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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt. 22: 21.

Vol. II.

Toronto, Saturday, May 26, 1888

No. 15.

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NOTES.

In a letter that appeared in the *Globe* a few days ago from a correspondent "Confused," he says:—I see an article in the *Mitchell Advocate*, which is edited by an Orangeman, on Archbishop Lynch's death, concluding as follows: "He is now at rest, and not only his own people, but thousands of others, mourn over the great loss which both Church and State have received by his almost sudden call to a better world." Now, if the Roman Catholic religion, equally with the Protestant, can call a man to "a better world," and if the loss of a prelate of Roman Catholicism—the *bête noir* of Orangeism—can be mourned, not only by Roman Catholics, but by "thousands of others," what in the name of common sense is all this Orange racket about?

The decision of the Holy See in regard to Ireland will cause no schism in Ireland, says the *New York Catholic Review*, and it will cause no schism here. Speaking for itself it says it "will continue to take its ethics from Rome, or, if the words are equivalent, its 'politics from Rome,' the advice of Daniel O'Connell or any other leader, living or dead, to the contrary notwithstanding." It has no sympathy, it says, with that kind of Catholic loyalty to the Holy See which is willing to fight or die for the Chair of Peter so long as Popes and congregations pronounce in favour of our own pet opinions, but which charge Pope and Council to be corrupt when their decisions for the moment appear to be against our own interests. "If we believe the successor of St. Peter to be that kind of a ruler," says the *Review*, "we should think it no more an honour or a safety to be a member of the Catholic Church than to be an Episcopalian recognizing Queen Victoria as our spiritual head, or a Methodist."

The *Daily Chronicle* of London made the following announcement lately: It is stated on high authority that, should Lord Salisbury's Life Peerage Bill become law, Cardinal Manning would be among the first of the life peers created. It is well-known that all parties would hail the accession to the legislative power of the State of the venerable and benevolent Cardinal-Archbishop with

satisfaction. It is also stated that it is likewise contemplated to offer a similar dignity to the Protestant and Roman Catholic Primates of Ireland and to one of the bishops of the Episcopal Church of Scotland. It is believed, however, that the Roman Catholic Primate of Ireland would decline the honour if offered. It would not be, the *Weekly Register* says, as head of the Catholic Church in England (as this correspondent seems to suppose), but as a foremost citizen, who has served on two Royal Commissions, and taken the leading part in every social reform, that His Eminence would be offered a peerage if he were offered one at all. The honour conferred would not be on his Eminence but on the House to which he would bring so ripe a Christian and civic wisdom. "There has been a whisper of this," it says, "under more Governments than one; for it is patent to everybody that only as a Catholic and a Cardinal has he been left till now without such recognition as the State can make to its greatest sons and servants." But whether, in the Babel of modern politics, any Minister will be found to distinguish himself by making so sane and just a nomination, and one so peculiarly welcome to English-speaking Catholics all over the world, remains to be seen."

Mr. Labouchere a few nights ago asked the Under Secretary of State for Foreign Affairs whether any communications, direct or indirect, written or oral, had been interchanged between Her Majesty's Secretary of State for Foreign Affairs and the Duke of Norfolk either immediately before, or during or after the jubilee mission of the latter to His Holiness the Pope, in regard to the relations of the Holy See with Ireland, or with any other portion of the United Kingdom, and whether any communications, direct or indirect, written or oral had been interchanged between Her Majesty's Secretary of State for Foreign Affairs and any Catholic bishop or bishops upon the same subject within the last 12 months.

The Hansard report of the proceedings is as follows:

Sir James Fergusson (Under Secretary.)—No official communications on any political subject connected with Ireland have passed between the Foreign Office and the Duke of Norfolk or any Catholic bishop.

Mr. Labouchere.—That is not exactly what I asked (hear hear).

Sir J. Fergusson.—If the hon. member asks me whether any private communications have passed between Lord Salisbury and the Duke of Norfolk, all I can say is, that I believe they are on terms of private friendship, and it is probable they have often talked together about Ireland (laughter from the Home Rule members), but I have no information upon that subject.

Mr. Labouchere.—Am I to understand that Lord Salisbury and the Duke of Norfolk had many private conversations upon the subject referred to in question?

Sir J. Fergusson.—I have no information upon the point.

Sir G. Campbell.—Have there been any unofficial communications between Her Majesty's Government and the Pope? (Hear, hear).

Sir J. Fergusson.—I must ask for notice of questions of this kind (laughter).

On Monday, in answer to Sir G. Campbell, Sir J. Fergusson said that no unofficial communications of a political character had passed between her Majesty's Government and the Pope.

WHIT-SUNDAY.

Fifty days have now elapsed since we kept the Feast of Easter, and we now come to the Feast which celebrates the consummation of the divine work in favour of man, the descent of the Holy Ghost. After the Ascension of our Saviour, the Blessed Virgin, the Apostles, and the Disciples returned from Mount Olivet to Jerusalem, a distance that is described in the Bible as being a Sabbath day's journey, and there they continued persevering in prayer. Our Saviour having ordained that there should be twelve Apostles, and one of them, Judas Iscariot, having been false and a traitor, it was necessary that a successor should be chosen. Doubtless the right of naming this new Apostle rested with St. Peter, the divinely appointed Head of the newly-born Church, but he, through humility, declined exercising this prerogative, and after having addressed those assembled and explained the necessity of selecting one of the disciples "to take the place of this ministry and apostleship, from which Judas hath by transgression fallen" (Acts 1: 25), he ordained an election to be made, and by that election Matthias was chosen to complete the number of the College of Apostles.

In the *Cenaculum* there were assembled those who had been present at our Saviour's Ascension, numbering about one hundred and twenty, among whom were Mary Magdalene and other pious women. It was again on a Sunday that God saw fit to manifest Himself, thus once more consecrating that day for weekly observance in preference to the Jewish Sabbath or Saturday. The hour was that of Terce (nine o'clock of our present time), "and suddenly there came a sound from Heaven, as of a mighty wind" (Acts 2: 2). This sound was heard at the exterior as well as in the interior of the building, and brought together a crowd of Jews and Gentiles who at that time had flocked to Jerusalem to celebrate the Feast of Weeks. The august assembly within the great chamber remained in an attitude of expectation awaiting what was to come. Suddenly fire commenced to rain down silently, a fire which was "not to burn them, but to enlighten them, not to devour but to illuminate them" (Responsory for Whit-Thursdays), and which in the form of tongues rested on the heads of those there assembled. The Holy Ghost was thus taking possession of them, and had assumed the form of tongues in order to show that it was by means of words spoken by tongues, i.e. preaching, that the fire of divine love was to be communicated to the whole world. Before His Ascension our Saviour had commissioned His Apostles to go forth and preach, and had invested them with all the priestly powers which the Church has ever recognized; now, by the Descent of the Holy Ghost, they are enabled to publish the wonders and mercies of our holy Faith in all languages and to all the nations of the earth, and thus spread those flames of love for God and man with which their own hearts were on fire. The woe worked by the confusion of tongues at the Tower of Babel was here remedied by the Holy Ghost, who conferred the power of understanding and speaking all tongues upon those chosen by Him to go forth and preach, and the burning words pronounced by these Apostles are at once understood by the groups assembled outside the *Cenaculum* consisting of strangers who have flocked to Jerusalem from all parts of the known world. In the Catholic Church the Feast of Pentecost bears the same rank as that of Easter, and this is just and reasonable. At Easter man was the price of Christ's victory, at Pentecost the Holy Ghost takes possession of him whom Christ had purchased with His Blood. Ascension comes in as an intermediary Feast, shewing us the Man God who had triumphed over death, seated at the right hand of His Father and with the Father, sending down the Holy Spirit to sanctify us.

