

COLONIZAT ON.

The Process by which Saints are Designated—The Criticism Which their Lives Must Surmount.

The methods which are pursued by the Church in investigating the claims of a candidate who is to be numbered among the saints are long, vigorous and expensive. Frequently the efforts end in failure after the person whose canonization is desired has been dead a hundred years or more. The proceedings are of the most searching character, and the methods adopted by the Church to verify the facts, and place the integrity of the deceased beyond doubt have been pronounced by a famous English barrister who was authority on evidence, to be so complete that he would accept testimony blindly that had been collected by such a process. It is laid down as a rule which admits of no exception, that the same evidence shall be required through the whole of the process, as in criminal cases it is required to convict an offender of a capital crime, and that no evidence of any fact shall be received if a higher degree of evidence of the same fact can possibly be obtained. When the proceedings are concluded they are exposed to the whole world.

The claim of a person for canonization can never be advanced during his life. After death, if it be shown that he had led a remarkably religious life and that anything miraculous was connected with it, the bishop or archbishop of the diocese in which he died appoints a committee to collect evidence. If it be discovered that the deceased indulged in any habit, no matter how harmless in a worldly sense, such as the use of tobacco, etc., that he had been publicly venerated, that his picture taken with a halo above and around his head, or had his life been published without the permission of the bishop or archbishop of the diocese, the proceedings are immediately dropped. The evidence thus collected is sealed and sent with the bishop's approval to the Congregation of Rites in Rome and deposited with a notary. After some time the proceedings are legally verified and opened before the Cardinal President, and published. The Pope then refers the proceedings to a Cardinal who, with the assistance of a commission, examines the writings of the candidate for canonization if he be the author of any. If one error against faith or one direct opinion contrary to morals be found in the writings, it puts a stop to the proceedings, unless the author in his life expressly retracted it. During the process of the inquiry into the claims of the nominee, a member of the Congregation is appointed as prosecutor. He is termed the 'Devil's Advocate.' His duty is to attribute all the good actions of the candidate to self interest or some other less worthy motive, and to prove that what seemed miraculous to many was affected by some natural cause. This advocate is bound in his conscience to unceasingly persist in opposing the canonization, and like him to whom he is compared: he never gives up until he succeeds, or the words of canonization have been uttered.

When the inquiries made above have been concluded the Pope signs a commission to the Congregation of Rites to institute the process of beatification. This is a sort of provisional permission authorizing the faithful to honor the person beatified, but qualified as to the place and manner. Before the commission is granted, ten years must have expired from the time the result of the diocesan investigation was lodged with the Congregation of Rites. After beatification another commission is appointed by the Congregation, composed usually of bishops, who are delegated to investigate the virtues and miracles of the proposed. The proceedings of this body are secret, and the last step of its members is to visit the tomb of the deceased and note the condition of the remains. The solicitors of the Congregation request that each particular virtue and miracle attributed to the proposed be inquired into. This is done, but of the virtues the commission can take no notice until fifty years after the death of the proposed. The virtues must be of the most heroic kind, and the number of miracles is in strictness, limited to two. Three Congregations are called, and the Pope collects the votes of the assembly, two thirds of which must agree in opinion before the decision is given. If the verdict be favorable, the Pope then pronounces private sentence, and after three consistories held, he signs the brief of beatification which is published in the Church of the Vatican. When the proceedings of beatification are complete, those of canonization begin. But it is necessary before any further steps be taken, that new miracles should be wrought. When these are proved to have occurred, the proposed is canonized by the Pope during certain prescribed ceremonies.

OCCUPATION.

What a glorious thing is occupation for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funereal shroud, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, wrestle not with the torrent, rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that will become pure and holy in the sunshine

which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow men.

FROM AN HISTORICAL SKETCH

General Proscription of the Irish Catholics by the Puritans.

By the Most Eminent Cardinal Patrick

I. The persecution carried on by the Puritan Parliament and Cromwell against the Catholics of Ireland has scarcely a parallel in the history of the church. Without a special providence of God watching over His children whom He was chastising in His mercy, the Catholic faith could not have been preserved in so fruitful and so trying an ordeal. It is the mercy of the Lord that we have not been consumed. No sooner had the Puritan faction become predominant in England, having dethroned their sovereign, and imbrued their hands in his blood, than they resolved on the utter extermination of the Irish people, who had been true to Caesar and to God, and they did not hesitate to declare that thus alone could Catholicity be rooted out from our island. In fact, the extermination of the Irish Catholics became a leading feature in their political programme. 'The Parliamentary party,' writes Lord Clarendon, 'had grounded their own authority and strength upon such foundations as were inconsistent with any intoleration of the Roman Catholic religion, and even with any humanity to the Irish nation—and more especially to those of the old native extraction, the whole race whereof they had upon the matter sworn to extirpate.' (History, i, 215). Dr. John Lynch in *Carabrensis Eversus* corroborates this statement (vol. iii, pp. 85-90) and adds; 'Three thousand Irish Puritans signed a document in which they earnestly insisted either that the Catholic religion should be abolished in Ireland, or that the Irish race should be extirpated.' And, page 89, he writes that the Irish Puritans 'rioted in the promiscuous slaughter of women, old men, and children; and the English auxiliaries openly avowed that they would strain every nerve to extirpate, without mercy, the Irish race.' The contemporary author of the 'Aphorismal Discovery,' published for the I. A. S. by Gilbert, also states that 'It was blazed abroad by the best note of Protestants, that all Ireland, by that time twelve months must either go to church, be executed, or endure banishment or exile' (i. 12); and the Irish Bishops, in an official document in 1650, attest the cruelty of the Puritans 'whose practice daily is, and hath been, to extirpate the Catholic religion and the professors thereof, to the loss and profanation of the churches, altars, use of sacraments, and everything that is dear to a Catholic, and also the shedding of prelates blood even to death, and contrary to the public faith, and the daily persecution of priests, friars, nuns, and their imprisonment, and banishment by public proclamation.'

