ARCHBISHOP LYNCH.

The Toronto Mail seems to have devoted itself to the task of vilifying and abusing the venerable Archbishop of Toronto. No one has denied the right of the Mail to think as it pleases of Marmion or any other work in prose or poetry. But no one with any pretensions to fairness or impartiality can admit that that journal has a right to heap the vilest abuse upon any one who dares to differ from its views on such a question. The editor of the Mail may be a poet, his literary tastes may be far more acute and exquisite than that of even such ordinary persons as Archbishops but he must be made, and will be made, we feel confident, before he leaves this Province, learn, as he has learned elsewhere, that the opinions of others, especially those equal, if not superior, to him, in every mental acquirement, must be respected. We feel gratified to perceive that many of the most respectable journals of the party to which he presumes to dictate, and in whose ranks he is a comparative stranger, repudiate his utterances. His Grace the Archbishop has been perfectly within his right throughout the whole Marmion controversy, and has by the able and vigorous stand he took on that question, added another to his many claims to the veneration and gratitude of the Catholics of Ontario.

ST. TERESA.

In a pastoral issued on the occasion of the centenary of St. Teresa, the eloquent Bishop of Angers, France, Mgr. de Freppel, amongst other things, said "God is admirable in his saints. He raises them up at the very moment that the world stands in greatest need of their activity and endows them with the attributes most suitable to their mission. Whether it be a question of winning souls to the faith, or of sealing the doctrines of truth with their life-blood, or whether it be incumbent on them to combat error by the arms of science, apostles, martyrs and doctors, saints are not wanting to do the divine work. This is the wonder of wonders that we contemplate for eighteen centuries in the history of the Church, and this ceaseless fecundity of the spouse of Christ is the certain mark of a divine origin. At the epoch in which was born in a little town of Old Castile, the child predestined to fulfill so high a mission, the Christian world was in the throes of one of the most terrible trials it had ever undergone. The pagan revival of the fifteenth century had enfeebled in many souls the sense of the supernatural, and the Protestant revolt of the sixteenth century was on the point of everywhere undermining the principles of authority. Nothing was then so necessary as to replace in honor, with the practise of obedience, the holy austerities of the gospel. In the bosom itself of the Church, in the cloister as well as amid the distractions of the world, the widespread relaxation of discipline called for serious reform. Who could effect this reform with fruit and success, but the Church itself, by the voice of its pastors and the aid of its saints. Assisted by Him who has promised to be with it even unto the end of time, the Church possesses in its own life the strength necessary to triumph over human passions." Having dwelt on the great works accomplished by the Papacy and the Council of Trent on behalf of the Church, the eloquent prelate continues: "It was in this work of reformation, spiritual and moral, that St. Teresa was called upon to hold a high place. And what was this place? By what means could the order of Carmel, recalled to its primitive fervor aid in the restoration which Christendom sought with all its heart? There are in the living Church of God many divers elements each one of which contributes its strength to the realization of the designs of God. There is a mutuality and concurrence between all the members of this mystical body in whose life they all participate. There is the head to conceive, the arm to execute, and the heart to vivify the whole body. Amongst the children of the great family of Christ, there are some who, like Josue, do battle on the plain, and others who, like Moses and Aaron, pray on the mountain top. The former take hand and part in the struggles of truth against error; they busy themselves in the works of administration and government; the latter enter within themselves in the quietude of recollection and prayer.

Between functions apparently so diverse there is a perfect concordence, and continuous reciprocity. All that the interior life gains in perfection, contributes to the works of the exterior life. It is contemplation that always and everywhere fructifies action; what teaching commences, prayer completes, and wheresoever the word of God would not, of itself, penetrate, penance and mortification, blessed from on high, overcomes resistance and opens the portals of the human heart. Admirable union of strength and purity which shows how much there is of supernatural and divine virtue in the holy solitudes of the cloister, where are prepared those invisible arms by the aid of which divine grace triumphs in the soul! Mysterious harmony, by which the work of St. Teresa appears to us in all its grandeur and beauty!