In the Middle Ages the graceful name of Rose Easter was bestowed on the Feast of Pentecost, in the same way as the name of Rose Sunday was given to Sunday in the Octave of the Ascension. The name of Whit-Sunday, by which the Feast of Pentecost is commonly known in the English language, was given it in commemoration of the white garments worn by the newly baptised neophytes;

for catechumens were as frequently baptised at Pentecost as at Easter.

Red is the colour appointed for the vestments to be worn by the clergy on this day, and during the Octave, which Octave closes on the following Saturday.

In the thirteenth century there existed a custom of letting doves loose during the High Mass that they might hover over the faithful in remembrance of the first manifestation of the Holy Ghost at the river Jordan, whilst flowers and particles of lighted tow were scattered from the vault or ceiling of the church in remembrance of the second descent in the *Cenaculum*.

The office of this day is singularly sublime, and the hymn *Veni Creator Spiritus*, as well as the Sequence *Veni Sancte Spiritus* are some of the most beautiful specimens of our noble liturgy.

Pentecost has been kept as a great festival from very early times.

G. M. WARD.

MONTREAL GOSSIP.

The appointment of the Rev. Curé Labelle to the position of Deputy Minister of Agriculture and Colonization, and his acceptance of the same, is a new departure in the history of Canadian politics. Father Labelle, who left for Quebec on Monday to enter upon his duties, has declined the salary of two thousand dollars a year, and will accept nothing from the Government but the payment of his expenses. He will retain the parish of St. Jerome, so closely associated with his name and good works. There is probably no man in Canada who has so indefatigably worked for colonization as the Curé Labelle, and there few with more practical knowledge of agriculture. "If he remain in his present position for ten years the Province will be greatly benefitted and its credit improved abroad," said a prominent Montrealer on hearing of the appointment. There is no doubt about his being able to fill the position. And if the Government platform be, as the Tories say, rotten, why the Curé will simply go through it. He is in truth a man of great weight.

The news of the death of Archbishop Lynch was received here with profound regret. A valiant sentinel has gone from the watch towers of Israel. What a grand old soldier he was! What a jealous guardian of his people's rights. Twenty-three years in the "true and tender north," then Paris, and minor orders there, from the holy hands of the Martyr of the Barricades. The eternal priesthood in Dublin, and then over the ocean for mission work on the Texan prairies. To New Orleans, Paris, and then Toronto. Twenty-nine years there full of duty, self-sacrifice, abstemiousness and hard, hard work, and now the crown, the well-earned crown of the good and faithful servant resting from his labours in the joy of the Lord. Perhaps the thought is irreverent, but if the spirit of the dead prelate has cognizance of earthly doings, what must be his feeling at hearing himself extolled by such men as Dr. Wild and Rev. Macdonnell, who would do better to hold their peace and respect the sorrow that they cannot share than feign a sympathy which from them, the brawlers of the winter of 1886-87, is little short of an insult.

Doubtless you have seen in the papers that a meeting of the Protestant Ministerial Association was held here on Monday, to discuss the advisability of passing a resolution of thanks to Archbishop Fabre for his action respecting the proposed statue of the Blessed Virgin in Mount Royal Park. It was suggested that a copy of the motion be forwarded to his Grace, which gave rise to a curious discussion. One man "asked on scriptural grounds that the word *blessed* precede the word *virgin*," "but," says the report, "very little notice was taken of the suggestion." Another, a mild dominie, thought "it would not be kind simply to print their appreciation in the papers, and that it would tend to closer and more friendly relations if a copy of the resolution were sent to the Archbishop." A "Bishop"—he who once preached to prove that the Blessed Virgin "was only a woman," "did not see why they could not do a graceful thing without going to extremes"—but one Reverend Bond, of what sect I know not, made the speech of

the day—he said sweetly and simply “that there was no need to thank people when they first intruded upon one’s rights and afterwards agreed to let up.” It was decided not to forward the copy to the Archbishop. The parsons then proceeded to vote down a motion to admit newspaper men to their future meetings.

A sure sign of summer’s close approach has arrived in the person of the old ice cream vendor who since 1868 has stood daily throughout the season upon the St. James Street side of Victoria Square. He is as well known, this burly old Frenchman, as our cherished Nelson monument, or the Seminary clock or the old church of Bonsecours, but he is much less changed than the latter; alas, and alas! One warm afternoon of last week I stopped to speak with the poor old man. “Don’t look at my cart,” he said, “for it’s had a misfortune,” and with grave sorrow he showed me his itinerant shop in all the bravery of a new coat of scarlet paint. One side had ICE CREAM very nicely stencilled upon it, in golden letters, but upon the other the sign read, MAERC ECI! The artist had allowed his mind to wander from his work, and the stencilling read “as in a looking-glass.” “We have all our troubles,” said he, philosophically.

First Communion is the order of the day just now, and in all sorts of weather, upon all sorts of streets, one meets little feminine fairies in floating garments of white, with veiled heads, and grave boys, resplendent in new “Sunday suits,” their arms decorated with the due amount of white ribbon. It is the custom for the pupils of St. Mary’s College to make their First Communion in the Jesuit’s Church, and this year the day chosen was Ascension Thursday. The brother Sacristan had spared nothing in the matter of decoration, and the sanctuary presented a very beautiful appearance. The high altar was blazing with light and gay with natural flowers; choice pots of bloom stood about among the adoring angels and the great candlesticks of gold; the benches usually occupied by the choir boys were turned so as to face the altar, and the doors of the sanctuary were thrown open.

In the chapel of the Blessed Virgin, the Altar of Our Lady of Liesse glowed with rosy light, as indeed it does every morning during this month of May. A few moments before seven the school, numbering over three hundred boys, trooped in, the choir under Father Cotter taking their places around the small organ. At seven to the moment, the eighteen First Communicants entered the church, and filed into the sanctuary, where each boy’s delicately decorated taper was taken from him to be placed upon the golden candelabra which stood by the entrance doors. Then came the prefect of the college, Rev. Father Schmidt, who began the mass, served by two boys dressed in the pretty uniform of the school. At the Communion the eighteen little lads, two by two, knelt on the lowest step of the altar to receive the Blessed Eucharist. It was a pretty sight to see them there—admitted for the first time to that holy spot—one could not help thinking that perhaps some of those who were so carefully watching over them, may have in the same place, on a similar occasion, in years long gone by, received the grace which obtained for them the privilege of dwelling for ever in the sanctuary of the Lord God of Hosts.

