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NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock.

New Ties, Silk Handkerchiefs, Underclothing, Etc.

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At the Gate of the Temple.

BY MAURICE F. EGAN. "Accursed of thy race" the Levite cried:
"Go hence, thou withered stock, thou child-less one!"
Joachim bowed his head, heart-pierced, and

sighed. "Thy beard is gray, thy course is almost Thou art unworthy in the people's eyes Before the Ark to offer sacrifice." Joachim turned away, weighed down with

woe;
For many days he and his spouse, so mild;
Raised hands of prayer, that they might,
yoyul, know
Within their house the presence of a child,—
That the reproach in Israel's stern eyes
Might be removed at time of sacrifice.

Then the great Herald spoke, like a deep chord
of organ-music: "From your house shall
spring
The Rose of Sharon, Mother of the Lord;
The Morning Star, for whom the world shall

ring
For evermore with praises in all eyes
Ye shall be blessed through God's great sacrifice."

CATHOLIC PRESS.

Catholic Chronicle. What liberal fellows the "liberals" of the present day are! They profess the widest freedom of opinion, the utmost freedom of thought; but their freedom of freedom of thought; but their freedom of opinion must be only freedom for the opinions they wish to prevail, and their freedom of thought is only freedom for their thoughts. Opinions which differ from theirs, and thoughts not in harmony with their way of thinking should not only have no freedom, but no respect. The controversy raised over the book "Marmion" in Canada has furnished many illustrations of the liberality of self-styled liberals. A book insulting to Catholics is placed in the hands of young people in the public schools, so that false notions of the Catholic Church shall be conceived in youth, and prejudices against her laid deep and lasting. When remonstrated with, the authors of this wrong conceived in youth, and prejudices against her laid deep and lasting. When remonstrated with, the authors of this wrong say their act is in accordance with the principles of freedom of thought; but a moment's reflection would show them that the thought to which they give the freedom is only their thought. Their thought is that the Catholic Church is wrong and that its convents and monaswrong, and that its convents and monas-teries are dens of corruption and iniquity, and they desire this thought to prevail, and they desire this thought to prevail, and therefore they give it freedom. Mr. Beecher has at last made known to the people of the religious denomination to which he has been supposed to belong, and of which he has been a preacher, that and of which he has been a preacher, that he has ceased to believe with them, and therefore has resigned his membership in their "association." He has, he says, ceased to believe in many of the doctrines of Christianity. Mr. Beecher did not need, it should seem, to make known by a direct statement that he has ceased to believe in Christianity. That has been well known for some years. But Mr. Beecher is honester than the "New York and Brooklyn Congregational Accounts of receiving a polyglot scolding. What a and BrooklynCongregational Association."
They would not have turned him out no matter what he believed or did not be-lieve. He was the lion of their associalieve. He was the non of their associa-tion, and they could not afford to be with-out the glory of his name. Being hon-ester than they he got out himself after telling them plainly why. But the funny thing is—no, not funny; it is too serious to be funny—that the association do not want him to leave them. They actually request him to leave them. They actually request him to withdraw his resignation and come back to them, and, notwithstanding his denial of some of the vital octrines of their church, to stay with them. Beecherism is now the prevailing form of Protestantism in the United States, and Mr. Beecher knows it. He does what he likes with Christianity and

Catholic Columbian.

he knows that Protestantism will not only

MR. FURAY, of the Columbus Herald, had a well written article in the last issue, on the influence of ministers with young men. We say it is well written because, from his standpoint, we scarcely expect him to say more. The Christian young men of our day are not entirely made such y the influence of ministers. without the deep feeling of conviction that he is really and truly the representative of Church had learned that it had nothing to he is really and iruly the representative of Chirst upon earth in giving consolation to the sorrowing and leading men to a better life, can have little influence. He must have an infallible guide, and those whom he would influence must know and feel the same. 'Tis true that men will naturally respect one who is moral, but natural religion and revealed religion are not the same. The young men of to-day, and young women, too, have very little or no idea of revealed religion. They may attend a certain church, but it is not with a feeling that they will lose their soul if they do not. They see the minister do feeling that they will lose their soul if they do not. They see the minister do what they can do themselves at home. what they can do themselves at home. But young men that have faith or Catholic

They have little concern for the future, little thought of a soul, because of having a very little soul to think of. Psalm singing, Bible reading, street-corner exhorting, will have no permanent effect.

There must be a solid foundation upon the doctrines of a revealed religion, and our Lord has promised that those who go forth to preach those doctrines shall bear fruit and their fruit shall remain.

IF a Catholic imagines that he does an injury to religion or its ministers by refus-ing to go to Church, he is very ignorant and a very poor kind of a Catholic. The Church can do without him, though he may think otherwise, but he cannot do without the Church. That is as certain as

London Universe.

WHEN the Britisher attempts a murder he certainly does it in a most original and effective manner. It was only last week that the case of a man who attempted to set his wife and children on fire was recorded. Among the incidents of the same character to be found in this week's daily papers is a remarkable achievement on the part of a discharged soldier of one of Her Majesty's regiments. The hero re-ferred to, soon after his arrival at home, one night beat his wife and her father, he then seized his infant daughter, swung her round his head and dashed her against a hen-house. It is hardly necessary to say that the child was killed. These are none of your commonplace sort of murders prompted by starvation or by landlord tyranny and cruelty. The latter are printed in bold type, ornamented by such headlines as "firsh atroctites." The former are stowed away as paragraphs in quiet corners. So it is we keep in flame national prejudices, and so we manage to make good property of newspaper enter-prises—not over creditable work.

THE Morning Post, the favourite organ of Jeames de la Pluche, Lady Florence Dixie and the Rev. George Angus, has broken out in a new spot. The exponent of flunkeyism is now a marriage agent, a sort of go-between in printed lines. Here is one advertisement from its issue of

Wednesday:
MATRIMONIAL.—A lady of aristocratic MATRIMONIAL.—A lady of aristocratic family and good position in the highest society, with independent means, wishes to marry. She is a widow about 40, and handsome. A quiet man fond of home, a country squire, or clergyman of position preferred. A title would be particularly valued, age and income immaterial, good temper and amiability essential.

This affable, but mature, damsel is not hard to be pleased. On her own showing, she is handsome, and she possesses good

hard to be pleased. On her own snowing, she is handsome, and she possesses good means. As she is hot on a title, it is a pity she did not publish the announcement of her great want before Cetewayo had left the country. As age and income are immaterial, there is a fine opening here for a toothless baronet of some festive ninety summers. But the lady of aristogratic family is not the only lot for sale to ninety summers. But the lady of aristorcatic family is not the only lot for sale to the highest bidder in the budget of the Morning Post. Here is another gem from the same collection:

Young widow, prepossessing, refined, speaking five languages, and fond of travelling, seeks to marry a gentleman of wealth and refinement.

This "charming young widow" evilonements with a kiss to his end?

O Erin, thy road is a dark one, yet the master thou servest has trod it of

by offering to the happy man the chance of receiving a polyglot scolding. What a treat that must be! Seriously, it is a shame and a scandal that a once respectable journal should find room for such catchpenny nonsense.

Philadelphia Standard. THE "conversion" of the people of Ireland to some form or other of nondescript Protestantism has long been desired and often attempted by English Protestants. They have employed various agencies and applications are provided that the protestants are provided that they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to be a supplied to the provided they have been provided to the provide employed various means—persecution and intimidation, persuasion and promises, bribery and souperism, Bible readers and tract agents-to accomplish this, but have uniformly failed. This failure is so ob vious that it seems that English Protestof Protestantism in the Cit. He is and it. He what he likes with Christianity and less one, and according to the Rev. Willows that Protestantism will not only not fault with him but will follow All it now asks of him is that he seems that English Toest, and the attempt as a help-test one, and according to the Rev. William Stewart Ross, ("Deputation Secretary of the General Synod of the Protestant Church in Ireland") they refuse to furnish any more money to carry on the impossible undertaking. But whether converts from "Romanism" are made or converts from "Aonaism" are made or not, money is needed; needed for printing books and tracts abusing "popery," for paying salaries to book and tract distribu-tors and readers, etc., etc. Hence Mr. Ross has come to this country. The Society istian young that sends him, he says, wants "to save, to educate, and to civilize the Romanists" in Ireland, and he "has come to America American Protestants is for money print Bibles and tracts for distribution among the enlightened denizers of Pata-gonia, or among the Catholic barbarians

the Catholic Church was not of his own seeking, but forced upon him by the Catholic Church trying to compel the German Government to interpose in behalf of the Pope against the Italian usur-Catholic Church trying to compel the German Government to interpose in behalf of the Pope against the Italian usurpation. Time and again this has been denied and refuted, and indisputable evidence has been adduced proving that the war in Germany against Rome had been prepared long before it broke out; and was deferred only because of and until the Franco-German war was commenced and ended. Now the trath is brought clearly to view by the publication of Bismarck's own declaration made to Mr. Werle, Mayor of the city of Reims, at the time the German army passed through that city, in 1870, after the battle of Sedan. Bismarck them said: "The Latin races are falling off more and more. There is but one element of strength in them and that is their religion. When we shall have conquered the Catholic Company to the company to the park, they attact no importance of them. Of course, these fortunate people may possess spiritual constitutions strong enough to thrive—or, rather survive—on the smallest possible supply of grace; but they should remember that not all are thus spiritually strong, and that we wan in our hands for shaping, the youths well as the fascinating dangers of the importance of frequent sacraments, of devotions to Mary, mother of peace and purity, manifest in pious practices in her honor, wearing ner medal or scapular or reciting the rosary. They have been taken the devotions are not merely for the poor and ignorant; that Popes and There is but one element of strength in them and that is their religion. When we shall have conquered the Catholic Church, they will disappear." It is clear from this, that Bismarck had already formed the design of "conquering" the Catholic Church. He made but one mistable that the control of the control of the catholic Church. Catholic Church. He made but one mis-take, and that was in supposing it could be conquered. And now that he has been confessedly defeated, his hypocrisy in pretending that he did not seek the conflict which he wickedly and foolishly in-stituted against it has been fully brought to light.

Boston Pilot. A CABLE despatch from Dublin, on Oct. 23, says that P. J. Smyth, M. P., has "denounced the National Conference as a "denounced the National Conference as a fraud." The following is the despatch:—
"Dublin, Oct. 23.—Mr. P. J. Smyth, M. P. for Tipperary, a moderate Irish Nationalist, has written a letter in which he says that the recent National Conference was not a Conservative one. He warns his countrymen against the new movement, which he describes as a sham, a deceit and a fraul. Its only object, he declared is a fraud. Its only object, he declared, is to get money, which will never be accounted for, to support Ireland's worst enemy.

Of course the English papers and their agents in this country will try to make the Irish believe that this is a "serious dissension," etc. But the Irish have reason to know Mr. P. J. Smyth. Here is what Fanny Parnell wrote of him over a year ago:

Have ye heard in the olden legend.
Of the viper that crept to a sheltering
holden, And-thawed back to life and to venom—
Stung the bosom to death that received it

P. J. S.

Have ye heard of the patriot rebel.

Whom his country clasped fondly and close to her heart.

Till, filled with strong life from her pulses, In her side, sweetly smiling, he drove the death-dart?

friend, How one, 'mid the nearest and dearest, Betrayed him at last with a kiss to his end?

wealth and refinement.

This "charming young widow" evidently has no solid attractions in the shape of red gold, or crisp bank-notes.

Wealth and refinement.

O Erin, thy road is a dark one,
Yet the master thou servest has trod it of old; Sotthy Judas, thy best loved,
Greets with murderous kisses the mother

Buffalo Union

In the following pithy paragraph Bishop Ireland—the Father Mathew of the Northwest—clearly expresses the correct doctrine regarding Total Abstinence: "We do not say that the moderate use of intoxicating liquor is in itself wrong and sinful; we are no Manicheans. We do not propose to take from others against their will their right, allowed them by nature and nature's God to use within legitimate bounds wine, beer or whisher. But neither do we acknowledge. within legitimate bounds which, beet of whisky. But neither do we acknowledge as resting on ourselves an obligation to use these liquors, and we claim the Godgiven right to abstain of our own free choice from such use. We do not say given right to abstain of our own free choice from such use. We do not say that total abstainers are holier than others. This were unpardonable pride and unpardonable silliness; God alone judges of individual holiness. But we do say, as an abstract principle, that total abstinence practised through a supernatural motive is a high act of virtue most agreeable to God when the stage of reward at his God, and most deserving of reward at his

God, and most deserving of reward at his hands.

Let those who profess to be such friends of "poor, dear Ireland," you know, but who, in season and out of season, by covert sneer, poisonous inuendo, and not only by unjust but by mean implication, seek to cripple and crush the Land League, ponder well those words of an able Christian Prelate—Bishop Walsh of London, Ont.—addressed to his people after his return from Ireland a few weeks ago: "Two things, however, connected with the recent agitation I found generally, if not universally, admitted. 1st. That great and substantial amendments have been made to Irish land laws in favor of the tenant; and, 2d. That these amendments would never have been obtained without some such unanimous, determined and violent agitation as that which, like a levelling storm, so recently swept over Ireland.

It is common with a certain class of the consciences of men. It is, therefore, little wonder that the laity feel at perfect liberty to reject any and every doctrine which implies the least constraint of their captiles to show what they doubtless.