2 As early as the 8th of December, 1641, an act was passed in Parliament to the effect that the Catholic religion should never be tolerated in Ireland; and in order to carry this act into execution the Lords Justices issued the following order to the commander of the Irish forces; 'It is resolved, that it is fit his Lordship do endeavor, with his Majesty's forces, to slay and destroy all the said rebels, and their adherents and relievers, by all the ways and means he may; and burn, destroy, spoil, waste, consume and demolish all the places, towns and houses where the said rebels are or have been relieved; and harbored, and all the hay and corn there, and kill and destroy all the men there inhabiting able to bear arms.'

All the subsequent acts of Parliament and orders of the Lords Justices are dedicated in the same sanguinary strain. As an instance we may cite the enactment by the Lords and Commons of England, on 24th October, 1644;

'That no quarter shall be given to any Irishman, or any papist born in Ireland,'

3 The writers of the party were animated by the same exterminating spirit; and, though the soul shudders at the recital, we shall present an extract from one of the political pamphlets of the period, that the reader may fully appreciate the virulence of Puritan hatred against the Catholics of Ireland: 'I beg upon my hands and knees that the expedition against them may be undertaken whilst the hearts and hands of our soldiery are hot, to whom I will be bold to say, briefly, happy is he that shall reward them as they have rewarded us; and cursed is he that

shall do the work of the Lord negligently. Cursed is he that holdeth back his sword from blood, yea, cursed is he that maketh not his sword stark drunk with Irish blood—that maketh them not heaps upon heaps, and their country a dwelling place for dragons an astonishment to nations. Let not that eye look for pity, nor that hand be spared that pities or spares them, and let him be accursed that curseth them not bitterly,

4. It would be tedious to enter into full details of the cruel extermination by which the army in Ireland sought to carry into effect the desire of their English masters. The whole history of their sanguinary career may be well summed up in the words of the Protestant historian Borlase, "the orders of Parliament were excellently well executed" (Hist. of Reb., page 62). Leland and Warner refer to the letters of the Lords Justices themselves for the fact that the soldiers "slew all persons promiscuously, not sparing even the women." And Dr. Nelson, another Protestant historian appeals to the testimony of officers who served in the Parliamentary army, "that no manner of compassion or discrimination was shown either to age or sex." Lord Ossory, too, himself a bitter enemy of the Catholics, in a letter to Ormonde, informs him how the Puritan Lord President of Munster "caused innocent and guilty to be alike executed," commemorates some instances of barbaric cruelty for which we would seek in vain a parallel in the fiercest persecutions of paganism.

At the first outbreak of the revolution the Lords Justices were in great alarm; but when they discovered that the Irish were without arms, "they took courage," says a contemporary writer, "and rushed out with horse and foot and completely armed, they slew man, woman and child as they came under their lash, as well those that held the plough as the goad as the gun. Thousands were thus killed, and the Lords Justices were known not to favor any officer that did not, upon his return from these bridings, as they called them, give a good account of their sports, though their game was unarmed men, and too often women and children," (Ap. Prendergast, p. 56.)

5. One of the officers, Tichbourne, who commanded in Dundalk in 1642, was able to boast that in his district "there was neither man nor beast to be found in sixteen miles between the two towns of Drogheda and Dundalk, nor on the other side of Dunalk, in the county of Monaghan, nearer than Carrickmacross." A Protestant dignitary, Dean Bernard describing this scene of desolation, writes, "By the death of so many men about us, having their houses and all their provisions either burnt or drawn hither the dogs only surviving are found very usually feeding upon their masters, which taste of man's flesh made it very dangerous for the passengers in the road who have been often set upon by these mastiffs, till we were careful to kill them." Another officer, Sir William Cole, who commanded in a few countries of the North, slew, in a short period, as Borlase informs us; together with 2,400 swordsmen, "seven thousand of the vulgar sort" (Hist., p. 112). And the same historian adds (p. 113) that "after this manner did the English fight in the other quarters."

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RUMFORD'S, when fresh.....	██████████
HANFORD'S, when fresh.....	██████████
REDHEAD'S.....	██████████
CHARM (Alum Powder) *.....	██████████
AMAZON (Alum Powder) *.....	██████████
CLEVELAND'S (short wt. doz.).....	██████████
PIONEER (San Francisco).....	██████████
CZAR.....	██████████
DR. PRICE'S.....	██████████
SNOW FLAKE (Graft's).....	██████████
LEWIS'.....	██████████
PEARL (Andrews & Co.).....	██████████
HECKER'S.....	██████████
GILLET'S.....	██████████
ANDREWS & CO. "Regal" (Mills, Contains Alum.).....	██████████
BULK (Powder sold loose).....	██████████
RUMFORD'S, when not fresh.....	██████████

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NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.