The Sacrament of confirmation was administered shortly before ten o’clock by His Grace the Archbishop. The young candidates were placed along the step of the communion railing, each entering the sanctuary in his turn to kneel before the throne where the first Archbishop of Montreal sat under the canopy of the last king of France. His Grace then pontificated, assisted by the Rev. Fathers Beaudevin and Renaud, S. J., as deacons of honour and Rev. Father La Rue, S. J., and Rev. Mr. Roux as deacon and sub-deacon of office. At the conclusion of mass His Grace imparted to all present the Papal Benediction—which he is empowered to bestow but four times in the year, so that it was a highly prized mark of distinction for the First Communion at the Gesteu.

In the afternoon, vespers were sung by Rev. Father Desjardines, S. J., at three o’clock, after which a sermon to the boys was preached by Rev. Father Caisse, S. J., who explained to them the nature of the vows they were about to renew.

The choicest flowers of the morning’s decoration had been transferred to the Blessed Virgin’s altar, before which the eighteen waxen tapers in the golden candlesticks slowly burned

away. Between them, over the communion railing, hung a scarlet cloth, behind which on a little table was placed the Book of the Gospels. At the close of the sermon each of the boys in turn, walking up to this table, laid his hand upon the Holy Book and solemnly renewed the promises of his baptism. One could not but be impressed with the exquisite perfection of every detail of the day’s ceremonies. All was so dainty, so harmonious—and then the loving care shown to the boys—certainly if they go wrong in after years it will not be by reason of any lack of attention and prayerful counsel on the part of their reverend masters.

OLD MORTALITY.

THE RESCUE OF THE MADONNA.

BY PADRE COLOMA.

And in their feats they were great for doing them, little for telling them.—*de Mariana.*

III.

During the evening Alexander visited the quarters, animating the soldiers, comforting the wounded, and distributing among them plentiful aid, with that liberality and graciousness which he seemed to have inherited from his predecessor, his uncle and beloved friend, Don Juan of Austria. In a corner of the quarters of the Spanish Tercios, the soldiers had placed the statue of the Madonna, rescued by Mirabal, on a gun carriage covered with a flag won the same day from the heretics. Alexander asked its meaning, and they related the ensign’s feat—he was there present—and the scene between him and Father Juan Fernandez the evening before.

“Bring hither yon lance,” said the Duke to a page who was walking behind a knight, carrying a short lance whose gilt point appearing from its silken covering was at that time the insignia of the captains of the Spanish infantry. He himself handed it to the ensign, and added:—

“Take it, Senor Alvar de Mirabal. He well deserves the command of a company who undertakes such an enterprise.”

Alexander then asked for Father Juan Fernandez, but he was not to be found. All had seen him during the assault, hastening to places of the greatest danger along with the other missionaries, to drag away the wounded and give aid to the dying. They had seen him later on in the great tent set up in the middle of the camp for the help of the wounded; he was still occupied in his task. Since then no one had seen him. Only an old soldier said that, half an hour before, the Jesuit had questioned him minutely on the position of the fosses before the gate of the Bourg, where so many of the wounded had remained abandoned without help of any kind. Then he had seen him going into his tent with cries of grief and dismay.

“See him! see him! There he goes!” all at once shouted several voices.

Those who were higher up could see Father Juan Fernandez, passing beyond the intrenchments of the camp. Alone, calmly and without fear, and without other arms than a crucifix hanging from his neck, he was directing his steps towards the fosse of the gate of the Bourg. The heretics also saw him from the wall, and discharged a piece of their ordnance at him. But the Jesuit went forward fearlessly, without hastening or slackening the speed of his steps. The heretics shouted with rage, and the Catholics held their breath as they saw him march on, for they had divined his heroic design. As he came to the fosse, there was a discharge of musketry, and the Jesuit fell lifeless on the edge and rolled over to the bottom, remaining motionless on a heap of the dead.

Little by little the shades of night spread darkness over that field of desolation, and then it might have been seen that the slender body of the Jesuit had not been abandoned by the heroic soul which animated it. He cautiously raised his head from the heap of corpses on which it was pillowed, and listened attentively to hear if along the edge of the fosse there was any noise from the heretics. Nothing could be heard. Then he quickly seated himself, and stretched out his limbs, swollen from the long hour he had remained motionless, feigning to be dead in order to escape the fire of the heretics. He began at once removing little by little the cold corpses, saying in a low voice:

"Brother, are you alive? I am Father Juan Fernandez, come to hear your confession, that you may save your soul."

At times no one answered. Again a moan would disclose the neighbourhood of a body that still suffered the rigours of life, of a soul that still might be sent to heaven. Thereupon the Jesuit would drag himself to the place, and repeat his fearful questioning. A second moan answered, and on the spot he removed, under cover of the darkness, the corpses which lay over the wounded man, and placing his ear down to the dying lips, heard the sins, and gave the absolution which opened the gates of heaven.

Thus he went over—from end to end—all that part of the fosse, hearing the confessions of forty two days soldiers. When he had finished his task at once sublime and dreadful—he climbed with great effort to the edge of the fosse before the dawn was yet breaking, and, blood stained, covered with mire, lifeless, with scarce strength to lift up the crucifix which he wore, he returned to the camp.

The advanced guards of the intrenchments received him with such shouts of joy and enthusiasm as to reach the ears of the Duke of Parma, who was at that moment mounting his horse to direct the change of the batteries which were to protect the second assault. He came forward in person to welcome Father Juan Fernandez, and alighted from his white pacer, as he descried him in the midst of a group of officers and soldiers who were bearing him forward as a victor. Alexander Farnese in his own hand wearied with the fight took that other hand wearied with blessing, and raised it reverentially to his lips. Then he brought him to his own horse, and said:

"Mount, Father Juan Fernandez, and go at once to my tent; there you will find provision made for you."

And turning to the new captain Mirabal, who had pressed forward into the throng with the others, he added:

"Do you hold the stirrup for him, Alvar de Mirabal, and confess that this time it was a greater deed to give an absolution than to scale a bastion!"—*Messenger of the Sacred Heart.*

THE END.

THE MODERN BABYLON.

CARDINAL MANNING ON LONDON DEPRAVITY.