The centenary of the virgin of Avila were forever a memorable date if it could have for result to recall attention to the writings of that saint, whom, to use the language of Bossuet, the church almost raises to the rank of doctor, in celebrating the sublimity of her heavenly learning. It were a veritable *sursum corda* for this age, so much attached to the things of earth, and whose exterior activity develops itself more and more to the detriment of its interior life. Does not that soul, which, in its flight to God knows how to raise itself above all things created, even itself succeed in realizing the highest conditions of science, moral dignity and veritable happiness?"

THE BIBLE IN SCHOOLS.

On Tuesday, the 24th of October last, there waited on the Hon. Mr. Mowat, Premier of Ontario, a deputation of clergymen and laymen of various Protestant bodies, to urge on him to make the reading of the bible obligatory in our public schools. The denominations represented in the deputation were the Anglican, Methodist and Presbyterian. At a preliminary meeting, the representatives of these various denominations agreed on certain resolutions to be laid before the Premier. One of these resolutions urges on the government the "making of the reading of Holy Scripture by the children and teachers, together with the prescribed prayers issued by the Department, an obligatory exercise at the opening of the public schools of Ontario." In support of this proposed action, several members of the deputation spoke. Through all their speeches we perceive an acknowledgment of what the Catholic Church has ever contended for, the necessity of religious instruction in schools. Rev. W. T. McMullen declared that no system of education can be sound and safe from which the moral element is omitted or excluded, and that the dangerous class at present on this continent is an educated class, whose intellect has been developed and who are only the more qualified to commit offences against society by reason of the education they have received. Chief Justice Spragge affirmed that to him it appeared unnecessary that arguments should be advanced in favor of the view that the people will be better for moral and religious instruction. These views are perfectly sound and their enunciation at the present time proves beyond contradiction that the gentlemen who expressed them are convinced that religious instruction is not imparted in the public schools of Ontario. Yet Mr. Mowat informed the deputation that in 1880 there were in Ontario 5,137 schools, and out of them 4,489 were returned as having the exercises opened with prayer or the reading of the bible. Although the resolution presented by the deputation was therefore practically enforced in seven-eighths of the schools of the Province, and departmental regulations leave with the trustees in each school section the authority and duty of requiring their teachers to use the bible in whole or in part. What more do the people in whose behalf the deputation claimed to speak want? They have the reading of the bible already in seven-eighths of our schools, and still are forced to admit that the children attending the schools do not receive an adequate religious and moral training. This is not, however, surprising to us, for experience has everywhere shown that the mere reading of the Bible will not ensure virtuous co-operation with its teachings. But, besides placing themselves in illogical and untenable ground in this regard, they seek to have admitted a principle entirely at variance with the fundamental elements of the Public School system. Dr. Ryerson, who was an authority on that system, ever declared that "the public school in each section, or district, or division, is strictly non-denominational, having no symbols, or ceremonies, or instructions peculiar to any religious persuasion, or to which any religious persuasion can object." And the Hon. George Brown, in his speech on Confederation in the House of Assembly of old Canada, said: "I have never been able to see why all the people of the Province, to whatever sect they may belong, should not send their children to the same common schools, to receive their ordinary branches of instruction. I regard the parent and pastor as the best religious instructors." According, then, to Dr. Ryerson and Mr. Brown, the exclusion of religious teaching of every kind, objectionable to any portion of the people, is the very essence of the public school system. Yet the gentlemen who the other day waited on Mr. Mowat, and who are all supporters of that very same school system, desired the government, which has already, in our estimation, gone too far in the direction of permitting a futile and impracticable attempt at religious training in our schools, to make compulsory a system of religious training highly objectionable to large bodies of the population of Ontario. We are no admirers of any system of irreligious and godless schools, such as the public schools of Ontario in most cases now are, but we hold that the reading of the bible cannot relieve them from their irreligious and godless character, and that to enforce its reading everywhere would be an invasion of the rights of those who look not upon it as their rule of faith and morals. Such a procedure would practically drive every Catholic from the public schools of the Province, and would make the system, instead of non-denominational, completely Protestant. If this is what the gentlemen who composed the deputation desire, let them say so plainly. Catholics have no desire to force their views upon others, but they intend in this free country to have their rights, educational and otherwise, respected. But we may be told that we have our Separate Schools, and should not therefore interfere with the public school system. To this we reply that owing to the glaring defects in our school law, in so far as it affects Catholics, two-thirds of the Catholic children of the province frequent public schools. We have, therefore, a right to say something in defence of the rights of Catholics in those schools so long as the defects we speak of exist. If the Protestant majority of Ontario were as truly liberal as the Catholic majority of Quebec in regard of the rights claimed by minorities, there would be no possibility of any such demand as that formulated by the deputation which waited on Mr. Mowat giving umbrage to the Catholic body in this province, or of the existing regulations of the Department of Education placing it in the power of local bodies to order and establish in schools a form of prayer and religious worship offensive to any of the children attending these schools. We will take another occasion to indicate the amendments which in our estimation are required to place the Catholics of Ontario on a perfect footing of equality, as to educational rights, with our Protestant citizens.