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It is common with a certain class of operation of their operation operation of their operation operation of their operation operation

these practices are in no way binding, and that for their part, they attach no importance to them. Of course, these fortunate for the poor and ignorant; that Popes and prelates have loved their beads as the unlettered Irish peasant women loves hers; that great minds have found in them the inspiration of works that are to-day the world's delight; that emperors and princes have worn the scapular under their royal raiment, and been robed for the graye in the poor Franciscan habit or the grave in the poor Franciscan habit or the livery of Mount Carmel. But the domestic attitude on these points often tells sadly against the school-training. The very delicacy of the youthful heart makes it peculiarly susceptible to a sort of false shame, and eager to conform to the prevailing example. The covert sneers or out-spoken raillery of the household elders and familiars take the sustaining force out of the examples of remote saints and sages. Intervals between the sacraments lengthen, the scapular is laid aside, and the rosary—if it be a handsome one relegated to a place among the bric-arelegated to a place among the brie-a-brac. It is easier to destroy than to build up. The young, having successfully emulated the example set them, are not seldom prone to go beyond it; and the "liberal" Catholic is apt to be succeeded by a generation Catholic in nought but the name.

Cincinnati Telegraph.
SUNDAY'S Commercial has a very timely SUNDAY's Commercial has a very timely editorial sermon addressed to the sermonizers, whose sermons were to occupy such a considerable space in the same journal on the morrow. The sermon in question is, however, more logical than those which followed. The absurdity of Beecher's latest eccentricity in theology is ably commented upon:—"Our only surpose in calling attention to only purpose in calling attention to what Mr. Beecher has said on the subject what Mr. Beecher has said on the subject is to point out the danger, as it seems to us, of knocking out the keystone of the whole arch of Christian theology by discrediting the story of the fall of man, since that fall presupposes the necessity of the Divine sacrifice to open up a way of reconciliation and redemption." But, unfortunately, Mr. Beecher is not the only vandal who has tried to lay waste the fair structure of Catholic theology. Catholicity and Christianity are synonymous olicity and Christianity are synonymous doctrines of Holy Church without inflict ing a serious injury upon all such as call themselves Christians. We grant that our separated friends often join in the on-slaught, and are unconscious of the fact that they are adopting a suicidal policy, until they awake some fine morning to find their pet sect at its last gasp. Pro-testants do not like to be told that they deny the Divinity of our Blessed Lord but they do so, in substance, every time they speak slightingly of His Immaculate Mother. We are in perfect accord with the literal sense of the conclusion of this editorial sermon:—"We should say, therefore, that it is unsafe for any minis-ter to sure losse from any of the accident ter to cut loose from any of the ancient theological moorings. Once at sea, there is no telling to what harbors the winds of raying doctrine may drive him." The safest "theological mooring," and undoubtedly the most ancient, is the adamantine cable, the catena of Patristic doctrine, by which the Bark of Peter is moored to the Rock of Ages. The winds blow, the storms rage, but she rides safe through all, for her Captain is Christ, by Whom she was launched nineteen centuries ago, tight,

But young men that have faith or Catholic training may for a time stifle the voice of training may for a time stifle the voice of sonscience, but we still have hopes of them. We live in an age when to be "pious" is considered a reproach to a young man. They rather glory in being heroes of fashionable sins and strive to be adepts in all the arts that make them appear accomplished young men in the world.

They rather glory in being heroes of fashionable sins and strive to be adepts in graph of the separate and pious practices that are not of stern obligation. We do not here allude to those who claim to be Protestants are not of stern obligation. We do not here allude to those who claim to be Protestants are not of stern obligation. We do not here allude to those who claim to be Protestants are not of stern obligation. We do not here allude to those who claim to be Protestants are not of them.

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They rather glory in being heroes of fashionable sins and strive to be adepts in all the arts that make them appear accomplished young men in the world.

They rather glory in the Holy in the Holy in the Holy in the serion defined denizens of the catholic Record of London, Ont.—

They rather Brown; in the Catholic Record of London, Ont.—

They rather Brown; in the Catholic Record of London the denial to those who claim to be Protestants are not

haste. Yet in the end truth comes to the front. It is the old fable of the hare and the tortoise, verified. This finds a pertinent illustration in an incidental remark of Bismarck in 1870, only recently published. Bismarck and his supporters and newspaper organs have been constantly asserting that the war he instituted against the Catholic Church was not of his own most absurd, is the popular ideal of relig-ion. Excepting the very few Protestant writers who, no doubt from the force of habit, still maintain the necessity of dogma, the essentials of faith, even among ordained ministers, have been reduced to a minimum. Conventions, synods and de-nominational names will be maintained, no sect being willing to abandon its high pedestal as a Christian church; disintegration and new methods, like the Salvation Army, will add new sects, but in adher-ence to the Christian faith, even as held by the authors of the sects, Protestantism but the shadow of a name.

THE holy practice of praying for the ouls of the faithful dead is of remote antiuity, and not, as many Protestants contend, in innovation of the Church. Anterior to an innovation of the Church. Anterior to
the Christian era, the chosen people of
God prayed for the repose of the souls of
their dead. The custom, which still exists
among them has been in use fully 2,000
years. On festivals (Passover, Tabernacles
and Day of Atonement) the following
prayer is said by Hebrews who have lost a
relative: "My God, remember the soul of
our honored one who is gone to his repose,
for that I now solemnly offer charity for
his sake; as reward of this may his soul
enjoy eternal life with the lives of Abraenjoy eternal life with the lives of Abra-ham, Isaac, Jacob, Sarah, Rebecca, Rachael and Leah, and the rest of the righteous males and females that are in Paradise, and let us say amen.'

Catholic Columbia

A Catholic dying in a beastly state of intoxication! What a terrible spectacle for angels and men. He loved the vile drink better than his God or his own soul. Picture the dismay of that soul before the Judgment Seat of God.

WONDER if the Catholic on his death-bed will regret being too pious, or reading Catholic boths and papers? Wonder if the Catholic on his death-bed will praise God that he never had pious thoughts except once-in-awhile, and that during a few minates at Mass.

WE like to see men honest and frank in WE like to see men honest and frank in their religious and political creeds, and for this reason cannot endure the old hypocrite, who will turn any way the wind blows, as the vane on the church steeple. He may claim to be a pious member of a church, but will applaud every act of infidels that is directed against the Catholic Church.

IF a Cathclic will deliberately commit a mortal sin by staying away from Mass on Sunday, it is very easy to judge what kind of a life he leads. We have known men and women born and raised Catholics who have a dread of assisting at Mass or hearing the word of God. We cannot explain their conduct otherwise than owing to the evil spirit. The devil hates holy water, and the bad Catholic hates anything good.

East Saginaw Catholic Chronicle SEE how that old Yankee editor, Woodruff, of the Ypsilanti Sentinel, talks his mind on a disputed subject: "Scott's 'Marmion,' is about as fit for a school book as Byron's 'Don Juan,' or Pope's 'Jan-uary and May,'" ary and May.

This is what the Scotch critic, Jeffrey, said about "Marmion," when it came under his notice as a reviewer at the time of its publication. We find the quotation in the last number of the Antigonish Aurora:—"This poem (Marmion) has faults of too great magnitude to be passed with out notice. There is a debasing lowness and vulgarity in some passages, which we think must be offensive to every reader of delicacy, and which are not, for the most part, redeemed by any vigor or picturesque part, redeemed by any vigor or picturesque effect. The venison pasties, we think, are of this description; and this commemoration of Sir Hugh Heron's troopers, who 'Have drunk the monks of St. Bothan's ale,' effe.

The long account of Friar John, though not without merit, offends in the same sort, nor can we easily conceive how any one could venture, in a serious poem, to

the wind that blows,
And warms itself against his nose."

RELIGIOUS RECEPTION.

In the chapel of the Ursuline convent, Chatham, on the 24th inst., was witnessed one of those consoling and edifying sacri-fices of religion. On this happy occasion two young ladies dedicated themselves to

LETTER FROM BISHOP JAMOT.

We publish with pleasure the letter from His Loraship Bishop Jamot to His Grace the Archbishop of Toronto. This letter sets at rest the absurd contention that His Grace had not the support of the Episcopacy of the Province in his condemnation of Marmion:

demination of Marmion:

To His Grace the Most Rev. J. J. Lynch,
D. D., Archbishop of Toronto:
Your Grace,—Allow me to congratulate
you on the well-merited castigation you
have so successfully administered to the
patrons of immoral literature, who in
their blind zeal for party or political purposes are ready to sacrifice conscience,
Christianity, and reason itself to uphold a
doctrine which they well know is wrong.
I am really surprised to notice that the I am really surprised to notice that the Mailnewspaper has become the champion of that sort of morality which is contained in "Marmion," a work brilliantly written, it is true, but all the more offensive to is true, but all the more offensive to Christian morality, and principally so to Catholic feelings. And this is the work which, according to the Mail, should be imposed on the boys and girls and the young men and young women attending our schools; to be studied, analyzed, and admired by them, and to be proposed to them as a model in any sense of the word, not to speak of the teachers and of the members of our religious communities who would be expected to explain it. But every weapon is available at the time of an election contest, should it even raise religious prejudices.

The Mail and all those concerned should know that we have always considered, and consider now more than ever,

should know that we have always considered, and consider now more than ever, that Your Grace is the able defender and advocate of Catholic rites and of sound Christian morality, and that if until now very few have come forward to help you, (it is not correct to say that nobody else has upheld you, for amongst others Father Stafford, of Lindsay, has written able articles in condemnation of the morality of Marmion) it is because we know well that Your Grace is quite competent for the Your Grace is quite competent for the

task.

No; Your Grace is not alone. You have with you the Bishops, the clergy of the Catholic Church, you have the faithful the Catholic Church, you have the faithful laity, all those really worthy of the name of Catholic and who prefer conscience to party; you have with you all those outside of the Catholic Church who want only books of sound morality to be placed in the hands of their sons and daughters, and also who object to religious prejudices being kept alive between the members of the community and imbibing these prejudices even in the school room.

As for some of the other effusions of that paper, so coarse and so offensive to

that paper, so coarse and so offensive to Your Grace's dignity and personal worth, I believe that it means to be witty. Let some think so. A just and unprejudiced public is of a different opinion.

I have the honor to be,
My dear Lord Archbishop,
Very respectfully yours,
John Francis Jamor, Bishop of Peterboro'. Peterboro', Oct. 19, 1882.

OTTAWA ITEMS.

Saturday was the eighth anniversary of consecration of Mgr. Duha Episcopacy of Ottawa. His Lordship celebrated High Mass at the Basilica at ten o'clock a. m., being assisted by the Very, Rev. Vicar-General Routhier, Fathers Whelan, P. P. St. Patrick's and Croteau, P. P. St. Jean Baptiste parish. Among the other priests present were Rev. Fathers Tabaret, President of the Ottawa College, Pallier, Froc, Chaborel, Champagne, Agnel and Vincent. The College pupils and students of the Christian Brothers' schools were present at the service, at the conwere present at the service, at the con-clusion of which His Lordship was the recipient of many congratulations from

recipient of many congratulations from numerous friends.

Sir John A. Macdonald has purchased "Earnscliffe," the residence of the late Thomas Reynolds, managing director of the St. Lawrence & Ottawa Railway. It is situated on the bank of the Ottawa at the foot of Dalhousie street.

Mr. L. R. Church, Q. C., M. D., is, says Le Courrier de Montreal, about to be elevated to the bench to replace Judge Torrance.

Mr. Justice Taschereau is suffering from a bronchial attack. He has not occupied his seat at the Supreme Bench so far this term.

THE "CATHOLIC RECORD."

fices of religion. On this happy occasion two young ladies dedicated themselves to the service of God. Miss E. Jacob of Quebee (sister Mary Alphonsus) assumed the black veil and pronounced the vows of religious profession, Miss R. D. Caron, also of Quebee, received the white veil with the name of Sister Mary of Saint Peter.

Monsignor Bruyere, Domestic Prelate of his Holiness, and Vicar General of the Diocese of London, performed the ceremony and delivered aferventand eloquent discourse on the happiness of the religious life, being assisted in the ceremony by the Rev. Deam Wagner of Windsor, Superior of the convent, the chaplain, Father Innocent, O. S. F., and Rev. Father McKeon of St. Thomas.

The community, which at present numbers twenty-eight, imparts instruction to a numerously attended day and boarding school. Many new pupils have this year added their names to the convent roll. The Ursulines also have charge of the female department of the separate school, which is encouragingly prosperous under their eareful guidance.

Pens, ink, and stationery of all kinds at Bookstore, corner of Richmond street and

The Shrine of Penitence.

place to lay our sorrows down, here, putting on a thorny crown, e humbly bend and meekly own The sins that are too much our own.
Oh, what a boon to man is given
for guide his erring steps toward heaven!
The shrine of penlience and prayer,
With God's forgiveness waiting there.

To feel, to know, however sore
The wound may be, there's healing there;
That open wide is heaven's door.
If earth's wild storms of grief and care,
Doth crush life's hopes and bid despair
Thrust thee away from all that's good,
Remember, then, God's holy word—
It came to us from highest heaven—
"If you forgive, all is forgiven."