On Sunday morning, at the Oratory, Brompton, his Eminence the Cardinal-Archbishop preached, and made an appeal on behalf of the Sisters of St. Pelagia's Home for Destitute Women and Girls, Church row, Limehouse. At the conclusion of an eloquent discourse, in which he dwelt on the perpetual nearness to us, though unseen, of our Divine Lord, as to the Apostles in those forty days between the Resurrection and the Ascension, and His perpetual co-operation with us in all we did, his Eminence said, "I have to ask your alms, and I ask them very earnestly. I am not going merely to talk about charity, I am going to talk about the responsibility we all have. Responsible, indeed, we are. It is a universal truth of the faith that we are bound to labour for the salvation of souls to the uttermost of our opportunities and power. This obligation lies in a special manner upon the Catholics of London. You are a little flock—some 200,000 out of 4,000,000 that are out of the unity of the faith and the unity of the fold of Jesus Christ. Is it possible that you should have the inheritance of the inestimable gift of God and not be proportionately found to labour that others shall share it? Of the 4,000,000 of London—for I am speaking of the continuity of our streets, I am not speaking of the suburbs and districts—of the 4,000,000 of London not one-half will this day or on any day in the whole year set a foot in any place of Divine worship or where they can hear the simplest teachings of morality, not revealed only, but of nature. And what is the result of this? God only knows. Thousands, tens of thousands, hundreds of thousands are living in a living death, sunk in the very depths of mortal sin. It is not, however, my duty now to go into the whole subject, but only to speak on one point. We have had labouring in this diocese for the last forty years that most noble work of the Good Shepherd, limited by its poverty and the impossibility of extending its working. Some years ago I endeavoured to plant in the East of London another convent of the Good Shepherd, but circumstances, on which I need not dwell, defeated that purpose. Nevertheless, the thought and the

desire were never forgotten, and we have at this moment, I thank God to day, three small beginnings which may grow to an indefinite extent. We have a work in the West of London in Drayton Gardens. We have another in the centre of London in Green Court, on the very border I may say of the West, and we have a third in the extreme East of London, and in the thick of the poorest and most imperilled population that I know. Last year I promised that there should be three sermons and three collections, one for each of these works. To-day your alms are asked for the work in the extreme East of London; and that because the West of London is the home of the wealth of London. I hope that hereafter that wealth may be moved by Christian motives, and that the extreme West and the centre may be abundantly supplied, but to-day I am asking for the extreme East, which is not only the most profoundly sunk, but it is also the poorest, the most populous, and the most destitute part of London. As for the West, I do not wish to-day to say more than this—its condition is frightful. The luxury of the West of London has produced a rankness and audacity of vice, hardly veiled, or open and barefaced, such as was found hardly in Rome of old, or in any city that I know of in the civilized world. But I will say no more on this point. I will now come to the East. First of all, then, what can we expect of poor young girls who are brought up in homes not worthy of the name—that is, in dwellings not fit for human habitations? On this I will say no more. Secondly, that homeless, miserable, degrading state drives them into the streets. The condition of the streets of the East-end no imagination can conceive, except those who have looked upon it—and few of you have ever seen it. These streets are full of every kind of temptation—active temptation and tempters who ply the trade. Moreover, all along those streets there are places of drink flaring, all night with the gaslight. And this is a known fact. So long as a woman retains the light of her intellect, the clearness of her conscience, and the strength of her will, she has the power to save herself; but the moment the intellect is darkened and the conscience blunted and the will is weak, God only knows when she may fall. Now, I have for years—I will say openly and boldly—been "a fool for Christ's sake" in the matter of intoxicating drink, and so I hope to die—for of this I am most firmly convinced: that it is the most active, the most powerful, and the most successful of all the enemies of souls; for it is not one sin, but all sin. Once destroy the image of God in man or woman, and there is no crime, no vice, that that person will not commit. And I will openly and boldly say that when I look upon the fastidious self-indulgence and selfish apathy of those who, lifted into a higher sphere of life, and possessed of wealth and happy homes, never speak a word or reach out a finger to help those who are labouring in this most painful and most burdensome work—and who even sometimes, by sneers and ridicule and satire, weaken the courage of those who are labouring in it—well, I will not judge them, I leave them to that just Judge Who shed His Precious Blood. Further than this, these poor children, leaving their homes, are wandering at night in the streets in an age when parental authority is almost dead—when not even the rich can control their sons and daughters, and simply impossible for the poor living in such homes, or rather such hovels, as they inhabit. The liberty with which children—young girls of twelve years of age—traverse the streets at night is the prelude of every possible degradation. Aye, and more than this, when in your charity you have found domestic service for the poor child, even then she is not safe. In a word, in the east of London we have not only all the dangers of a dense population which always corrupts itself, but we have all the dangers of a seaport. I may say that the shore of the Thames is the landing-place of the shipping of all nations, and the crowds of foreign seamen make London-Thames like Liverpool. I might go on but I need not. I have said enough. Think for one moment of the wreck and ruin that is being accomplished. One of the greatest mysteries of this world is the waste of nature. We are told that three-fourths of the seed which is planted in the ground comes to nothing; that only one-fourth springs up and ripens. The sun shines and the rain falls, but the light and the rain fall on the sand, or on the barren rock, or on the hungry sea, and bring forth nothing. Look, then, upon the millions of souls in London. Every one of these souls was made in the image of God and redeemed in the Precious Blood. I was going to say one half have been born again of water and the Holy Ghost, but I fear that would be too high an estimate. One-half have never been baptised

at all, and yet these souls are susceptible of any amount of development, and might by culture and care be as intellectual as you are. And what are they? Distorted, degraded, with the image of God almost erased. There is a waste of nature and a waste of the supernatural world. Surely, then, we ought to do what we can. And what can we do? Well, to make my statement as short as possible, I will tell you that in the month of May, 1885, I had the happiness of opening, through the charity and toil of private persons, whose names I will not mention—for it would wound them if I did—a small home, capable of holding nine poor girls. Nevertheless, while the work of St. Pelagia's Home was under that roof, forty of these poor children were gathered into it. Of these, a large portion were thoroughly and completely brought to the knowledge of God. Many of them were sent back to their friends, some were put in service, others continued to be in communication with the good Sisters who manage the home; and one died a happy and beautiful death, imploring her companions to persevere in a life of penance. In 1886—in the month of August—I again had the happiness, through the striving and the charity of the same faithful servants of Our Lord, of opening a much larger house close to the same neighbourhood, and capable of holding thirty girls. From that day the work has prospered greatly; and we have been able to build a laundry, and upon the labour of that laundry this work of salvation for souls in great part depends.

Let me say at once no work of this kind can rest upon donations. Donations are like the showers of April, after which there comes a month of drought. You cannot depend upon casualties, which one year may be many and another year may be none at all. And, therefore, my only hope for such a work as this—in the West, or in the centre, or in the East—is in their own labour and in the charity of those who will give annually their support. I will only add that at present there are thirty poor girls in the home, and that since the beginning of the work in 1885 ninety poor girls have passed under the hands of the good Sisters. I think I have made out a sufficient case to move your charity, not at this moment only, but in the future—to move you to become subscribers to St. Pelagia's Home. The time is coming when we shall have to give an account of our stewardship and on that day it will be better for us that we shall have helped to save one soul, purchased with the Precious Blood and capable of eternal bliss, than if we had gained the whole world.