ORANGE BRUTALITY.

Our attention has been called by a paragraph in our esteemed contemporary, the Post, to the conduct of certain Orangemen in the Co. of Pontiac, Province of Quebec. Upon further enquiry we find that, not content with having violated the laws of that Province by marching in procession with flying colors on the 12th of July, some of them, upon a recent occasion did, we are told, organize a conspiracy to commit murderous assaults on various Catholic young men. No fewer than ten or twelve recently set upon two Catholics and beat them most savagely. We would recommend to the Catholics of Pontiac to see that the law prohibiting party processions in Quebec be rigidly enforced, and as there are municipalities there wherein the executive officers are Orangemen of the worst fanatical type, we advise that in all cases where, through the neglect of these officials to enforce the law, rioting and bloodshed take place, action be promptly taken by all persons suffering injury in person or property against the Mayor of the municipality in which such injury is inflicted.

DEATH OF LADY LANGEVIN.

We deeply regret to announce the death of Lady Langevin, wife of Sir Hector Langevin, Minister of Public Works, which occurred at Quebec yesterday evening. The sad event was comparatively sudden, Sir Hector, who had returned to Ottawa after the performance of official duties near this city, having been recalled, and travelling by special train, in consequence of the alarming symptoms which developed themselves in the illness of the deceased lady on Friday. The late Lady Langevin, who was a daughter of the late Lieut.-Col. C. H. Tetu, and married in the year 1854, was widely beloved on account of her kindly disposition and the many estimable qualities which distinguished her. The intelligence of her death will cause a very general feeling of sorrow, and Sir Hector will have the most sincere sympathy of the people of Canada in the deep affliction which has befallen him. The funeral of the lamented lady will take place on Thursday next at eleven o'clock.—Montreal Gazette, Oct. 30.

EDITORIAL NOTES.

Anarchy is just now rampant in France. But how could it be otherwise? The leading spirits of the present republic have devoted themselves heartily and persistently to the work of disorder. They have undermined public respect for religion and morality, and may now expect to reap an abundant harvest from the seed they have with so much diligence sown. Our readers can form an idea of the state of feeling in the two largest cities in France when they learn that in Paris a strike was threatened on Monday of twenty thousand workmen, including cabinet-makers, upholsterers, rafters, roofers and lathers, and that the Socialists are endeavoring to influence the workmen to stand out. In Lyons troops occupy the railway and all strategic points in the city, and soldiers have been strictly forbidden to hold any communication with civilians. Forts dominating Lyons are prepared at the word of command to lay any portion of the city in ashes. If further explosions occur the city will be placed under martial law. Threatening letters abound. The Archbishop and the director of the Post Office have received such missives and the persons of both are carefully guarded. Late on Oct. 29th the police discovered and seized forty kilogrammes of dynamite. Such are the results of radical misgovernment and anti-Christian rule.