Go tho' thy life has sin and woe, And humbly bend in meekness low; The darkest stain of crime will fly, As there, beneath God's watchful eye, The inward page of life is open. The word of peace to man is spoken; There is no joy save that of heaven Like unto this to mortal given.

Oh, Holy Sacrament, what peace Thy benediction brings to all: At thy feet all life's sorrows cease, All full of tenderness thy call, Like gentle mother who would save Her children from perdition's grave Thou art the fount to heal and bless In life's sad hour of wretchedness.

PLANTAGENET'S WELL.

A True Story of the Days of Richard the Third.

By Lady C. Howard.

Around the hall were martial shields,
Which baron bold and knights of yore
Had borne in murderous battle fields—
Where prince and peasant fell before
The well-aimed blow and hurtled spear
M. S.

The green trees whispered low and wild-The green trees whispered for and what It was a sound of Joy!
They were my playmates when a child, And rocked me in their arms so wild!
And still they looked at me and smiled
Asif I were a boy.
Prelude—Longfellow.

It was the close of a day in early sum mer. The last rays of the setting sun made the forest trees shine like burnished gold, reflecting them in the depths of the still, calm pools, which here and there diversified the scene. Groups of sheep and herds of deer were browsing on the short velvet grass, making, with the sweet notes of forest birds and the ever busy hum of insects, a perfect picture of happy, peaceful English life.

Two men were walking through the

Two men were walking through the sunny forest glades: judging from their dress, one was a priest, the other a boy

of some fourteen summers.

The priest was a man of about fifty-five tall and rather inclined to embonpoint. He had earnest grey eyes, hair of snowy whiteness, a Roman nose, rather a weal expression about his mouth, and a broad, intellectua forchead.

A more benevolent looking man was

A more benevolent looking man was perhaps never seen, and his character was fully carried out by his deeds. He was a good, kind friend to the poor; none who sought his aid ever went away with their griefs unlightened, if it was not, his power to assuage them, and if it was not, his poorer neighbors took the will for the deed, and returned home comforted. Every one, and with reason, blessed the good Padre, or Father John, as the people usually called him. Casual observers good Padre, or Father John, as the people usually called him. Casual observers might have taken him for the father of the fine boy whose hand was so confid-ingly placed in his. He was, however, only his sincere friend, guardian and pre-ceptor. The boy himself was in all ap-pearance slight and tall. He had a frank, open countenance, deep blue eyes which looked at you fearlessly, a very straight nose, a complexion sunburnt from expos-ure to all weathers, and a mouth and chir whose expression showed an amount of whose expression showed an amount of firmness and perseverance rarely seen in one so young. Very small feet, and white, strong hands, gave evidence of gentle, perhaps noble birth. As the two saun-tered along, they were engaged in a conversation which seemed deeply interest-ing to both master and pupil, and well it ing to both master and pupil, and well it might be, as the subject under their notice was none other than Homer.

"Richard's guide returned, and found

As they discussed the giorious poetry of the grand old bard, and Father John told this young pupil of the brave deeds of the warriors there described, the boy's eyes sparkled and his cheeks flushed, and sparkled and startled by the interview. Heaven forfend, then no means will be left you but instant, speedy flight; you must veil your head and seek concealment. clasping his hands, he eagerly exclaimed, is mind, and ask him a few questions.
"Oh! that I may live to be a man, then "Oh, sir," said Richard, "tell me, I pray "Oh! that I may live to be a man, then will I be a soldier, and by God's grace will

strive to imitate these glorious deeds."
"Yes, Richard," said the kind priest, smiling at his companion's boyish enthusiasm, "so you shall; and meanwhile, by much study during these precious years of your boyhood, and many deeds of charity, making your poorer neighbors' woes your own, you will earn a crown of immortal glory, better, far better than all the principal with the property of the world?" the perishable ones of this world.

mind the seeds of good deeds, of acts which should make his name bles many a humble abode, looked up to and reverenced even as his own was, and the boy gave promise of repaying his guardian for all his trouble and unceasing care. So conversing, the two came to a large rambing old house, situated in the heart of one entirely covered with ivy, which clung to its grey, time-stained walls, twining itself in and out of the quaint casements, making the home of many a sparrow and starling, which, in return for the shelter afforded them, sang a never ending hymn of joy and praise. In the lovers' "Language of Flowers," ivy means "True Friendship." Its powers of constancy are beautifully described in the following lines of Bernard Barton, addressed to Mrs. Hemans:—

"It changes not as seasons flow.
In changeful, silent course along,
Spring finds it verdant, leaves it so,
It outlives Summer's song; Attumn no wan nor russet stain Upon its fadeless glory flings, And Winter o'er it sweeps in vain With tempest on his wings."

The other side of the house was built of grey stone, and ended with a squarebuilt tower, where, at certain hours, the curtew rang, bidding all to put out their fires and lights. A characteristic old porch, with a door curiously studded with teel nails, opened into a moderate-sized hall, strewn with rushes, and with a fire of huge logs of wood shedding a warm

glow over everything.

High-backed chairs, the legs of carved wood, and the seats of crimson leather. were placed round the hall, in the centre of which stood an immense oaken table. Trophies of the chase adorned the walls, stags' heads, with noble antlers ; spears, and

or grace 1481. Here, it this ionely forest retreat, Richard had spent all his life, as he could remember, with no companion but Father John, ignorant whose son he was, or even if his parents were living. Richard was the only name by which he

knew himself. His leisure hours were spent in the for-

est in summer, and in reading—curled up in the deep seats of the windows in the old hall, when the weather was too severe for him to go out. It was a happy life, free from care and sorrow.

His little room opened into Father
John's, and his in turn into the hall. None

of the numerous other rooms in the house were ever used, except the kitchen and a tiny room where the one servant of the establishment, old Allan, slept and grum-bled. He was a quaint old man, in keep-ing with the house and furniture. He had a hooked nose, like a parrot's, small black eyes, set very near together, which made him look as if he could read every thought in your mind, and grey hair, which hung in locks down his back from under a velvet cap. He was very active, in spite of his seventy years, and really willing, but he had a tongue like the clapper of a Such were Richard's companions and

Such were Richard's companions and life at the age of fourteen. Money was supplied to the house from time to time by a stranger who paid them short visits. The days passed on swiftly and quietly until the October following the day when this tale begins. It was early in the month, but the trees were changing fast; every day seemed to deepen and alter the beauty of their tints. The leaves as they fell lay rotting in heaps, making a melan-choly picture. One day the stranger came choly picture. One day the stranger came and took Richard away with him. After going through many miles of country, and stopping frequently to rest, they came at last to a very large city with hundreds of houses, thousands of men, women, and children thronging the streets, and where the noise and tumult seemed to bewilder Richard. Presently they stopped at large house, like a palace, and the stranger fed the boy into a lofty hall, where state Richard felt that there was a likeness cheek, in your downcast eye; you need to large house, like a palace, and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the stranger fed the boy into a lofty hall, where state and the stranger fed the boy into a lofty hall, where state and the stranger fed the stranger fed

their office; so he stood there, quiet and still, but with a sort of doubtful joy in his heart. Seeing Richard's fear,

purse, heavily filled with gold, and kindly pressed his hand. For some time did they

As they discussed the glorious poetry of him dazed and startled by the interview. proud Richmond gain the day,

you, why you show such care for me, why you employ your time in my behalf. And tell me who is that man of pride and dignity who deigns to notice a stranger Richard's question confused his guide,

but he did not seem displeased; but he told him nothing, though he seemed to know much; he said:

only do my duty; you have no kindred blood with mine; but, hard to say, your In conversation such as this did the good birth must to you still remain a secret.

Thus he reproved Richard, doing it

sorrow. Unruly care was far distant from him. Grief's wildest ravings ceased in The King's valour was astonishingly him. Grief's wildest ravings ceased in his presence, and in his blameless life well did he prove "That the House of Goodness is the House of Peace."

Here for some months Richard's life round him, and at last Richard, who fought

ary hopes passed away, leaving a future dark and drear. As in March the sun-

other implements of use and war were scattered about.

It was the 10th day of June, in the year of grace 1481. Here, in this lonely forest retreat, Richard had sepent all his life, as he could remember, with no companies he could remember, with no companies he could remember, with no companies he could remember with no companies he could remember. When the standard had been spent, and as the thought came into his mind that good Father John still remaining a few moments for rest and food, how it occurred.

A Conversion to the True Faith and how it Occurred. kept on until their panting coursers brought them to Bosworth, in Leicester-

brought them to Boswoith, in Leicestershire.

Here they stopped, but did not dismount. Richard gazed around him with
astonishment, and his heart began to beat
fast. Far as the eye could see stretched a
wilderness of tents, with banners floating
in the air, prancing steeds all around, and
archers trimly dressed. The sun was just
setting in a cloud of burnished gold, tipping the points of the spears everywhere

moved on towards the tents with wary pace, and dismounting, befriended by the stars, which shone with a bright light, they walked quickly on, answering the challenge of the sentinels, until they came to Eastwell Park, in on a martial form who barred their fur-

it back, he snatched Richard's hand, and, leading him with swift steps, never slackened his pace until he came to a splendid tent. The pavilion was hung with glowing crimson, the shade deepened by the light of many tapers. A royal couch was in the centre, and beside it lay a polished suit of armor, bright and ready for its owner's use.

In 1546 Sir Thomas gave him a piece of ground, with permission to build himself a house thereon. This he accordingly did. One day Sir Thomas came upon him, sitting by the side of a well, reading; he took the book from him, and was surprised to see it was written in Latin, and that "Richard Plantagenet," was in-cribed on the fly leaf.

suit of armor, origin and ready owner's use.

The crown was there glittering in the light with many splendid gems gracing it, and close by, as though to guard its safety and dignity, lay a weighty "curtelax" unsheathed. The chief took off his cap, and drew Richard to him. Wrapt in gloom, his face appeared like a clouded sky ere his face appeared like a clouded sky ere bringery and toil were not your position;

and splendor seemed to reign. Passing through the hall, they came to a range of rooms, each more magnificent than the last, with sculptured arches, painted roofs, matchless tapestry adorning the walls, the

morrow's sun will behold me conqueror or will see me among the dead; for Richard joy in his will see me among the dead; for Richard the great will never grace the victor's car, but glorial I ask is your history—confide that to heart. Seeing Richard's fear, the great man strove to mitigate the harshness of his brow, and with kind speeches cheered his aching heart. He questioned Richard closely on his manner of life, what his occupations and amusements were, and stroked his sunny curls.

Yet while he talked he seemed to be always keeping something back; his looks implied much more than his speeches said. Then he gave Richard an embroidered purse, heavily filled with gold, and kindly was feed to more than his speeches and movement of the battle. If highteous fate give me the conquest, then purse, heavily filled with gold, and kindly was feed to me."

So spoke Sir Thomas Moyle; and at his drooping head, and, with a grateful glance at his benefactor, began his sad tale. Sir Thomas listened with deep attention, and with the close, shaking the old man's hand kindly, he left him to repose.

In his comfortable house Richard Planting the propose of the propose of the camp there is a rising the close, shaking the old man's hand kindly, he left him to repose.

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In his comfortable house Richard Planting the propose of the victor's car, but glorious die! But me." righteous fate give me the conquest, then hall your noble birth be known to all. Then you may boldly come to the centre stand thus, the man of noble mien looking deeply into Richard's face, his bosom swelling with emotion, as though he wished to speak; but suddenly he started, frowned, and abruptly left the room.

Bishead's guide returned and found the field, and amidst my chieftains I will own my son. But if I am robbed of swelling with emotion, as though he wished to speak; but suddenly he started, frowned, and abruptly left the room.

Bishead's guide returned and found the field, and amidst my chieftains I Sixth's reign, and he was buried in the parish church of Eastwell, in Kent, the empire and renown, then you may be seat of the present Earl of Winchilsea and Nottingham, on the 22nd of December 1550. were dishonor and disgrace than on his son, Richard's foes will wreak their vengeance, rage, and fear, even when Richard himself shall be no more. So, go, my son; one more embrace, and Heaven keep you; some short reflections claim this awful night before a glimmer-

ing in the east heralds the approach of day, when my knights attend to arm me for the fight." m nothing, though he seemed to know uch; he said:

"Youth, you owe me no obligation; I to check a rising tear, he led him forth

overwhelmed with grief. This was on Sunday evening, August the 21st, in the year of grace 1485. The morning of Monday, the 22nd, rose dark Thus he reproved Richard, doing it, however, as if he pitied him; so Richard bowed to his mild rebuke, and promised each other that during the night many obedience.

Arrived at the old hall, he consigned Richard to his faithful guardian's care, and, blessing him by the Holy Cross, departed.

Arrived at the old hall, he consigned Richard and joined Richmond's army. When the day broke the forces were drawn up in line of battle. The parted. After he had gone Richard's heart waxed sad; he felt as if he had sustained some heavy loss; but in the company of Father John all tumultuous thoughts gave way, words alike softened his way to the Earl of Richmond, hewing his way to the Earl of Richmond, hewing his way to the Earl of Richmond, hewing

flowed on evenly, quietly, with nothing to mark the days. By degrees he began to feel that perhaps it was well for him that he was ignorant of the secret of his wounds. His helmet was so beaten in birth, and to see that he had better not try to find out that which fate appeared to wish concealed.

But soon things were altered; his visionary hopes passed away, leaving a future

Thus died Richard the Third.