The *Scottish Highlander*, commenting on an unsavoury case, says: "That eminent ecclesiastic, Francis George Widdows, problematically ex-Franciscan monk, and indubitably ex-Canadian convict, has again fallen into the hands of the criminal authorities, charged with the same unmentionable offence which obtained for him the attention of the Dominion police."

CATHOLIC AND LITERARY NOTES.

Archbishop Riordan, of San Francisco, is travelling in Europe for his health.

Fifteen thousand pilgrims from Belgium and Austria will go to Rome this month.

Sister Mary Frances Clare, the nun of Kenmare, who has been in the south, is now on her way to Chicago, her health being restored.

Dr. Cummings Garland, a son of United States Attorney-General Garland, was received into the Catholic fold last month at St. Aloysius', Washington, D.C.

Mgr. Persico is still in England. He will probably leave it in the course of a week or so, but the course of events will decide whether he will return to Ireland or to Rome.

The old Roman proverb that the Cardinals always die in threes was illustrated last month by the death of Cardinals Czacki and Martinelli, and the mental death of Cardinal Howard.

In the recent reception of the Franciscan Tertiaries, the Sovereign Pontiff spoke to them with enthusiasm of their Order. "Let us spread it, let us spread it, let us spread it," said His Holiness, opening his arms. "I want a million Tertiaries, I want two million, I want every one to be a Tertiary. But it is the Franciscan spirit above all that I desire."

Amongst the names of the gentlemen at the meeting of the Scientific Congress in Paris we notice those of Mgr. Montes d'Oca, Bishop of St. Louis Potosi; the Right Rev. Bishop O'Reilly, Rev. Thomas E. Walsh, C.S.C., president of Notre Dame; Father Perry, the great Jesuit astronomer; the Abbe Duchene, the first ecclesiastical historian of our time; and Mr. Wilfrid Ward, author of "The Clothes of Religion,"—a book, by the way, for which Mr. Ignatius Donnelly expresses the greatest admiration.

Rev. Cure Labelle has for years past been an indefatigable apostle of colonization, and in matters of agriculture he is considered an authority. It was at the request of the premier and with the consent of his archbishop that he accepted the position of deputy minister of agriculture. He has declined a salary of \$2,000 per annum, all he asks from the Government being the payment of his expenses. He will continue to minister to the spiritual wants of the people of St. Jerome, but will spend most of his time in the ancient capital.

The *London Weekly Register* says that a mural tablet is about to be erected in the crypt of St. Paul's to the memory of the seven journalists who lost their lives in the various Soudan campaigns between 1883 and 1886. The first and third names on the list are those of Irish men—Edmund O'Donovan, of the *Daily News* (son of the great Irish scholar), and Frank Power, of the *Times* (son of the late manager of the National Bank, Dublin, and long known as "Ghazi," of the *Freeman's Journal*). These were amongst the most gallant of the gallant men who fell in the discharge of their duties as Special Correspondents.

There are at present sixty-one Cardinals and nine vacancies in the complete roll of seventy. The oldest member of the Sacred College is Cardinal Newman, who is eighty-eight, and the youngest, Cardinal di Rende, is less than half that age by three years. Eighteen of the number were created by Pius IX., and the remaining forty-three by Leo XIII. No fewer than fifty-five cardinals have died under Leo's Pontificate, during which time the Holy Father has created one patriarch, thirteen archdioceses, fifty-seven dioceses, thirty-four apostolic vicariates, one apostolic delegate, and eleven apostolic prelates. The whole Catholic hierarchy now numbers 1,254.

On Monday, April 16th, His Eminence Cardinal Newman honoured Oscott with a wholly unexpected visit. A telegram had arrived a few minutes before His Eminence, being the only intimation that reached the college of his intended visit. The Cardinal was received at the hall door by the president and vice-president and was by them conducted to the apartments of Bishop Ullathorne, with whom he remained upwards of an hour. Meanwhile the news that Cardinal Newman was in their midst quickly spread. Priests, masters, and boys assembled in the front cloister, and, as His Eminence descended the grand staircase, all knelt to receive his blessing. When this was given, the Cardinal, who seemed in very good spirits, said a few words expressing his great pleasure at finding himself once more at Oscott. Then Mr. Richard Pearce O'Reilly, the public man, offered the congratulations of the boys, and presented a humble petition for a playday wherewith to mark the occasion; this was of course granted. A good hearty cheer was then raised which lasted till the Cardinal's carriage was out of sight. Before leaving, Cardinal Newman had especially asked for the prayers of the boys. How readily they responded to the request was seen in the evening, when the entire community assembled in the college chapel and publicly said the Rosary for the intentions of His Eminence.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, has with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNN,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CANBERY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAY 26, 1888.

The Boston *Globe* gives this piece of timely advice:—
"Goldwin Smith, LL.D., English-loving Tory, a word with you: Let Chauncey M. Depew alone. He is loaded for just such fellows as you are all the time."

Mr. Labouchere is in error in assuming that the Pope has decided adversely to Irish interests on the Irish question, although there is not wanting evidence that the British Government have for some months past been intriguing with the back-stair officials of the Vatican. The Duke of Norfolk, he believes, used his official position as bearer of Queen Victoria's jubilee congratulations to the Pope, to urge on His Holiness the necessity of active interference in behalf of the Tory Government. "There were times," says Mr. Labouchere, "when the Tory party would never have dreamed of humbly imploring the Pope to come to their aid in their dealing with a portion of the subjects of the realm, and in their endeavours to secure themselves in office. *Autres temps, autres mœurs*. So anxious are the Tories to defeat the policy of Mr. Gladstone, and to hinder him from ever being again Prime Minister, that they would not only go to Rome for allies, but to the nether world if they thought that their appeal to the Prince of Darkness would convert Satan (if he be not already one) into a Liberal-Unionist."

"We have among us," writes Rev. Dr. Mahar, in an American Catholic paper, "A number of men who are

held to be representative Catholics. They are anxious to be considered such. They are men without much education regarding the 'one thing necessary,' and in fact with very little knowledge of other matters, yet by little political manoeuvres of the lower order, and a glib tongue,—not a great quality for even the most ignorant of women can have it,—they have risen to prominent positions which, coupled with their religion, entitle them to be styled by the world as prominent Catholics. They are generally men who are ready to make compromises of Catholic faith for political purposes. They can grandly ignore it, if not barter it. With a generation or two of well educated, manly Catholic collegians, we could drive these men from the political market, and replace them with men who would really be representative Catholics."

We commend these words to our readers as describing a condition of things not peculiar to the United States. The well educated, manly collegians will come in our own case, we should say, with the colleges.