From New York we learn that at a meeting of subscribers to the Skirmishing Fund various charges were made against the Trustees, among them, that Trustee Carroll received $860 without consideration; Trustees Luby and Gen. Bourke, $50 each for writing paragraphs, and Trustee Devoy $10,000 for no work at all. The Committee proposes to drop the investigation if the trustees will hand the fund over to responsible persons. It was charged that John Breslin had been paid $2,500 as "supervising architect of rams," and that the trustees used the fund to thwart the interest of skirmishing. Meanwhile it is refreshing to know that O'Donovan Rossa is satisfied with the progress of the new movement to raise a fund for the destruction of British ships and buildings. The greatest service that could be rendered Ireland would be the skirmishing out of existence of those knaves who by their criminal projects and arrant rascality have, in so far as they could, disgraced the fair fame of that country.

At the election lately held for the vacant seat in the Legislative Assembly of the Province of Quebec for the county of Two Mountains, M. Beauchamp succeeded in defeating the late member, M. Champagne. Both gentlemen are Conservatives. In the Soulanges Commons election, M. Raoul de Beaujeu, Independent Conservative, has been returned by a majority of two. At the nomination for the representation of Vaudreuil in the Local Legislature of Quebec, three candidates were nominated, Messrs. Archambault, Advocate, of Montreal, Ministerial; Dr. Lalond, Conservative, and Mr. McCabe, Liberal. Mr. Mousseau, the Quebec Premier, is credited with an avowed purpose of increasing the number of Legislative Councillors of the Province. The abolition of this body is therefore seemingly as far as ever from realization.

The French journals of Quebec, without distinction of party, advocate the re-election of Dr. Blanchet to the speakership of the Commons. During the four years he presided over the deliberations of that body and the eight years he was speaker of the Legislative Assembly of Quebec, Dr. Blanchet certainly gave the utmost satisfaction to gentlemen of both parties. While in the Commons' chair Dr. Blanchet acted with dignity, moderation and impartiality. The only other name mentioned in connection with the speakership is that of Mr. Geo. A. Kirkpatrick upon whom we should be glad to see the selection of the government fall in case it be decided not to submit the name of Dr. Blanchet. In any such eventuality, it is likely that the latter will be offered the speakership of the Senate.

Speaking of the prosperity of Quebec *Le Canadien* says that the ancient capital being already the terminus of the Intercolonial, Grand Trunk, Quebec Central and North Shore roads and about to be the terminus of the Pacific and Lake St. John roads occupies an exceptionally favorable position and cannot but prosper. Our contemporary states that property in Quebec is advancing in value, and that important industries are about to be there inaugurated. Quebec is evidently bestirring itself. For twenty years and more, it has been sunk in a lethargy that paralysed its energies. Its present awakening is, as we pointed out last week, largely due to its able and energetic Mayor, who is seconded by the press of all shades of political opinion.

The following are the areas of the various Provinces and Territories of the Dominion of Canada.

Ontario	109,480 sq. miles.
Quebec	193,255 "
New Brunswick	27,322 "
Nova Scotia	21 731 "
Prince Edward Island	2,333 "
Manitoba	150,000 "
British Columbia	360,344 "
North West Territories	1,868,000 "
District of Keewatin	309,077 "
Arctic Islands	311,700 "
Hudson's Bay Islands	23,400 "
Total	3,376,742

Bishop MacNamara is not yet dead. At the session of the interseminary missionary alliance in Chicago last week, he declared, after a paper on "Romish aggressiveness in the West" had been read, that the only way, in his opinion, to approach Romanism was through Christianity and the Bible!

And now the truth of the contention that the Porte did really sympathise with Arabi in his armed resistance to British intervention in Egypt is coming out. A recent despatch from London says that the foreign office has received information that the Porte is making great efforts to have the trial of Arabi abandoned.

LEGEND OF THE NUN'S PRAYER.

In the olden time there dwelt in an English convent of the Benedictine rule, a nun who was filled with virtue, and had great love for Mary Immaculate; and, as she longed exceedingly to have a chapel built in honor of her heavenly Mother, she prayed unceasingly that she might live to see one added to the church.