The battle only lasted two hours. You shine seems to give promise of a fine day, but, with that treachery which belongs to the time, as the day wears on the sun discoverhim for one last look at his parent. But appears, leaving everything damp and gloomy—this was the case with Richard's pect to him in the event of the battle life.

One day his guide arrived, not as of late, quiet and calm, but he seemed possessed with a wild impatience; care and thought were written in his face.

pointment. Going into the old hall, he saw Father

archers trimly dressed. The sun was just setting in a cloud of burnished gold, tipping the points of the spears everywhere to be seen until they shone like fire. The hum of many voices resounded on the evening air, and sounds of music from the evening air, and sounds of music from time to time came floating down the breeze.

Twilight crept on swiftly; the chieftains tor, Richard quitted the old house in the were all in their tents, and sentinels were forest for ever, with a sincere prayer that posted around. Richard and his guide the God of the fatherless would lead him

one evening he came to Eastwell Park, in Kent. Its owner was Sir Thomas Moyle, ther progress.

He seemed to be listening, his face muffled in his cloak. Suddenly throwing it back, he snatched Richard's hand, and, leading him with swift steps, never slackened his recognition to be successful to be successful. In 1546 Sir Thomas Sir Thomas Moyle, a benevolent man, to whom he applied for employment, which was given him, and as chief bricklayer he lived for many years in Sir Thomas's service.

In 1546 Sir Thomas Moyle, a benevolent man, to whom he applied for employment, which was given him, and as chief bricklayer he lived for many years in Sir Thomas's service.

right. I read the answer in your blushing Richard felt that there was a likeness cheek, in your downcast eye; you need not have resort to speech. Often have I matchless tapestry adorning the walls, the floor carpeted with rushes, in marked contrast to the splendor of the rest of the place. At last Richard's guide left him, and he remained alone in a state of suspense and fear, although he did not know of what he was afraid.

Presently, to his astonishment, a man of noble mien appeared; his commanding form and stately bearing awed Richard, as he advanced towards him, fixing his penetrating eves upon his face. His yest was an as soon as my power has quenched. aching void? Tell me all your longing

ery, dying at the ripe old age of eighty-one, in the fourth year of Edward the

of Eastwell Church, still exists, but it appears to be of a much later date. There erect images of their great doctors, appears to be of a much later date. There is remaining in existence in Eastwell Park the ruin of a dwelling said to have been his house, and a dried-up well near it, which to this date is called "Plantait, which to this date is called "Plantagenet's Well." There Sir Thomas Moyle persuade Protestants that they worship

In a recent sermon, Bishop Wigger, of Newark, N. J., said:—"It is time to raise a warning voice when men, otherwise good and learned, publicly proclaim that good and learned, publicly proclaim that the hold of the hold of the learned property. The honor was meant. It was only a mark of respect and allegiance due to the throne (that is, of course, the person who occupies the throne).

And shall not Catholics bend the knee to the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar on which is the Altar of God, the altar of God, the altar on which is the Altar of God, the alta good and learned, publicly proclaim that man has no right to property. The Church has very clearly defined principles on this point. She has always taught that man has a right to ownership of property. True it is, she teaches that absolute ownership belongs entirely to God; but what we acquire by hard labour, or by other legitimate means, belongs to us to the exclusion of our fellow beings:

"The throne. And shall not Catholics bend the knee they believe God to be present, body, soul and divinity? Will you say that it is to the stone altar they pay their homage, and not rather to Him who sits thereon? Yet this is the Protestant commentary of the act. A Protestant reading this would be act. us, to the exclusion of our fellow beings; and no man has a right to deprive us of it. If you hear even a priest teaching doctrines opposed to this principle, beware of him—for his utterances are not of God, but the of the "real presence" founded on the diswild vaporings of a depraved imagina-

"Female Complaints."

Dr. R. V. Pierce, Buffalo, N. Y. Dear Sir—I write to tell you what your "Favor-tte Prescription" has done for me. I I wa had been a great sufferer from female complaints, especially the "draggingown," for over six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I got three bottles of the "Favorite Prescription," and I never had anything do me so much good in my life. vise every sick lady to take it. EMILY RHOADS, McBrides, Mich.

An Admonition.

To neglect a cough or cold, is but to inite Consumption, that destroyer of the human race. Hagyard's Pectoral Balsam will cure the cough and allay all irritation will cure the cough and allay all irritation of immense importance to me, as for the of the bronchial tubes and lungs, and first time it gave me an insight into mysessed with a wild impatience; care and thought were written in his face.

"Rise, youth," said he to Richard, "and mount this steed."

Richard did as he was told, and bidding and bidding of the forest, at the door of the lay, he turned thought were written in his face.

"Rise, youth," said he to Richard, "and where his father lay, departed. After a long, weary journey he found himself in the heart of the forest, at the door of the lay, he turned thought were written in his face.

"Rise, youth," said he to Richard, "and where his father lay, departed. After a long, weary journey he found himself in plaints, such as Asthma, Bronchitis, Whooping Cough, &c.

"Rough on the the ordinant and the sad events of the day, he turned thought were written in his face.

"Rough on the throught were written in his face.

"Rough on the throught where with the throught were written in his face.

"Rough on the free through and thuses and lungs, and effectually remedy all pulmonary Complaints, such as Asthma, Bronchitis, Vhooping Cough, &c.

"Rough on the first time it gave mean insight into myself. I was surprised and astounded that prejudice could influence me so strongly. I could not believe that it was prejudice, in unks. 15c.

A Conversion to the True Faith and how it Occurred.

From the Australian Advocate. The following autographic sketch of a conversion, which occurred more than twenty years past in the colony of Victoria, Australia, was written for private use only, and was recently found in Dubli in among the papers of W. J. A., the deceased convert. He was employed as an engineer on one of the earliest constructed railway lines of Victoria, but subsequently returned with his family to Ireland. The simple, natural style in which the writer records his religious experiences is our chief inducement to publish this sketch; but if it should come under the notice of Protestants who are hopestly seeking the truth or who would

grace of final perseverance. Many very serious reflections have passed through my mind, and I see many causes for thanks-

the lungs, and was given over by the doctors who attended me; but was raised to life—I believe firmly—by the efficacy of the last sacrament of religion, to which St. James refers in his epistle. Since then I have been again dangerously ill; but James refers in his epistle. Since then have been again dangerously ill; but anxieties, and these inflammatory sermons, I had worked myself into a perfect frenzy. a few days—perhaps years, to do penance.

In pondering on the considerations which induced me to change my religion, the workings of the mind and heavy which induced the say raved) on the "abomthe workings of the mind and heart which, the workings of the mind and heart which, through the grace of God, brought about that, to me, great change—a change which, with truth, I can compare to nothing but a foretaste of eternal happiness—it has occurred to me that the question of pictures and images as used by Catholics, and which Pestterior the confessional. The confessional etc., as set for the confessional etc., a which Protestant slander has never omitted to designate by the terms idolatry, and which I believed to be idolatry, and

Rome.
For example, I found in myself an instinctive horror of pictures representing the crucifixion, the Blessed Virgin, St. Joseph, etc., or an image or statue of the sort, and an impulse (I will now call it a fiendish impulse) to tear down, destroy, and consign to the flames anything of the sort. I would not keep such a thing in my possession; the word "superstition" would immediately rise to my tongue on being shown anything of this description, and, if I did or said no more, I would and, if I did or said no more, I would turn away with a sneer of contempt that was equally divided between the person who could believe such nonsense and the nonsense itself. But when I turned my eyes inward and demanded a reason for this horror—this fiendish impulse (for every man let him be ever so unreasonable, professes to act by reason) I made a discovery! I found myself not acting upon reason, but upon prejudice. This is told in few words, but my reflections

ccupied my spare time for some weeks.

I had always been told that Catholics worshipped these images. Could that be the fact! Could it be possible that men of first-class education, who know infin-

history.

Has Man a Right to the Possession of Land.

In a recent sermon, Bishop Wigger, of Newark, N. J., said:—"It is time to a warning warn

say—"But I deny the presence of God upon the altar." Well I am not writing upon the altar." Well I am not writing controversally; but I will observe in pass tinct and unerring words of our Saviour, "This is my body, etc.," and be sure the Adorable Lord will never blame you, or me, for yielding implicit credence to His own words, how difficult soever to be-

I was presented with a likeness of my father. My first impulse was to kiss itand a very good impulse it was—but it struck me forcibly at the time:—If it were a representation of a head crowned with thorns I would call the act supersti-tious. Now, here were motives to anal-yze. It would take me a week to write thoughts which arose in my mind on this subject. However, I arrived at the con-clusion above named. Nor would it be possible to arrive at any other than that prejudice was the inspiring cause, not rea-

and yet my reason was convinced it was nothing else. Then followed the first beam of light—the inference that I might

lish this sketch; but it it should come under the notice of Protestants who are anxiety on her account; and although honestly seeking the truth, or who would hard worked during the day (having gennot at least shun the light, it may hapnot at least shun the light shun not at least shun the light, it may happily do some good.

"Ist May, 1859, Low Sunday. This day is the anniversary of my reception into the bosom of the Holy Catholic Church—a day of holy joy and thanksgiving. Two years ago I was baptized by the Rev. L. Shiel, of the Melbourne University, at the Church of St. Francis, Lonsdale street, in that city; when I took the additional name of Joseph. May that holy saint pray to God to grant me the grace of final perseverance. Many very giving to God for past mercies.

On this day last year (588), I was lying very ill at Fortwilliam of inflammation of the lungs, and was given avery by read it. The sermons I dwelt most upon were entitled—"No Popery," "Judas, a type of the Papacy," "Is the Pope Anti-Christ?" etc.

My frame of mind was anything but

(I might better say raved) on the "abominations of the confessional," etc., as set forth in this book. When I consider the thanksgiving to God. How often did I wish myself (God forgive me) dead? As often as each new day came. Many times when I had seen the lightning and contributed more than anything else to start me on the right road, which I had long sought to find, but never dreamt of looking for in the old crazy church of Rome. action, which brought reflection I still continued to pray night and day for the long desired conversion, not doubting but that God would at length hear and but that God would at length hear and grant it. Each month (as is the practice of the Church of England) while in Melbourne, I received the communion, hoping against hope, and persuading myself I found strength and comfort in it. And when obliged to leave the city for Keilor, I became trustee for the little church in became a trustee for the little church in

that village, believing it but just that I should do all the good I could in the service of God, from whom I expected the great boon of my wife's conversion. But how mortified was I always with the old cheerless service of the church, when I was all on fire—I may say—with anxiety and hope. I looked to find in others the same warmth, but how cold and miserable everything in the shape of devotion! While collecting the minister's dues with a brother trustee I endeavored at the same time to raise a subscription for the schools, and succeeded admirably; but the minister, for whom we raised a very reseat of the present Earl of Winchijsea and Nottingham, on the 22nd of December, 1550.

The record of his burial is still to be found in the old register of Eastwell Church, as follows:

"Richard Plantagenet's tomb, in the wall of Eastwell Church, still exists, but it appears to be a content of the present Earl of Winchijsea and believe that it could hear or see them; the present Earl of Winchijsea than I do, could so abandon reason as to kneel before a lifeless clay or stone image, and believe that it could hear or see them; the present Earl of Winchijsea than I do, could so abandon reason as to kneel before a lifeless clay or stone image, and believe that it could hear or see them; No! No reasonable man could believe such a thing. In fact, I admitted to myself that I did not believe that any Catholics or the subject, they have always tall and I was not mistaken.

In speaking to Catholics on the subject, they have always tall and I was not mistaken.

In speaking to Catholics on the subject, they have always tall and I was not mistaken.

In speaking to Catholics on the subject, they have always tall and I was not mistaken.

In speaking to Catholics on the subject, they have always tall and I was not mistaken. pondering and considering it many times occurred to me as strange that my prayer place these in lad never been answered. Was I to go had never been answered. Was I to go thus to the end of my days? The words thus to the end of my days? The words thus to the end of my days? able, idolatrous religion of Rome, the very name of which I detested. This must surely be the will of God. cause of my non-success must rest with myself; I did not ask properly. Was I too wicked for God to hear me? Or, perhaps, the time which God saw best for her conversion had not yet arrived. These and other attempts at an explanation passed in review before my mind; the last one I adopted, and resolved patiently

to wait God's own time.

It was at this stage, and while I pondered on these things, that I commenced to consider the difference between reason and prejudice, as I have written at the commencement of this sketch, and to dis-tinguish between them. On New Year's Day of '57, I had occa-

sion to go to Melbourne from Keilor. I started early on purpose to be in time for divine service at St Paul's, and as I rode by the Catholic Chapel, what crowds of people, some going, some coming! I shook my head and pitied the poor, deluded creatures; though not before reason had extorted the admission from me, that no matter how absurd might be their belief, they certainly were to be admired for their zeal. On reaching the church how different the scene! about a dozen people—not more—seated here and there through the large building. The same service was gone through, the same chilling effects as heretofore was the result; whatever devotion I might the result; whatever devotion I might have had before was cooled down to the temperature of Protestant theology before I left. TO BE CONTINUED.

"Rough on Rats." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chip-

Sympathy. When sorrow casts its shadow o'er Our weary souls, how sweet to pour Into some willing, listening ear, Each hope and joy, desire and fear! To lay the brow whereon is pressed The band of care, of pain's unrest. Upon some warm and faithful bread Oh, surely this is to feel blessed.