There is an old and good rule, *De mortuis nil nisi bonum*, and it is never intentionally broken by gentlemen. To break it is regarded as a mark of ingrained coarseness and cowardice. For this reason we are not under the necessity of noticing the remarks of the Rev. Mr. Pollard, rector of the Church of St. John the Evangelist, Ottawa, in reference to the death of the late Archbishop of Toronto, for any reason other than to observe that his religious notions will be received with no favour by a considerable section of the clergy of even his own denomination. Mr. Pollard, as may be seen by a reference to another column, declared that all the prayers offered up invoking the intercession of the Blessed Virgin, "were absolutely lost, or, even worse, an insult to Jesus." The likening of the deceased Archbishop to Lazarus, however unhappy a comparison, may be passed over. Mr. Pollard is apparently a gentleman of peculiar notions of good taste; we are only concerned about the orthodoxy, from the Anglican point of view, of his theology.

A few weeks ago the Rev. James Simpson, Anglican rector of St. Peter's Church, Charlottetown, was called upon, in the exercise of his duties, to attend to the spiritual needs of a man lying under sentence of death in that city. In his final prayer at the execution the clergyman asked, on behalf of the condemned man, the intercession of the Mother of God and all the saints. In consequence of this Mr. Simpson appears to have been attacked as a disloyal son of the Church of England, and as a propagator of Romish practices, for in the Charlottetown, P. E. I., *Examiner* of the 11th inst., we find the following correspondence between the Rev. Mr. Simpson and the Bishop of Nova Scotia which we commend to the careful perusal of THE REVIEWS' readers:—

To the Editor of The Examiner:

DEAR SIR,—I have sent the enclosed correspondence to the *Island Guardian* for publication. Will you oblige me by inserting it in your issue of to-day?

Yours faithfully,
JAMES SIMPSON.

To the Editor of the *Island Guardian*:

SIR,—As you have devoted a good deal of your space lately to the consideration of some words I was reported to have used at the execution of William Millman, will you oblige me by publishing the following correspondence?

I have no intention of entering into controversy with you, or of making any apology for Catholic truth and practice which have stood for nineteen centuries; but as you

have made a good deal of capital out of a number of misrepresentations, allow me to state:

(I.) The words used on the scaffold, as reported in *The Examiner*, were not accurate in every respect. In saying this, I do not attribute to the reporter any intentional error. Newspaper reporters sometimes make mistakes.

(II.) I never possessed a copy of the "Vade Mecum," and I never recommended any one to use it.

(III.) I never either publicly or privately, invoked either saints or angels, nor have I any inclination to worship images or crosses.

I leave it to the public to judge whether they will take my word for this, or the word of the "seven men" who were debased enough to witness an execution when there was no necessity for them to do so, and malevolent enough to attack a clergyman whom even the hardest hearted might have felt had enough to suffer from the painful position in which he was placed. The sympathy I have received from both Catholics and Protestants lately leads me to believe that I am not quite without friends in Charlottetown.

There is no lie calculated to do more harm than that lie which contains a certain amount of truth; and there was just sufficient truth in the false statements of the *Guardian* to render them most mischievous and misleading.

The directors of the *Island Guardian* are no doubt gentlemen of respectability, who, I am informed, have achieved a measure of success in the various secular callings which they have adopted, but the idea of their possessing authority to call me to account for my theological opinions or my ecclesiastical practices is too absurd for serious consideration.

Yours, etc.,

JAMES SIMPSON.

HALIFAX, April 27th, 1887.

To the Right Reverend the Lord Bishop of Nova Scotia.

MY LORD,—At the execution of William Millman, in the Charlottetown Jail, on the 10th inst., I said the following committal;

"The Glorious Cross and Passion of Our Lord Jesus Christ, and the mighty intercessions of the Mother of God and all the saints, be between thee and thy ghostly enemies at this the hour of thy departure, and the blessing of God," etc., etc.

In consequence of this I have been charged with invoking the Virgin Mary, and making requests to her, thereby acting disloyally to the Church of England.

I beg, therefore, to lay the matter before Your Lordship, requesting that I may be allowed to publish this letter and your reply.

Believe me,

Your Lordship's obedient servant,

JAMES SIMPSON.

HALIFAX, 30th April, 1888.

My Dear Sir,—The words which you quote in your note of 27th inst. are not an invocation of the Blessed Virgin Mary, and therefore in using them you have not laid yourself open to the charge, which you say has been brought against you, of acting disloyally to the Church of England,

The Church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and therefore the pious desire and aspiration that their prayers might be an aid to a criminal at the point of death for the defeating of his spiritual foes, is no other than right and fitting. The one thing which, in my judgment, is liable to misconception, on the part of hasty and ignorant persons, is the special mention of the "intercession of the Mother of God," which, to such people, might seem to imply an assumption of the Mediatorship of our Blessed Lord, and an infringement of His right "who ever liveth to make intercession for us." While, therefore, I do not think you justly open to blame for the use of such a phrase, I would, if I were you, avoid it on any other occasion, as being likely to cause you to be misunderstood and wrongfully accused.

I cannot close this letter without expressing to you my

sincere sympathy with you in the discharge of so painful a duty as the attending upon and ministering to a man condemned to die, and my regret that anyone should have felt called upon to accuse you, at such a trying time, of disloyalty to the Church of which you are a hard-working and earnest servant.

I remain, yours very faithfully,

F. NOVA SCOTIA.

Rev. James Simpson,
St. Peter's Clergy House,
Charlottetown, P. E. Island.

Only to "hasty and ignorant persons," the Bishop of Nova Scotia thinks, would the mention of the intercession of the Mother of God seem to imply an assumption of the Mediatorship of our Lord, and his orthodoxy, in the Anglican sense, is, we presume, above question.

In our memorial number of last week the death of the Archbishop was stated, by an unfortunate error, to have taken place on the morning of May 5th, instead of May 12th. We should be obliged if those of the REVIEW's readers who preserve their papers for binding, as the majority of them do, we believe, would make this correction on the margin of their copies.

Thursday of this week, the Queen's Birthday, being a statutory holiday, our issue of this week has unfortunately been thrown back a day in consequence.

SPEAK ONLY GOOD OF THE DEAD.

Rev. Henry Pollard, at St. John's church, in the course of his sermon yesterday morning, made the following reference to the death of Archbishop Lynch, in connection with the Virgin Mary:

"What would be the feeling of the late Archbishop Lynch, when he opened his eyes on the hitherto unseen world and saw the truth of what the sons of the ancient church declared, that Jesus was far higher in rank and power than Mary, that she ever shrank from assuming any authority over her Divine Son, and that all the prayers offered in her name were absolutely lost, or, even worse, an insult to Jesus; that the whole system of worship which crowns the Virgin Mary at the expense of her Lord is utterly untrue and offensive to the Father of all. Would not his feeling be: 'Let me return to my brethren and tell them of their false position, lest they, too, be misled'? And would not the answer be: 'Let them search the Scriptures and then testify of me, the only Mediator and Redeemer'?"

From the pulpits of the different Catholic churches were uttered words of deep sympathy at the demise of Archbishop Lynch. His Grace Archbishop Duhamel and Father McGovern left for Toronto this morning to attend the obsequies which take place on Wednesday.—*Ottawa Journal*, May 14th.