Many a silent, solitary night she spent in supplication—making her desire known to God. Through summer heat and winter snow she prayed on, always offering the same petition; and at length a heavenly voice came to her while she was thus engaged, bidding her, in God's name, begin the erection of the Lady Chapel.

Dame Alice thought it but a dream and took no heed of it, yet before long the same command was repeated with so much grief and displeasure sounding in the tones of that heavenly voice, that she awoke weeping very bitterly, and hastened to her prioress to tell what had befallen her.

She, also, believed it but a fantastic dream, and bade the nun dismiss it from her mind; but, after a short interval, Mary herself appeared in vision to Dame Alice, blaming her so sharply for her neglect and mistrust that she went again to the prioress, entreating her with many tears to believe in what she had to tell.

The prioress was touched by her distress, and asked how much she had towards the cost of the chapel.

"Only fifteen pence," replied Dame Alice, casting her eyes upon the ground.

"Then do not fear," said the prioress, "though it be little, our sweet Lady can increase it if she wills, if only your prayers and faith are strong."

So the nun turned with still more earnest supplication to heaven, asking that the way of obeying her Blessed Mother's commands might be made known to her, and she was told in revelation the chapel should be built upon the northern side of the church, in a spot which should be pointed out to her.

It was harvest-time then. The Feast of the Assumption had just passed, the earth was gay with flowers, and the sun shone brightly over all; yet on the morrow, when Dame Alice went to the place described, she found a certain space of ground covered with snow, which remained from day-dawn until noon. She was glad at heart then, and immediately the masons were sent for, the measurements taken, and the chapel commenced.

Dame Alice had no store of worldly wealth, but her faith grew stronger and stronger, and she redoubled her prayers to heaven for means to pay the cost of this tribute to Mary; and not in vain, for as each Saturday came round she found upon the pathway sufficient silver to pay her workmen—never any more and never any less—and thus it continued until the chapel was completed.

There, under a stone leading into the choir, the remains of Dame Alice were interred when she passed away from earth; but for many generations the chapel stood as a memorial of her trustful prayer and fervent love to the Immaculate Mother of God.

The Prince of Peace.

Death sent his messengers before,
"Our master comes apace," they cried,
"Ere night he will be at the door,
To claim thy darling from thy side."
I drove them forth with curses fell;
I drove them forth with jeer and scoff;
Not all the powers of heaven or hell
Combined, should bear my darling off.

I armed me madly for the fight;
My gates I bolted, barred and locked;
At sunset came a sable knight,
Dismounted at my door, and knocked;
I answered not, he knocked again;
I braved him sole, I braved his band;
He knocked once more; in vain, in vain;
My barriers crumbled 'neath his hand.

I rushed into the breach; I stood
Dazed with the flood of ebbing light;
"A victory over senseless wood
Adds scanty glory to thy might!
A stronger champion guards these walls—
A human love, a living heart;
And while each earthly bulwark falls,
It stays thee, awful as thou art."

My sabre shivered on his mail,
My lance dropped headless at his feet;
I saw my darling's cheek grow pale,
I saw her turn my foe to meet.
He passed—my lips alone could move;
Mad words of passion forth I hurled;
"They lied who said that God was love,
Who lets a tyrant rule the world."

He gathered her to his embrace,
While yet I raved in my despair;
He raised his visor from his face,
I looked, and saw an angel there.
Such conquering love, such mercy rare,
Such heavenly pity in his eyes,
As surely love divine might bear,
When he assumed our mortal guise.

He bent above her dead dumb lips—
Mine own, whom I had loved too well—
And struggling from life's last eclipse,
They smiled in peace ineffable.
Awe struck, I watched; he raised his head,
And then, in tones like Summer's breath,
"Am I a living thing so vile," he said,
"I, whom ye men call shuddering death?"

And sword and targe aside I flung,
Forgotten wrath, and loss, and pride;
To his departing feet I clung,
"And me, too, take me too, I cried;
"Without her all is blank and black,
With her, and thee so fair—me too."
The solemn voice came ringing back,
"Not yet, for there is work to do."