If in this world, where all is change; We find one soul in the wide range That 'mid life's trials will be true, 'Tis sweet as heaven's refreshing dew. Yes, friendship in its purity Is deeper than the deepest sea; Ritcher than the golden mine. It will the diamond's light outshine.

Yes, if there be one joy on earth That has from heaven its royal birth, It is to know without a fear One soul is trusted and held dear; Trusted with life, with hope and love, Next to the joy that from above Sheds o'er us its immortal light Is this sweet faith 'mid sorrow's night

GREAT SPEECH OF MICH DAVITT.

An open-air demonstration was he Sunday at Wexford, at which M Davitt, Healey, Redmond and spoke. Mr. Davitt said that when f spoke. Mr. Davitt said that when I face with the fifty-second Coercio passed for Ireland, it was difficult is who had been pursuing a constitu action in this movement to fight lines of the Land League. On the lines of the Land League. On the hand, no man who had ever been fied with the principles of the League could, for a single momer away from the fight with Irish landlo (A voice: "No; not at the point British bayonet," applause). No how the man might be circumstant how hard his lot or position might could still not abate one jot of his how hard his lot or position migui-could still not abate one jot of hi tion, or the hope of his heart, hav-feeling that his cause rested upor and justice, and that his ener wrong. Although the action of the League was arrested to-day in I the manhood of Ireland kne throughout its career rested on the form of truth and justice, and that PRINCIPLES WHICH WERE ETERNA

(cheers). He confessed that the fe (cheers). He confessed that the feared and to-day was that which are the contemplation of how little sulted from the great agitation of three or four years. When they ered the sacrifices which had been fout the lives which had been fout the lives which had been sacrificantly are thelp feeling disappoint. could not help feeling disappoint outcome of this great movement they had a mountain of agitat only a mouse of a land measure landlordism had been given a rent extractor in the shape of second Coercion Bill. In addit saw a system that was the parent ian outrage and poverty, seeming washed before the civilized worl washed before the deeds prompted becourse. He was compelled to sp disagreeable truths. No matter lisagreeable truths. disagreeable truths. No matter consequence might be to him, ei the side of popularity among people, or from the side of the co the Government,

the Government,
HE WOULD SPEAK THE TRU
Whatever were the causes wh
the present situation, this land r
had been started upon a plai
issue—not an issue to fix fair issue to make a compro landlordism, but an uni issue—Irish landlordism and its complete abolition (applause) had been pursuaded to make her platform, and the entire I throughout the world rallied throughout the world rallied to the state of "Down with landlordism; the the people" (cheers). Every of of land reform was beaten out of argument, and landlordism w to its knees, but in one prodigi of the government the Land been arrested in its career What enabled the Governm this? It was the wild impuls of the Irish people overcoming ment, and causing them to do ment, and causing them to decommit outrages that gave this the government. He concilevery shot previous to the sughther Land League had to pass of the body of that organizat reaching the body of the victime EVERY MURDER THAT HAD BE

TED,

since the Land League has pressed, an additional nail we the coffin of the Land League. the coffin of the Land League.
the causes which suppresse
League, and not the Land Co
Mr. Kavanagh (groans). It
tactics of the Emergency Co the skill of the landlord pa the skill of the landford pa brought this about, but it w known as the "wild justice in addition to this, there cause responsible for the pres cause also sprung fre ness. It was the tendency i tics to go off at a tangent fr laid down to achieve success.
the people rose up in agitat
everything before them, but in possession of the key of were led from their track. away from the main track, in the west of Ireland, "do being seduced to do this by of the Whig party—some legislation to accomplish th he Irish people and consp feat. He was not to be meaning that the Parlian which had worked so well the House of Commons was be blamed for this than the of the Land League, who to the assembly. All their without exception, worked worked unceasingly in the movement since its inceptio were to be given for any been attained, most of it sh he honestly admitted, to the bers of

THE IRISH PARLIAMENT. the IRISH PARLIAMENT (hear, hear). Having said way of mild censure aga side of the House, he had say of the other. Concerni say of the other. Concerniment, he might be told th be an act of prudence on h with a man who owned a like Mr. Gladstone, not to little Coercion Act Mr. G had in force for his (Mr. D lar advantage (cheers and he win 20 British empires, velt most upon ery," "Judas, the Pope Anti

ald put a perio ose outbursts of owed by a re-flection with it. ight and day for n, not doubting length hear and as is the practice d) while in Mel-mmunion, hop-suading myself I fort in it. And e little church in but just that I could in the serof I expected the conversion. But mays with the old church, when I sy—with anxiety and in others the old and miserable pe of devotion! hister's dues with leavored at the scription for the lmirably; but the raised a very rewhom I looked much displeased. nat in his opinion chools, so long as

s collected for his sgusted. But as high a standard of ure, I overlooked f God's ministers, ere my own case mily as the clergy-ould be just as par-ds, shillings and s usual, but while s usual, but while ag it many times e that my prayer d. Was I to go lays? The words me. "Ask and y; seek and you soever you shall vill do," "Who-' ctc., etc. These me kind haunted as asking some-ll of God? No; as asking for the rom that aboming of Rome, the of Rome, the tested. This must God. Then the s must rest with properly. Was I lear me? Or, perdod saw best for yet arrived. These an explanation e my mind; the resolved patiently

and while I ponhat I commenced be between reason e written at the ketch, and to disf '57, I had occa-

from Keilor. I e to be in time Paul's, and as I apel, what crowds some coming! I not before reason ion from me, that night be their beching the church ne! There the large building. heretofore was levotion I might oled down to the nt theology before

ears out rats, mice,

NUED.

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NOV. 3, 1882.

If in this world, where all is change; We find one soul in the wide range That 'mid life's trials will be true, 'Tis sweet as heaven's refreshing dew. Yes, friendship in its purity Is deeper than the deepest sea; Richer than the golden mine, It will the diamond's light outshine.

Yes, if there be one joy on earth
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One soul is trusted and held dear;
Trusted with life, with hope and love,
Next to the joy that from above
Sheds o'er us its immortal light
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J. C. C.

GREAT SPEECH OF MICHAEL DAVITT,

An open-air demonstration was held on Sunday at Wexford, at which Messrs. Davitt, Healey, Redmond and others spoke. Mr. Davitt said that when face to Davitt, Healey, Redmond and others spoke. Mr. Davitt said that when face to face with the fifty-second Coercion Act passed for Ireland, it was difficult in men who had been pursuing a constitutional action in this movement to fight on the lines of the Land League. On the other hand, no man who had ever been identified with the principles of the Land League could, for a single moment, run away from the fight with Irish landlordism. (A voice: "No; net at the point of the British bayonet," applause). No matter how the man might be circumstanced, or how hard his lot or position might be, he could still not abate one jot of his position, or the hope of his heart, having the feeling that his cause rested upon truth and justice, and that his enemy was wrong. Although the action of the Land League was arrested to-day in Ireland,

they had a mountain of agitation, and only a mouse of a land measure. Irish only a mouse of a land measure. Irish landlordism had been given a patent rent extractor in the shape of a fifty-second Coercion Bill. In addition they saw a system that was the parent of agrarian outrage and poverty, seemingly white-washed before the civilized world in con-

complete abolition (appraised to make that issue had been pursuaded to make that issue her platform, and the entire Irish nation throughout the world rallied to the cry, throughout the world rallied to the cry, the people" (cheers). Every other scheme of land reform was beaten out of the field argument, and landlordism was brought to its knees, but in one prodigious swoop of the government the Land League had been arrested in its career of success. What enabled the Government to do What enabled the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the White Star vessels had led her into an the Water of the wh commit outrages that gave this pretext to the government. He concluded that every shot previous to the suppression of the Land League had to pass clear through the body of that organization before reaching the body of the victim.

EVERY MURDER THAT HAD BEEN COMMIT-

since the Land League has been suppressed, an additional nail was driven in the coffin of the Land League. These were the causes which suppressed the Land League, and not the Land Corporation of Mr. Kavanagh (groans). It was not the tactics of the Emergency Committee, or the skill of the landlord party that had brought this about, but it was what was known as the "wild justice of revenge," In addition to this, there was another cause responsible for the present situation, and this cause also sprung from impulsiveand this cause also sprung from impulsive-ness. It was the tendency in Irish poli-ties to go off at a tangent from the lines laid down to achieve success. For a while the people rose up in agitation to carry everything before them, but when almost everything before them, but when almost in possession of the key of success they were led from their track. They turned away from the main track, as it was said in the west of Ireland, "down a boreen," being seduced to do this by the legislation of the Whig party-same will of the wish of the Whig party—some will-o'-the-wisp legislation to accomplish the confusion of legislation to accomplish the confusion of the Irish people and conspire to their defeat. He was not to be understood as meaning that the Parliamentary party which had worked so well for Ireland in the House of Commons was any more to be blamed for this than the other leaders of the Land League, who did not belong to the assembly. All their leaders had, without exception, worked nobly and worked unceasingly in the Land League movement since its inception, and if praise worked unceasingly in the hand theater movement since its inception, and if praise were to be given for anything that had been attained, most of it should be given, he honestly admitted, to the active mem-

bers of THE IRISH PARLIAMENTARY PARTY (hear, hear). Having said so much in the way of mild censure against their own side of the House, he had a few words to say of the other. Concerning the Government, he might be told that it would not be an act of say. be an act of prudence on his part to argue with a man who owned a Coercion Act, with a man who owned a Coercion Act, like Mr. Gladstone, not to speak of a nice little Coercion Act Mr. Gladstone always had in force for his (Mr. Davitt's) particular advantage (cheers and laughter); but, were he 20 times as strong a man and did he win 20 British empires, he would have

farmers? Before answering the question, he might remark that the only clause in the Land Act that was worth a thraneen was the clause that was inserted in consequence of the indefatigable exertions and great ability of Mr. Healy. (Cheers.) Notwithstanding the Healy clause, the Land Act did not protect the interest of the tenant-farmer in the soil. On the contrary, it proposed to confiscate those interests and hand them over to the side of the landlord. This was of the landlord. This was

of the landlord. This was
PROTECTION WITH A VENGEANCE.
The right name for it was that so much
objected to by the landlords—confiscation.
Equally unfortunate was Mr. Gladstone
in his attention of the landlords. Equally unfortunate was Mr. Gladstone in his attempt to settle agrarian disputes in Ireland, for he commenced the task by placing the administration of his Acts in the hands of ex officio landlords, such as lawyers, land agents, and others. What, then, was the conclusion to be drawn from the Land Act and the mode in which it was administered? The only conclusion he could draw was that the measure was passed to defend Irish landlordism, and not to protect the tenantfarmers from landlord rapacity. Already Ulster supposed to be loyal to the Whig party, was almost up in revolt against this so-called great Land Act of 1882. The tenant farmers of Ulster believed that the non-recognition of their interest that the non-recognition of their interest in the soil was as much an act of confisin the soil was as much an act of counts as cation on the part of the Land Courts as if the money they had placed in the Ulster Bank was taken therefrom at the bidding of Mr. Gladstone and handed over to the landlords (hear, hear). What, then,

feeling that his cause rested upon truth and justice, and that his enemy was wrong. Although the action of the Land League was arrested to-day in Ireland, the manhood of Ireland knew that throughout its career rested on the platthough the action of the Land throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the manhood of Ireland knew that throughout its career rested on the platthough the land in no way settled the Irish social problem. The Land Act had not even the credit of interrupting the dispute. It Landlorn the Justice and Ireland? It Landlorn the Justice an do all that in them lay to keep the people in social and political subjection. What, then, had Mr. Gladstone done towards settling the Irish social problem? Practically nothing. The problem still remained to be solved. Until he and some of his successors could muster up sufficient legislative courage to strike at the root of the system to cut it down, and to abolish islative courage to strike at the root of the system, to cut it down, and to abolish it in Ireland for ever, social discontent must be inevitable in the country. It might be advanced by the supporters of the Land Act that 90,000 tenant farmers had gone to the Land Court and had their rents reduced, but twice that num-ber had come into the Land League for the same number (cheers and laughter). washed before the civilized world in consequence of the deeds prompted by its own course. He was compelled to speak some disagreeable truths. No matter what the consequence might be to him, either from the side of popularity among his own people, or from the side of the coercion of the Government,

HE WOULD SPEAK THE TRUTH.

