with concurrence of the Church Improvement Committee, consisting of thirty gentlemen of the congregation, will distribute the expenses over a period of six years, which is exactly the period in which the Catholic congregation forty years ago erected and paid for the building of the Cathedral. He further stated that neither the committee nor he were willing to use undue pressure with the Catholics of Kingston, who, in their own enthusiasm and generosity, a fair allowance being made for each one, would subscribe the required sum according to the measure of each one's ability. Accordingly he exhorted that next Sunday, when making a donation to him at the raising of the sanctuary, each one would enclose his subscription in an envelope, with the name in full on the exterior, and his address, with the amount for which he subscribes his name, and the amount he is to pay on each occasion in cash.

His Lordship wished it to be understood that if any person found it too severe upon his resources to pay at the general collection next Sunday the whole amount of his annual subscription he might pay part, say one half or one fourth, and the balance at intervals throughout the year monthly or quarterly, as it is well known that various classes of business men can pay in more at one season of the year than at another. It was manifest from the Bishop's observations that he wished to have the work done with as little inconvenience to his congregation as possible, and that he relied upon their faith and piety. Again he begged of them to make their offerings in the spirit of faith.

On our eighth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.