The sunset sank from rose to gray,
His accents died away with it,
And from my soul, as from the day,
The glow and glory seemed to flit;
And 'mid my stronghold's scattered strength
I knelt alone, yet not alone,
Death's angel left me hope at length
Through tasks fulfilled to reach my own.

MONTREAL NOTES.

ST. PATRICK'S BAZAAR.

A most successful bazaar in aid of St. Patrick's Orphan Asylum, was brought to a close on Thursday evening Oct. 19th. It was held in the Mechanic's Hall, St. James street. This hall, which is very large, was beautifully decorated by the ladies and the Sodality of the Children of Mary, of St. Patrick's parish. The following are some of the most interesting features: The centre of the hall was occupied by a floral pavillion where a number of young ladies might be seen selling button-hole boquets for the small sum of fifteen cents. On the stage, neatly screened from view, the orphan girls served supper to a great number of persons. The refreshment tables, laden with all the delicacies of the season, were presided over by Mrs. M. P. Ryan and Mrs. Edward Murphy.

The "Fish Pond," presided over by the Misses Donovan was well patronized. On either side were tables in charge of the Sodality of the Children of Mary, on which were many valuable articles. A recital was held every evening on a Weber piano kindly lent for the occasion by Mr. Shaw. The band of the Sixth Fusileers discoursed sweet music on Thursday evening. The net proceeds of the bazaar will be over four thousand dollars. Great credit is due to the ladies who worked so hard to bring it to a successful termination. A mass was held on Tuesday Oct. 24th, in the St. Patrick's Orphan Asylum for the ladies and all who contributed towards the bazaar.

PRESENTATION.

At the monthly meeting of the Catholic Young Men's Society Mr. P. F. McCaffrey was presented with a very flattering address. It was handsomely illuminated by Mr. J. J. Rowan, Treasurer of the Society, and was accompanied by a magnificent gold locket and chain, the work of M. Cochenthaler. On one side of the locket is the monogram C. Y. M. S. in relief and on the other the following inscription:—Presented to Peter F. McCaffrey, Esq., by the Officers and Members of the Catholic Young Men's Society, 1882. J. C.

La Minerve, on Friday morning last, in a leader, strongly opposed the idea of pulling down the old historic Bonsecours Chapel for the purpose of widening Bonsecours street to please Syndicate. It urges the City Council not to perform such a rash deed. Some of the aldermen say that another Bonsecours will be built in another part of the city, and will be more beautiful. Our contemporary with much reason treats this as childish and unworthy of a moment's thought. It is precisely because of its age that Bonsecours must remain standing as a living testimony of religion and history in Montreal.

Another meeting of citizens was held last evening for the purpose of discussing the project of erecting a St. Jean Baptiste Hall in this city. Ald. Grenier presided, and Captain J. E. Chagnon acted as secretary. Among those present were Hon. Messrs. Chauveau and Trudel, Beaubien and Mercier. After several gentlemen had spoken the following resolutions were adopted:—That the names of Messrs. Allard, Resther, Barre, Beaubien, Trudel, Mercier, Archambault, Lacroix and Boivin be added to the special committee, and that the said committee be charged with discussing and preparing the project relating to the construction of a national building and be asked to report at next meeting.

PERSONAL.

Our friend Dr. Phelan, of Kingston, left the Limestone City on Wednesday last, for a year's sojourn in Europe. We wish him a pleasant trip and a safe return.

The many friends of the Rev. Father O'Donovan, of Detroit, will be happy to learn that the rev. gentleman has arrived in New York from Queenstown. His health has been greatly—we trust, permanently—benefited by his visit to Ireland.

We had the pleasure of a visit last week from the Rev. Father Dollard, of Moncoin, Co. Kilkenny, Ireland. The Rev. gentleman was on his way to Davenport, Iowa, with which diocese he has become affiliated. He was, while in London, the guest of His Lordship Bishop Walsh. We shall be glad to see Father Dollard any time he may be pleased to visit London.