Whatever were the causes which led to the present situation, this land movement had been started upon a plain, simple issue—not an issue to make a compromise with landlordism, but an unmistakable issue. Irish landlordism and its total and complete abolition (applause). Ireland had been pursuaded to make that issue her platform, and the entire Irish nation throughout the world rallied to the cry,

he had never been deceived by Whig treachery in Ireland; and he said then that day what he had over and over again said on other platforms, that the Whigs and the Whigs and the Whig party, that earned from O'Conpell that celebrated condemnation, were company. In the mean time the company day what he had over and over again said on other platforms, that the Whigs and the Whig party, that earned from O'Connell that celebrated condemnation, were the Whig party, that earned from O'Con-nell that celebrated condemnation, were to-day as base, as bloody, and as brutal as ever it had been in the history of Ireland (cheers). He happened to know, from very reliable sources, that Mr. Gladstone did not intend to bring forward any measure relating to Ireland in the next or the following session. Now, feeling or the following session. Now, feeling himself the vanquisher of Arabi in Egypt, and finding the Land League movement and maing the Land League movement dying out in Ireland, he began to feel himself in the position of the admiral in the pinafore song—"While at anchor here I ride, my bosom swells with pride;"

"I CAN SAUD MY ENGERS AT DESPETATOR

"I CAN SNAP MY FINGERS AT PARNELL'S
TAUNTS!"
while the other members of the Cabinet might be imagined singing the chorus— "And so do his sisters and his cousins and his aunts," of the whole Whig party in England and Ireland (cheers). Having said so much of the position occupied by Mr. Gladstone behind his Coercion Act, he had a few words to say in conclusion as to what should be the attitude of the Irish people (cheers). Whatever Whig promises might be in England—whatever induces the property of t might be in England—whatever induce-ments they held out to the Irish people as to what they intended to do in Ireland —they never had made and never would make, any concessions to Ireland beyond such as were the measure of Ireland's determination to ask for, what it was her unquestionable right to demand and what it would be an act of barefaced injustice withhold (hear, hear). And the day when Irish determination at home in any cause affecting Ireland has to give way to pleading for justice in Westminster, no matter how ably argued there or courageously put forth, the time for treating such demands with the contempt habitual to that assembly would be at hand. Struck when Irish determination at home in any such demands with the contempt habitual to that assembly would be at hand. Struck down they might be; coerced their move-ments might be; but a weak people in a strong cause could always compel a strong enemy in a bad cause to work out its own destiny. They could put Irish landlord-ism in the dock before public opinion throughout the world, knowing that its own evidence and inherent brutality

would convict it of being

legislation criticised by honest men in Ireland. What did his legislation of the past two years propose to do? It proposed two things—to protect the interests of the Irish tenant-farmers and to put an end to agrarian disputes. How did the Land Act protect the interests of the Irish tenant-farmers? Before answering the question, the might remark that the only clause in for the present, but it would rise again to be carried forward to a successful issue by a new generation of Irish manhood. It have seen the mall constantly. I have paid them over it had been in Ireland, advantage would result to Ireland from this attack describing the treatment they received, the might remark that the only clause in for their forefathers had to suffer more

IRISH STEERAGE PASSENGERS. Interview With Miss Charlotte O'Brien.

Miss Charlotte G. O'Brien, daughter of the illustrious Smith O'Brien, who has given much attention to the treatment of steerage emigrant passengers from Great Britain, has already met with deserved success. In a recent conversation with representatives of some New York papers she herself gives the following statement of her work, and its nature and pro-

gress.
"My attention was first attracted to the "My attention was first attracted to the condition of the steerage passengers coming to America, when twelve or fifteen years ago I read Mr. John Francis Maguire's 'Irish in America,' and from the time I read that book until I went into the first immigrant ship I ever saw, on the 10th of March, 1881, I had in mind the thought that the reform of the evils there depicted that the proper feature were. It seemed that the reform of the evils there depicted was to be my future work. It seemed, though, that the time to begin had not come, until, on that date, I visited the first White star steamer the Germanic. It was the best of its kind, even then, but I attacked them fiercely. I wrote a letter to the Pall Mall Gazette, in which I called the grigary chire, white! the emigrant ships whited sepulchres and various other hard names. It was ad-mitted that single women and married people were all berthed in one compart-ment. This letter attracted wide attention and the matter came before Parliament. Then the English board of Trade sent Then the English board of Trade sent down an officer to meet me in Queenstown, and I went there, not at all foreseeing what would come of it. I spent a week in going over every ship that came in. Then I saw that there was a state of structural arrangement, even as shown at its best, that made me feel perfectly certain that violation of all the instincts of modesty if not positive immorality, must modesty, if not positive immorality, must be the result. The arrangements, as they then existed, in the sleeping berths of all the emigrant ships, were such that they brought men and women and young girls side by side, with only a low dividing board between them. The bedding almost reached to the top of this board, and the passengers could touch one another. They could undress only at the expense of modesty; and, consequently, many slept in their clothing through the voyage and neglected their toilet. The rooms opened in a common compartment, and one of the common evils was the frequent interthe common evils was the frequent interchange of visits between the occupants of these rooms, even where there was a professed attempt at a separation of the sexes. I began writing to the papers of what I had seen, and asked for information from emigrants. A great number of letters, addressed not to me, but to their own relatives, up and down the country, came into my hands, all pointing to immorality, bad food, and especially to misconduct on the other lines between Liverpool. Queenstown and New York. I travpool, Queenstown and New York. I travpool queenstown to Liverpool. I should not have the slightest objection to travel across the Atlantic in that way. I asked to be allowed to do so on this trip, but the owners of the White Star line would not permit me. "One of the first objects of my visit to America is to find out what is being done and the province of the stream of the str into my hands, all pointing to immorality, bad food, and especially to misconduct on the part of stewards, sailors and steerage officers. The English Board of Trade published a Blue Book on the subject which was carefully compiled so as to prevent the public getting any real knowledge of the truth. They refused to examine me or any witnesses I could bring forward; they even refused to allow me to know how the inquiry was being con-

Sent its junior partner, Mr. Graves, to Queenstown to meet her. The Board of Trade officials persuaded her to give the line a letter expressing approval of what she had seen at the time she had accom-panied the Board of Trade's officers on one of the vessels. She complied, with the of the vessels. She complied, with the distinct understanding that her letter was not to be considered as a withdrawal of the first letter, and that it referred only to her second inspection. The question came up in Parliament again, a week later, and Mr. Chamberlain then stated that she had withdrawn her first letter. This was in face of a letter she had written him, distinctly disavowing any such intention or act. Then, the principal papers of Great Britain published leaders against against her. For some months she went on writing to the papers and to influential people,

and collecting information to forward her mand contecting information position.

THE "O'BRIEN EMIGRANT LODGING HOME."

"I tried very bard," she continued, "to get the Catholic clergy to establish some institution in Queenstown for the care of emigrant women, but I failed. I knew that a considerable improvement had recome a licensed lodging-house keeper in Queenstown. When this step became known, all the steamship companies saw at once that it gave me a great power over the Irish traffic, and I suppose the White Star people thought that if I settled myself there as their enemy it might prove very serious to them. About three thousand people passed through my lodging house this year, but when I came to America I determined to close it altogether, and to re-open it on my return. I established the re-open it on my return. I established the house partly because there was great need of such a place, and partly because I knew it would give me a direct and strong influence over all the Queenstown steamship lines. I knew I could force almost any reform I wanted if I put myself directly in relationship with the emigrants. I did not attempt to influence their choice of

would result to Ireland, advantage (cheers). They need not be discouraged, for their forefathers had to suffer more cheeks and defeats than they had, and had achieved less results (cheers).

THE CATHOLIG RECORD.

and also a number of emigrants passing through my hands returning from America. Thus I have gained as therough a knowledge of the subject as I could obtain. When I first took the matter in hand it was a common thing for single women and married people to berth in the same tiers of beds. The companies professed to separate them, but the girls who come with their parents slept with them and other married couples. Now this is all done away with on all the lines. The single women are always quite separate from every other class. Various arrangements are made. The national line puts the single women on one side and the married people on the other in what are called enclosed berths—small separate rooms, accommodating twenty persons each. Up the centre of the compartment is run a latted partition, effectually dividing the compartment into two, with separate cattrances and means of access to the decks. The Guion line has recently introduced the same system. It is not yet thoroughly perfect, but the work is decks. The Guion line has recently introduced the same system. It is not yet thoroughly perfect, but the work is under way. The Inman line, as a rule, has the girls separate, but as the number of passengers varies, so do the arrangements. The Cunarders are behind all the other lines, because, though they have enclosed berths, they are for all classes, and all ones justo one compartment. and all open into one compartment.

Theirs is the only steerage now so arranged. The Allan line has a different system. For twenty-five years they have wiewed with a condemnation equal to mine the systems I complain of, and have separated the men from the women alto-gether, at night, on their ships. The American line, so far as 1 have seen, berths its single women in compartments

by themselves.
"One of my objects in coming to America was to bring the competition of improvement affecting English lines to bear provement affecting English lines to bear upon the foreign traffic because while the foreign traffic is far behind the English, there remains a much larger margin for the English lines to fall back margin for the English lines to all back upon than if we could force the whole traffic up. In the improvements introduced during the last few months on the White Star line I see the emigrant ship of the future; but I am fully conscious that such radical changes cannot be brought about over the whole emigrant fleet in a moment. Many of the older vessels could not be so remodelled except at great ex-pense. We must, therefore, while doing pense. We must, therefore, while doing justice to the line which has introduced justice to the line which has introduced the best arranged emigrant ships yet crossing the Atlantic, equally do justice to the great improvements lately intro-duced on the other lines between Liver-

certain to be communicated to the other side. If there were any system of intercommunication, such things as have gone on, even within the last year, would be things of the past altogether. I have working with me virtually the whole Irish party in the English Parliament, so that practically any point I want to bring to public notice I can bring forward under privilege of Parlament. My experience as a lodging house keeper and in going, as I did, on two occasions, to Liverpool emigrant lodging houses in the garb of an emigrant, has shown me what can be done. The work cannot

what can be done. The work cannot be done satisfactorily in the manner I be done satisfactorily in the mainer i have attempted. Every steamship line ought to establish a system of railway agents, who should be obliged to take care of its emigrants at the railway junctions, taking them also straight to lodging houses, arranged for that special purpose and managed by their own officials. some such system as obtains on the ships. Castle Garden, in no sense, meets the boarding house difficulty. The work bethe other side. I should wish that the steerage matron and head steward who have travelled with a set of emigrants should, on arriving in New York, lodge in this boarding house, so that the people should remain in their charge at least during the first few days of their stev in New York. ing the first few days of their stay in New York, and I believe if any line took this up seriously, and it was known in the old country that it undertook to protect them right through on land and sea, that line would at once come into very great popularity. Throughout Ireland the people are so convinced of the necessity people are so convinced of the necessary of some system of protection in Liver of some system of protection in Liver pool, Queenstown, and New York, that any line that made it part of its business to protect the people right through, would assuredly have a great advantage over its competitors."

Young and middle aged men suffering

Our readers must by this time have almost had a surfeit of Marmion We cannot, however, refrain from laying before them the following able criticism of the poem from the Newark correspondent of the New York Freeman's journal. It is expansive correct, managementals.

is exhaustive, correct, unanswerable:
The public mind of Canada—if we may judge from the criticisms which the recent utterances of Archbishop Lynch called utterances of Archbishop Lynch called forth—is considerably exercised at present over the fact that Sir Walter Scott's poem of Marmion is used as a class-book in the public High Schools of Ontario. We leave it to the learned Archbishop of Toronto to point out the religious grounds on which such a poem ought not to be used, and content ourselves with dealing briefly with its literary blemishes. It is usual for great poets to choose for their heroes persons of great and shining virtues. This Scott has not done. His

MARMION IS A VILLAIN

of the deepest dye. Not only this—he is distinguished by incompatible qualities. Mean, cruel and faithless, he is at the same time possessed of the high and noble characteristics of a chivalrous and patriotic warrior! For filthy lucre he abandons his cherished bride—we might say mistress but prefer to be more respectful. Neverforth-is considerably exercised at present

but prefer to be more respectful. Nevertheless, he dies on the field of battle like a true knight of the best days of chivalry. true kinght of the best daring inconsistency prevails can only be likened to A NOVEL OF THE "JACK SHEPPARD" STYLE, relieved, it is true, by the poetic language

relieved, it is true, by the poetic language of a man of genius. In a narrative poem, the continuity of the narrative ought to be broken as little as possible. In Marmion it is not so. There occur too often tedious and irrelevent tales and legends, while the cantos are prefaced by lengthened addresses to private friends of the authorgood and estimable men, no doubt, in their day and generation, but who have not the slightest interest for the general reader.

A STILL WORSE FAULT. A STILL WORSE FAULT.
must be noted—the want of verisimili-

must be noted—the want of velsating tude throughout the poem. For instance a Lady Abbess, who is described as a pattern of charity, judges and sentences to be immured alive an erring Sister:

Immured anve an erring Sister:

"The poor her convent bounty blest,
The pilgrim in its halls found rest.

—Gentle was the Dame, in sooth,
Though vain of her religious sway;
She loved to see her maids obey,
Yet nothing stern was she in cell,
And the nuns loved their Abbess well.

It surely passes all probability that such a
character could be only of an unpar-

character could be guilty of an unpar-alleled act of cruelty. Fiction ought to bear a striking resemblance to truth.
What the poet relates as romance ought to
be so like what might have happened that
the reader could not fail, for the moment, to be under the illusion that there was, as

to be under the introduction to the case may be, a

STARTLING, HORRIBLE OR PLEASING
occurrence. Now, it may be asked, was
such a judgment probable, or even possible, as that pronounced on the Lady Constance, the once beloved of Lord Marmion! It was no secret, according to the poem, and must have excited such a degree of

fail to observe that it particularly snocks our critical sense of propriety and verisimilitude that the holy judges should be made to take the life of a man for an offence of which he was not guilty! A monk—of course, when there is anything more than ordinarily bad to be done, a monk must be brought on the scene, and mork must be brought on the scene—had engaged to destroy by drugs the rival of Constance in the affections of Marmion. He repents and withdraws from his wicked purpose. He is executed, nevertheless, with the most atrocious cruelty, just as if he had perpetrated the foul deed! And kind, charitable Abbesses beloved by their Sisters, are the perpetrators of this monstrous crime!