The following letter was addressed to the editor of the *Ottawa Free Press*, who published it, but in a mutilated form:—

EDITOR *Free Press*:—In the last evening's edition of the *Evening Journal* there is published an extract from a sermon by Rev. Mr. Pollard, preached in St. John's church on Sunday last. It has reference to the death of the late Archbishop of Toronto.

On reading this extract, it was painful to any charitable mind to observe that Mr. Pollard had departed from that courteous and dignified course which should be always associated with any remarks or opinions bearing upon the life of a fellow creature who has just ended his life of probation, especially one who was esteemed and beloved by the Catholics of the Dominion and respected by all who knew him as an honourable and good man.

Mr. Pollard most uncharitably referred to the theological teachings of the late Archbishop during his ministry on earth. He accused him of having misled his flock in

matters of worship,—a most cowardly attack when the archbishop is no longer in the flesh to defend himself,—and he most presumptuously and irreverently pictured to his congregation the feelings of remorse as being now experienced by his Grace in the unseen or spiritual world, and his earnest longings “to return to his brethren and tell them of their false position, all caused through his teachings.”

I shall not at present ask for space in your journal to prove to Mr. Pollard that his reference to the system of worship of the late Archbishop, or of Catholics generally, exposes great ignorance on his part of the teachings of the Catholic Church, nor shall I now explain what is the true character of worship relating to the “Blessed Virgin—the mother of God,” which Mr. Pollard does not understand; for my only object is to point out the uncharitableness of the Protestant minister of St. John’s church, and to remind him that when it will please God to call him away from this world he may wish to return to his brethren to tell them how he had misled them by having perverted the Holy Scriptures and been an enemy of the one, holy, Catholic and Apostolic Church during his ministry on earth.

C. F. S.

Ottawa, May 15, 1888.

CANADIAN CHURCH NEWS.

His Grace Archbishop Fabre has commenced his pastoral visits.

Mgr. Persico, the Papal legate to Ireland, was once acting parish priest at Sillery, in the Province of Quebec, Canada.

The portion of the City of Montreal bounded by Sherbrooke, Roy, and Amherst streets has been made a new parish by a decree from Archbishop Fabre, and a new church will at once be erected on Laval avenue.

Bishop Clutt, of Athabaska, N. W. T., preached at 10 o’clock Mass in the Basilica, on Sunday the 13th, his subject being the mission in the Mackenzie district. A collection was taken up and the sum of \$174 realized.

A reception of the French section of the Children of Mary took place in the Basilica, Ottawa, on Sunday the 13th. The ceremony was presided over by Bishop Moreau, assisted by Rev. Fathers Holland and DeCelles. Twenty-six new members were received.

In giving his instructions on Sunday at High Mass in St. Patrick’s church, Montreal, the Venerable pastor, Rev. Father Dowd, referred in feeling and eloquent terms to the great loss sustained by the death of Archbishop Lynch. He paid a very high tribute to the character, learning and piety of the deceased prelate, whose place would not be easily filled.

Mr. Francis Parkman has lately apprised the Massachusetts Historical Society of the discovery in France, by the Abbé Casgrain, of Quebec, of a mass of papers collected and arranged by General Levis, Montcalm’s second in command, that relate to the American campaigns in which they participated. They fill eleven volumes, and have great historical importance.

A circular has been issued by Archbishop Fabre calling for meetings to suggest amendments to the new license law. The circular calls upon all interested in the temperance cause to attend the meeting and pass the resolutions urging upon the Government to make such amendments as will diminish the number of drinking places and more fully protect fathers and their families.

It is computed that there was in the church of Notre Dame, Montreal, on Easter Sunday, 12,500 communicants, and that no fewer than 145,000 people approached the Holy Table in that city alone from beginning of Lent till Easter day. This is indeed a splendid showing, and

proves that the Catholic faith is alive and ardent in the commercial and religious capital of the Dominion, the historical and beautiful city of Mary, the Rome of America.

Current Catholic Thought.

THE HOLY FATHER AND ROME.

We are surprised to find that the editor of the *Pall Mall Gazette* is so silly as to publish an article advising the Pope to leave Rome and take up his residence in America. Allowances must, of course, be made for the eccentricities of journalism, and Mr. Stead is always well-meaning even in his eccentricities. The line ought, however, to be drawn somewhere. America is a noble country, and his Holiness is respected by its inhabitants, but surely it savours of infantile simplicity to propose that Leo XIII. should turn his back upon the immemorial rights and traditions which bind him to the Eternal City, and sever himself from the glorious and time-honoured associations of the old world and the majority of his spiritual subjects to plant himself beneath the stars and stripes. —*Liverpool Catholic Times*.

MISO-MARY-ISM.

If the mere erection of a statue does not constitute idolatry, the statue of Mary at Montreal will not be an act of Mariolatry or any other latriy. But the opposition to it by a few fanatical Protestant ministers, magnified and trumpeted by silly dailies, springs from a strange source which deserves psychological study, and that is the bitter, intense, and enduring hatred of Mary that sways so many outside the Church. If we can give it a name, it would be Miso-Mary-ism. It has all the characteristics of possession. Under it men cannot say enough to disparage, to depreciate, to demean the Mother of the Incarnate Word. They seem to think that the greatest safeguard they can carry before the judgment seat of the Great King is to be able to say that they never in thought, word, or deed manifested any respect to the Virgin whom the Eternal Father in His Divine councils had selected among the daughters of men to be the Mother of the Eternal Son. It is a strange plea to raise at that awful tribunal. Common sense would dictate that next to a conviction of having endeavoured to pay due worship to the Triune God, the sense of having honoured through life one on whom God had bestowed the most incomparable privilege and honour would be a comfort and protection. —*Catholic Standard*.

THE MONTH OF MAY IN IRELAND.

In the midst of her suffering, Catholic Ireland is rejoicing in the return of the month of May, Our Lady’s month, the month of a Mother’s special blessings, when the lengthening evenings are all alive with prayer, when by twilight the churches are full of light and music, when our gardens are emptied upon our altars, and the beautiful things of nature, from a superb flower to a child’s heart, are gathered round Mary’s knees to wish her joy, to ask her assistance. In every town and country village the air is full of litanies. Just as the stars are coming out, and while the blackbird is whistling softly, more like a spirit than a bird, behind the screen of gold-green leaves, to which the showers of rain have been adding fresh garlands during the day, many feet come hurrying, at sound of the bell, towards church or chapel. The dear old hymns pour through the open door, and their echoes float away with turf-smoke from frugal homesteads wherein the Holy Mother is better loved than in any other spot on earth. Flowers are late this spring. Our Lady would seem to be holding over all the roses for her Son in the more sacred month of June; but, what with lilies, and *affodils* and white lilac, and innumerable other creatures of fragrance and colour, even the humblest altar has its bloom. At all events, outside the open porch the fruit trees are in blossom; foaming over the old lichened wall; and better even than the offerings of flowers are the prayers of trusting hearts. Our hearts have all to trust for in these evil days; our needs are sore, our faith and endurance are stretched on the rack of enduring trial. But every evening the Blessed Mother gathers our petitions into her heart, and we know that not one of them will be lost. —*R. M. in London Weekly Register*.