O judgment! thou art fled to Brutish And men have lost their reason." In common with many eminent critics objection may be made to the octosyllabic lines of Marmion. They impart A SORT OF BALLAD RING to what ought to be and is intended to be

a grave epic poem. They are not, how-ever, without their beauties. The power of genius is wonderful. In the midst of many jingling rhymes that approach as nearly as may be to doggerel, there are If fried very hard, she continued, get the Catholic clergy to establish some institution in Queenstown for the care of emigrant women, but I failed. I knew that a considerable improvement had resulted from the agitation of the matter, but I feared all would fall through if I did not take some further step. Therefore I decided to leave my own home and besterage matron and head steward who I decided to leave my own home and besterage matron and head steward who have travelled with a set of emigrants. poem, it would be these charming lines. There is no doubt that Marmion exercised There is no doubt that Marmon exercises a corrupting influence on the poetry of Sir Walter Scott's time. Like everything that becomes popular, the octosyllabic romance had a host of imitators. To such an extent did this proceed that a new sphere of the school of the

MOST HERETICAL AND SCHISMATIC CHAR-

was formed in the literature of the period. was formed in the literature of the period. This can not be better shown than in the words of the great critic of the time, the late Lord Jeffrey: "We have dwelt longer on the beauties and defects of this poem," quoth he, "than, we are afraid, will be agreeable either to the partial or the indifferent, not only because we look upon it as a misapplication, in some degree, of very extraordinary talents, but because we can not help considering it as the foundation of a new school which may bereafter occasion no little annoyance hereafter occasion no little annoyance both to us and to the public. Mr. Scott has hitherto filled the whole stage himself,

to listen to the truth and have his land force might have struck down that cause ships in May, 1881, with the Board of ARCHBISHOP LYNCH JUSTIFIED. and the very splendor of his success has probably operated as yet rather to deter than to encourage the herd of rivals and imitators; but if by the help of the good parts of his poem he succeeds in suborning the verdict of the public in favor of the bad parts also, and establishes an indiscriminate taste for chivalrous legends and romances in irregular rhyme, he may depend upon having as many copyists as Mrs. Radcliffe or Schiller, and upon be-

Mrs. Radeliffe or Schiller, and upon becoming

THE FOUNDER OF A NEW SCHISM
in the Catholic poetical Church, for which, in spite of all our exertions, there will probably be no cure but in the extravagance of the last and lowest of its followers. It is for this reason that we conceive it to be our duty to make one strong effort to bring back the great apostle of the heresy to the wholesome creed of his instructors, and to stop the insurrection before it becomes desperate and senseless, by persuading the leader to return to his duty and allegiance. We admire Mr. Scott's genius as much as any of those who may be misled by its perversion; and, like the curate and the barber in Don Quixote, lament the day when a gentle-Don Quixote, lament the day when a gentle-man of such endowments was corrupted by the wicked tales of knight-errantry and

DISPUTE BETWEEN TWO MONKS.

Rev. Father Faber.
Rosignoli, in his "Wonders of God in Purgatory," which he wrote at the request of the Blessed Sebastian Valfre, of the Turin Oratory, relates from the Dominican Annals an interesting dispute between two good friars as to the respective merits of devotion for the conversion of sinners and devotion for the holy souls. Fra Bertranda was the great advocate of poor sinof devotion for the conversion of sinners and devotion for the holy souls. Fra Bertrando was the great advocate of poor sinners, constantly said Mass for them, and offered up all his prayers and penances to obtain for them the grace of conversion. "Sinners," he said, "without grace are in a state of perdition. Evil spirits are continually laying snares for them, to deprive them of the Beatific Vision, and to carry them off to eternal torments. Our Blessed Lord came down from Heaven, and died a most painful death for them. What can be a higher work than to imitate Him, and to co-operate with Him in the salvation of souls? When a soul is lost, the price of its redemption is lost also. Now the souls in purgatory are safe. They are sure of their eternal salvation. It is most true that they are plunged into a sea of sorrows; but they are sure to come out at last. They are the friends of God, whereas sinners are His enemies, and to be God's enemy is the greatest misery in creation."

Fra Benedetto was an equally enthusias-tic advocate of the suffering souls. He offered all his free Masses for them, as well as his prayers and penances. "Sinners," he said, "were bound with the chains of their own will. They could leave off sinning if they pleased. The yoke was of their own choosing; whereas the dead were tied hand and foot against their own Queenstown to Liverpool. I should not have the slightest objection to travel across the Atlantic in that way. I asked to be allowed to do so on this trip, but the owners of the White Star line would not permit me.

"One of the first objects of my visit to America is to find out what is being done in Castle Garden; I want to see the condition of the lodging houses, and how far Castle Garden has gone toward solving the boarding-house question. I wantalso, to see the life of the frish emigrant when settled in America—in the West and in the tenement houses in the cities. I want to find out if it lies in my power to start any work for the improvement of the emigrant lodging-house there, and for the protection of immigrant women; and also to supply the want of direct communication on the emigrant question between the two sides of the Atlantic. The last want I have felt extremely. Though for the last two years I have given my whole attention to the subject, I have been unable to get correct information. Though the fact that a steamship or railway line may be acting to the place of trial; the singletance of the Atlantic to allow such liberties to be taken with the singletance of the place of trial; the subject, I have been unable to get correct information. Though the fact that a steamship or railway line may be acting to the pole according to the poem, and must have excited such a degree of popular indignation as would have buried that he was the turn of the rips of the place of trial; Lord Martinion's affection by this time is represented as having revived, and when it is recolled the two Abbesses and aged Abbot would have been bold judges to fall dileness; and the other sick and maimed and helpless, who, in his piteous condition, could do nothing but supplicate help with the most atrocious sufferings. Now come, dear Fra Bertrando, tell me—sup pose there were two beggars, one well and the three barbarous judges and execution—transfer through the three barbarous judges and execution—transfer through the three barbarou will in the most atrocious sufferings. Now come, dear Fra Bertrando, tell me—sup power. Need it be remarked that
HENRY VIII. WAS NOT THE PRINCE
to allow such liberties to be taken with
his supreme jurisdiction? We must not
fail to observe that it particularly shocks
our critical sense of propriety and verisimilitude that the holy judges should be
made to take the life of a man for an
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more than ordinarily bad to be done, as
well as the scene as a stisfactory answer to his
friend's objections. But, the night following, he had an apparition which, it
seems, so convinced him that, from that
time, he changed him that, from that
ti says: "Prayer for the dead is more acceptable than for the living, for the dead are n the greatest need of it, and cannot help themselves as the living can,"

Cardinal Manning's "Holiday."

Cardinal Manning is in the full enjoyment of what he designates his "holiday." On Sunday his Eminence preached twice in Newcastle Cathedral to overflowing congregations, and also received an address from the St. Patrick's Total Abstinence Society. On Tuesday he was entertained at breakfast by the members of the United Kingdom Alliance, nearly one hundred Kingdom Allianze, nearly one hundred persons being present, and in the evening of the same day he preached to a crowded congregation in St. Bede's Church, Westoelane, South Shields, oi his favorite subject of "Temperance." His Eminence is expected at Liverpool before the close of the week, and two Sundays will be devoted by him to that city. On Sunday next he will present at St. Patrick's in the morning for preach at St. Patrick's in the morning for St. Bernard's new mission, and at old Swan for St. Paul's, West Derby; and on 17th, in the morning, at Walton, and at the Church of Our Lady of Mount Carmel

The Dead Cannot be Raised

nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, altera-tive, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and insipient consumption, far sur-passing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on con-sumption and Kindred Affections. Ad-dress WORLD'S DISPENSARY MEDICAL AS-SOCIATION, Buffalo, N. Y.

Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10 cts.

The Catholic Mecorb THOS. COFFEY, Publisher and Proprietor.

Arrears must be paid before the paper can be stopped. LETTER FROM HIS LORDSHIP BISHOP

LETTER FROM HIS LORDSHIP BISHOP

WALBH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to ts subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what ithas been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,

Yours very sincerely.

Yours very sincerely,
+ John Walsh,
Bishop of London.

Mr. THOMAS COFFEY
Office of the "Catholic Record." Office of the "Catholic Record."

FROM HIS GRACE ARCHBISHOP HANNAN.

St. Mary's, Halifax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

+ MICHAEL HANNAN,

Archbishop of Halifax.

LETTER FROM MGR. POWER. The following letter was given to ou agent in Halifax by Mgr. Power, admini trator of the Archdiocese of Halifax.

agent in Halifax by Mgr. Power, administrator of the Archdiocese of Halifax

St. Mary's, Halifax, N. S., June 30, 1882.

DEAR MR. WALSH,—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those on whom you may call, in the course of business, as a person in every respect worthy of confidence.

Hoplag you may obtain a long list of subscribers, and wishing a blessing on your good work.

I am, sincerely yours,
PATRICK MGR. POWER,
Administrat

Catholic Record.

LONDON, FRIDAY, NOV. 3, 1882. ALL SAINTS AND ALL SOULS.

this day, which has been very properly termed an image of the great eternal feast which the heavenly Father himself continually celebrates with all his elect in heaven. The of All Saints is to offer to God su- Jewish times, as is evident from cerpreme and sovereign honor on ac- tain of their ceremonial practices and triumphs are the effects of his graces. second book of the Maccabees, or Its secondary object is to enable us Judas Maccabæus sending twelve to offer veneration to the saints thousand drachms of silver to the themselves and present them fer- temple for sacrifice for the dead. vent petitions for the assistance of An eminent Protestant divine, Dr. we give honor to God and to Christ | Maccabees, that the Jews did pray Jesus, true God and true man, the and make offerings for the dead, Redeemer of all mankind, the source | which arpears by other testimonies, and fountain-head of all purity, sane- and by their form of prayer still extity and glory. "In His blood," de. tant, which they used in the captive clares Alban Butler, "the saints have ity. Now it is very considerable, some, his divine zeal in others, in The practice of praying for the dead Thomas tells us that "virtue sub- ancient fathers speak of the custom Epitaph of sinners, (3) in purity of conscience." tain apostolical traditions, says: "We add will give peddlers of these cards and in all its essential attributes was for the dead, and for the feasts of the see the sacred cause of Ireland's practised by the elect of God whom | martyrs." St. Cyril of Jerusalem, | freedom and the names and merits tival of All Saints and to imitate that in it we pray for the emperor of knaves and poltroons as ever throughout our lives. To imitate and all the living; we also name the breathed the air of heaven.

There exists, according to the same from this practice. Christ Jesus (1) by the purity of from their sins. their lives. (2) by the goodness of their hearts. (3) by the observance of the commandments, (4) by the reception of glory. Should they not then be honored and venerated by all men who derive so much benefit from their virtuous deeds?

On All Souls day Holy Church the faithful departed. It is indeed claiming to possess the miraculous Ontario. What Ireland might be a holy and wholesome thought to power of healing the sick by the were it not for an ignorant priestpray for the dead. The suffering laying on of hands, and requested all hood and professional agitators it is souls in Purgatory are most dear to who were sick and believed in Jesus impossible to say; but were Home On Wednesday last the Church ity and mercy addressed to the Eter- forward, including persons afflicted that civil war, anarchy and the opcelebrated the festival of All Saints nal Father on behalf of those souls with rheumatism, deafness, chronic pression of minorities—not to speak and on Thursday made special com- whom his justice refuses admission catarrh, kidney diseases and dim- of rebellion-would be the almost Saints is one of the most solemn in But while the justice of God and his afflicted and commanded the disease vote in places where it is powerful, the ecclesiastical calendar, and was hatred of sin detains the souls in to depart. He wrenched the noses would any sane English politician imitation of those virtues by consid- Church of Christ is, we know, com- absolutely cured." ering the examples of truth, rectitude, posed of three different parts, the to which we are also all called; share not only the comforts and lievers suffering from rheumatism, powerful intercessors; fourthly, to the mystical body of Christ. We have succeeded in raising sensations, enable us to repair any failure in maintain communion with the saints but have afterwards worn sackcloth our not having rendered God due in heaven, by giving them honor, and ashes. Such, however, will not honor in the particular festivals of imploring their succor, and praising be the lot of Mr. Mauck, if he spare his saints, and to give him glory in God for their triumphs. Commur- humanity the necessity of using the saints unknown to us and for jon with the suffering souls we can Vegetable Compounds, Hop Bitters, which no special festivals have been maintain by soliciting the mercy of Kidney Wort, and even the worldset down. All the saints are com- God in their favor. We can do so by renowned St. Jacob's oil. prised in the solemn celebration of the holy sacrifice of the Mass, by prayer, by fasting, by alms, and indeed by all manner of good works

performed with that purpose and in-

tention.