MORE FOOD ANALYSES.

OFFICIAL ACTION BY THE MASSACHUSETTS STATE BOARD OF HEALTH.

There is no more useful work in which the health authorities can engage than the examination of the various articles sold to the public for food, drink and medicine.

The agitation for the passage of laws to expose and punish food adulterations in the United States is being aided by action of this kind taken by the Boards of Health of several of the States. Ohio and Massachusetts, following the course of the Inland Revenue Department of the Dominion, have published the names of many of the impure or unwholesome articles examined. Among them are the following brands of alum baking powders: Davis's, Silver Star, Forest City, A. & P., Silver King, Kenton, Cook's Favorite,

Gem, etc. This is a most effectual way to stop their sale, as no one will buy an alum baking powder knowingly.

Massachusetts analysts have tested the various cream of tartar and phosphate baking powders sold in that state, and they report that the Royal baking powder is superior to all others in purity and wholesomeness, and contains nearly 20 per cent more strength than any other. The exact determinations as to strength of the several brands was as follows:

RELATIVE LEAVENING STRENGTH.

Royal	126.15	cubic in. gas per oz. powder.
Cleveland's ..	107.7	" " " "
Congress	81.2	" " " "
Horsford's ..	95.1	" " " "

Official tests in both the Dominion and United States also prove the superiority of the Royal in purity, strength and wholesomeness

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 109 Wall Street, N.Y.

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Established in 1811, under the Act of Quebec, 22 Vict., Chap 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D. The twelfth monthly drawing will take place on Wednesday, 16th May, 1888, at 2 p.m. Prizes value, \$60,000.00.

First Series Prizes value \$50,000 00
Principal Lot—One Real Estate worth..... 5,000 00

- LIST OF PRIZES.**
- 1 Real Estate worth \$5,000 00.. \$5,000 00
 - 1 Real Estate worth 2,000 00.. 2,000 00
 - 10 Building Lots in Montreal 300 00.. 3,000 00
 - 15 Bedroom or Drawing-room Suits to choice..... 200 00.. 3,000 00
 - 20 Do do do 100 00.. 2,000 00
 - 100 Gold Watches 50 00.. 5,000 00
 - 1000 Silver do 20 00.. 20,000 00
 - 1000 Do do 10 00.. 10,000 00

1171 Lots, worth \$50,000 00

TICKETS - \$1.00.

Second Series Prizes value \$10,000 00
Principal Lot—One Real Estate worth \$1,000 00

- LIST OF PRIZES.**
- 1 Real Estate worth \$1,000 00.. \$1,000 00
 - 100 Gold Chains worth 40 00.. 4,000 00
 - 500 Toilet Sets worth 5 00.. 5,000 00

1101 Lots worth \$10,000 00

TICKETS - 25 CENTS.

Offers are made to all winners to pay their prizes cash, less a commission of 10 p.c.

Winners' names not published unless specially authorized.

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From Montreal	From Quebec
*Vancouver, 9th May, Wed.	10th May, Thur.
Toronto, 17th " Thurs	18th " Friday
*Saskia, 24th " Thurs	25th " Friday
*Oregon, 30th " Wed.	31st " Thurs.
Montreal, 7th June, Thurs.	8th June, Friday

*These steamships have Cabin Staterooms, Music-room, Smoking-room and Bath-rooms amidsthips where but little motion is felt, and they carry neither cats nor sheep.
The Vancouver is lighted throughout with the Electric Light, and has proved herself one of the fastest steamers in the Atlantic trade.
Cabin Rates of passage from Montreal or Quebec, from \$50 to \$60, according to position of stateroom with equal saloon privileges.

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All work absolutely painless. Vitalized Mr. C. H. BIGGS, L.D.S., South-east corner King and Yonge streets, Toronto. Telephone 1,476.

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Queen's Printer and Controller of Stamps

Department of Public Printing and Stationery,
Ottawa, February, 1888

CLUB CHAMBERS

68 York St. (next door to Rossin House), Toronto
Dwyer & Doherty, Proprietors.

THIS favourite hotel, so long and successfully conducted by Mr. James O'Donohue, having recently passed into the hands of Mr. M. P. Doherty, for the past eleven years connected with the Rossin House, and Mr. William Dwyer they beg respectfully to solicit the patronage of the clergy and others. The high standard which the Club Chambers has always maintained as a first-class private hotel for men only will be continued under the present management; and unto the personal superior conduct of Mr. Doherty no confidence and popularity hitherto extended to it. The house is now being thoroughly renovated and put in order for the summer season. Rooms with or without board at reasonable rates.

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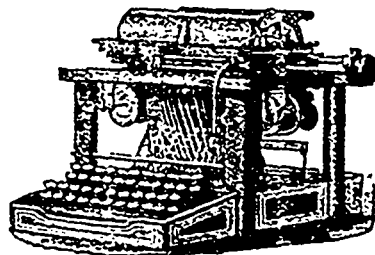
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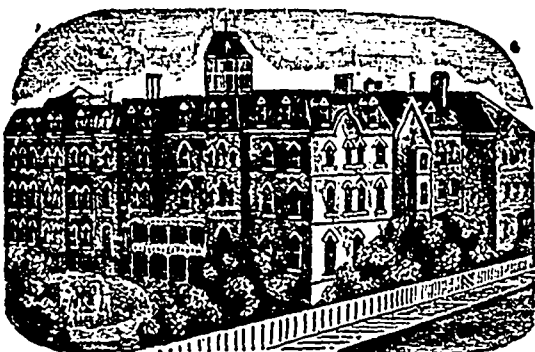
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- Flowers for May, or thoughts for Month of May, 10c.
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NOTICE.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this Office up to noon on THURSDAY, 7th June, 1888 for the delivery of Indian Supplies during the fiscal year ending 30th June, 1889, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Bidders may tender for each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favour of the Superintendent General of Indian Affairs on a Canadian bank, for at least five per cent of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer be signed by two sureties acceptable by the Department for the proper performance of the contract. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,
 Deputy of the Superintendent General
 of Indian Affairs.
 Department of Indian Affairs,
 Ottawa, May, 1888.

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Notice to Contractors

—o—

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Post Office, etc., Prescott, Ont." will be received at this office until Thursday, 31st May, 1888, for the several works required in the erection of Post Office at Prescott, Ont.

Specifications and drawings can be seen at the Department of Public Works, Ottawa, and at the office of F. Jessup, Esq., Collector of Customs, Prescott, on and after Saturday, 12th May, and tenders will not be considered unless made on the form supplied and signed with actual signatures of tenderers.

An accepted bank cheque made payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declining the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GOBEIL, Secretary.

Department of Public Works,
 (Ottawa, 7th May, 1888)

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