The practice of praying for the first and principal object of the feast | dead is very ancient. It existed in count of his saints, whose merits and from the incident related in the prayer and intercession to God on our | Jeremy Taylor, speaking of this fact behalf. When wedo honor to hissaints says, "We find by the history of the washed their robes, and from Him that since our Blessed Saviour did they have derived all their purity, reprove all the evil doctrines and whiteness and lustre." "His divine traditions of the Scribes and Pharilife," continues the same writer, "is sees, and did argue concerning the their great exemplar and prototype, | dead and the resurrection, yet he and in the characteristical virtues of spoke no word against this public each saint some of his most eminent practice, but left it as he found it; virtues are particularly set forth; which he who came to declare to us his hidden life, in the solitude of his all the will of his Father, would not anchorets; his spotless purity in the have done, if it had not been innovirgins, his patience and charity in cent, pious, and full of charity." them all in some degree his pleni- prevailed from the beginning in the tude of all virtue and sanctity." St. Christian Church, and the most sists principally (1) in trules and of offering the Holy Sacrifice for the afflictions, (2) in the conversion of dead. Tertullian, speaking of cer-Virtue in its three-fold development | make yearly offerings (or sacrifices) | a wide berth. It is humiliating to

them we must bestow frequent con- martyrs and saints to commend ourtemplation on their lives and ac- selves to their prayers; then mention tions. They despised the goods of the faithful departed to pray for Annual subscription.......\$200 this world, they overcame adversity, them. "We pray for our fathers and Globe, in times not far remote, won they sought not after earthly power, bishops, and in general for all among nor pleasure, their sole purpose being us who are departed this life, beto love God and serve him with lieving that this will be the greatest fidelity-through detachment from relief to them for whom it is made, the world and its perishable goods. while the holy and tremendous vic-"Is it astonishing," asks St. Am- tim lies present." And St. Chrysosbrose, "that he whose spirit is ever tom declares that it was not in vain in heaven should merit and receive that the apostles ordained a comassistance from on high? His life, memoration of the decease in the like that of the apostle, is spent as it holy and tremendous mysteries. were in the very City of God itself. They were sensible of the benefit sented to Lord Kimberly on behalf Nostra conversa tio in coelis est.' and advantage that accrues to them

saintly manner, such an intimate re- lief and practice of the early Chris- thundering of the Times, I need not lation, association and union with tians, we cannot be surprised that here repeat any of the anathemas heaven that it matters little to them | that belief and practice are to-day as whether they be in heaven or on universal as the church itself. earth, whether they be angels in an- Everywhere throughout the world, gelic form or angels in human form, during the whole year, but especially here, and that is that the address for they have within them the same on All Souls' day, and throughout the life and the same sanctity. The month of November, prayer and sac- and unfortunate. As regards the saints obtain merit for themselves rifice ascend to heaven for the faith. question of Home Rule," continues

MODERN MIRACLES.

Miracles, it is clear, have not yet animosity, an excitable, emotional ceased. Witness an item from New race, always liable to be worked York wherein we are told that "Rev. upon by mischievous demagogues, F. Mauck created a sensation on Sun. | cannot for one moment be compared day evening, the 22nd of Oct., last, with the quiet French habitants or invites its children to pray for all at the Apostolic church, Brooklyn, by the law-abiding, loyal people of more acceptable than those of char- two dozen persons, we are told, came | country nothing is more certain than

ANOTHER FRAUD

The schemes of the Skirmishers are not yet exhausted. After duping able as even that of Britain, resoluthe Irish in America out of many on foot another movement to fleece | Empire, could cause them to execrate States and Canada of their loose cash. into fury, while the landing in Eng-A dispatch from New York informs | land of a cargo of twenty-five tons us that "sixty gentlemen here who have heretofore been identified in a greater or less degree with Irish This is no exaggeration. The cornational movements, have issued an address to their fellow countrymen states it with the unctuous suavity Act framed by Mr. Forster, whereby and friends,' calling for aid with of one conveying exceeding good the signers to the address, and we from Hudson Bay, and its arrival is desire to call our readers' special attention to the fact, are the names of O'Donovan Rossa, Joseph Cromien, George Spearman, Patrick Sarsfield Cassidy, George Smith, Edward Duffy, P. K. Hogan, P. J. Condon, Pacific Railroad is completed. Al-Paul F. Leonard, James Kenefick and Waker J. Elliot.

devoted heads blessing and praise.

tention is called to the various dain-

these vast salmon shoals preserved

of refrigerated fish. And not only

need salmon be so exported, but so

ties the epicure may expect to see any dread of Parliamentary inquiry

on his table from Canada when the and censure. That his action will

luding to the salmon in the rivers of lieve, but feel glad that it is to be

From an esteemed Catholic conimporary we also learn that among the latest schemes of plunder concocted by the O'Donovan Rossa faction is a picture of Robert Emmet, with the following form of receipt.

The sum of \$-To enable Irishmen to write the

ROBERT EMMET. We hope that all Irishmen in Canwe are called on to honor on the fesin an exposition of the liturgy, says

of her heroes made a matter of low traffic for the benefit of as vile a set

GOOD NEWS.

The London correspondent of the distinction, if not gratitude and admiration, for tidings he had conveyed to the benighted 'colonists' of the Dominion, as to the opinions and for the endless game birds of the eign nor the people. sentiments of Englishmen in general plains and prairies when the 'refrigon the condition of Canada and the doings of Canadians. Some few Land. The delicate antelope, the months ago he informed us that noble wapiti, the moose, the buffalo there was a good deal of talk in hump, and a dozen other unknown London about the "address preor rare delicacies will beg the epicure's opinion, alongside the salmon of the Queen from the Dominion Parliament. As you will have saint, "amongst those who live in a Such, then, being the constant be. heard," he says, "by telegraph the at Fort Alexandria, or the Corregonus still continued to live in a thousand differwhich, even more recently, was swimming in the cool waters of the which appeared yesterday in leader Great Slave Lake.' May all these type. You may, however, like to pleasant dreams be realised." know that there is but one opinion Thanks, Sir correspondent, for the information. We now know that was extremely ill-advised, ill-timed John Bull is more easily approached through stomach, than through and for the world by following ful departed, that they may be loosed the correspondent, "there is not the Canadian Parliament has any more but now the Manichæans are no more. slightest resemblance between Iresuch resolutions as those on Home land and the Dominion. The Irish Rule to send across the water, let people, divided among themselves. animated by the fiercest religious variety of the delicate antelope, the almost our own day. noble wapiti, the tender aged moose The history of heresy is synchronous Lesser Slave, of the Great Bear, of Souls in Purgatory are most dear to who were sick and believed in Jesus impossion to all the platform. Over Rule conceded to that unhappy Arctic, all then yield up their treasifit be necessary that heresies should be, memoration of the souls of all the to heaven till the last farthing of ness of sight. After prayer, the immediate consequences. Not even his 'puling' colonists. By offerings Peter to Leo, and certain to subsist withfaithful departed. The feast of All their indebtedness be discharged. preacher passing his hands over the for a party cry, or to win the Irish of our golden salmon, and toothsome candlefish, of our tender antelope, and inviting wapiti, of our luscious instituted for a four-fold purpose; Purgatory, in that place of exile, se- of those having catarrh and blew put up on the Home Rule cry. "We moose and irresistible bison, his first, to return God thanks for the clusion and punishment, his merey into the ears of those deaf. Strange will not disgust our readers with a larger will ever be appeared and joy peoples as that of Arius, and given birth to graces and triumphs of His saints; prompts him to invite us to assist to relate, nearly all the afflicted exgraces and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and triumphs of His saints; prompts fifth to invite us to assist to relate, nearly at the annexes and the saints and the the leader in the Times on the ac-If the rev. gentleman who has tion of the Canadian Parliament on the game birds and the other dainhumility and perseverance set by so triumphant in heaven, the militant been thus fortunate continues to sus. the question of Home Rule. The ties with which he has now only a many devoted servants of God on earth, the suffering in purgatory. tain his success, he may expect large language held by the Times was literary acquaintance. With a plenin Europe. Its age of propagandism in in every age and rank of society and Our charity should extend to all accessions to the ranks of the Apos- grossly insulting and intended to tiful supply of these delicacies to the eternal reward which they enjoy three. Our love for God binds us to tolic Church from the many unbe- alarm the small souls of the 'colon- satisfy his epicurean tastes, we may it now devotes whatever of strength it yet ists.' There was, however, instead be permitted to humbly ask, but thirdly, to enable us to beg the div- blessings, but also the miseries and catarrh, kidney diseases, and even of alarm, determination and defiance must not even then form sanguine ine mercy through this multitude of afflictions of all comprised within dimness of sight. Other preachers aroused by the "thundering" of the expectations of receiving. Times, the less of which, we may incidentally remark, is heard on this THE GRAY IMPRISONMENT side of the Atlantic the better for The House of Commons has ap-British connection. But why recall. pointed a select committee to invesour readers will ask, the silliness of the correspondent or the cowardly tigate the circumstances of the inthe correspondent or the cowardly bullying of the journalist at this carceration of Mr. Edward Dwyer teachings of Rome, and must soon acparticular time? Well, the matter Gray, M. P., in the month of August knowledge the authority and supreoccurred to our mind in this way. last, by the arbitrary order of Mr. macy of the successor of Po What a wonderful people must be Justice Lawson. A proceeding more in England, conversions take place in the British when a few resolutions wanton and unjustifiable never disgreat numbers, and all the while the adopted by a legislature as respect- graced even the Irish bench, which state-paid chiefs of the Anglican Church tions on a subject of essential import for popular rights or freedom of tution of the hierarchy, and the means of thousands of dollars, they have set to the unity and preservation of the speech and opinion. It has, how- spreading their system.

> British Columbia, the article goes on | made the subject of inquiry, howto say:- 'For the present we must ever limited or incomplete. be content to receive the supply of The following is the full committee appointed to investigate the imin tin. But when the Pacific Rail-Northcote, Goschen (Liberal), Whiteroad is built, doubtless some will head (Liberal), Mowbray (Conservareach us in the more palatable form | tive), Raikes (Conservative), Giffard (Moderate Conservative), Plunkett (Conservative), Attorney-General James, Forster (Liberal), Dillwyn many other dainties with which (Liberal), Parnell, McCarthy, Sex-Europe and the eastern portion of ton and Healy. America have only a literary ac-

meet with censure we scarcely be-

The Committee, it will be seen, con- | Anglican church has yet some strength in quaintance. The vaunted beaver's sists of six Liberals, five Conserva- England, it is owing to partial adherence quaintance. The valued beavers size of size and four Home Rulers. The to Catholic rites and forms of government. In Germany Protestantism is completely quires the stomach of a coureur de bois Irish party is ably represented on disjointed. Of the works of Luther, to appreciate a mess of whip-cord the Committee, and will, we feel Calvin and Zuinglius nothing remain but fried in train oil. But, by all means, confident, make its investigation of ruin and confusion. Thus the great let us have some of those whitefish | the facts of this extraordinary case | heresy of the West may be claimed to

covers the interior lakes, and which and the freedom of journalism both never bring satiety, and the wonder. imperatively demand that such arful candle fish, or 'oolachan,' which bitrary power as that exercised by ascends the North-Western rivers in Mr. Justice Lawson in the case of March. Veterans from these wilds Mr. Dwyer Gray should be wrested grow enthusiastic over its tooth. from the hands of men responsible someness. Nor need we languish in such actions neither to the sovererating car' runs across Rupert's THE FAILURE OF PROTESTANT-

Le Journal de Rome, speaking of the present position of Protestantism, makes the following declarations: Arianism, it affirms, seduced kings and emperors and which three weeks, or less, ago were divided nations. This famous heresy being speared by a Carriere Indian lasted for more than three centuries, and ent forms after the abjuration of its leaders.

> Socinianism took rise in Europe towards the middle of the sixteenth century, but, driven from the Old World, re-establish itself in the New, where it still survives.

The Manichæans, condemned by Councils, and proscribed by emperors, breathed head or heart. When, therefore, the of the middle ages and of modern times, its doctrines into every rebellious spirit

Pelagianism lived for more than a century, and Nestorianism, vanquished in the them be accompanied by a few tons west in the sixth century, continued to of fresh salmon, and a pleasing mod- hold some few followers together in the icum of 'oolachan'. And our prairie east, till the middle of the sixteenth. The provinces should be asked to have in heresy of the Albigenses, renewed and readiness for such occasions a choice | continued by the Waldenses, lived on till

and the fatted bison. Let the waters and the fatted bison. Let the waters has declared: operate harceses esse.

It is indeed necessary that heresies should the Athabaska and the mighty Macbe, as well to determine and to solidify kenzie and every river that feeds the vicissitudes of theological discussion. But ures to the appetite of the worthy it is also necessary that they must die and Mr. Bull. Then he may be safely not live, one falling on the ruins of anapproached. Thus may be be in other, to attest the authority of the church duced to condone the impudence of founded by Christ, and enduring from St. out failure in its indefectible unity, even to the end of time.

The West has been divided since the sixteenth century by a heresy which has seduced and deluded as many princes and then let him have the white fish, Let theologians decide, for us it suffices to know that it is in its decay, and that it bears on itself the seal of death.

civilized nations has closed forever, and possesses to protect itself against the principles of dissolution that have found refuge in its own bosom. Protestantism is at this moment divided into two great schools, the one moving rapidly in the direction of pure rationalism, which is the negation of Christianity, the other directing its steps towards Catholic dogma. Led on by the necessity of unity and has never shown any tender regard dispute among themselves on the consti-

ever, till lately observed some sort heresy daily grow more furious in deon foot another movement to need confiding Irishmen in the United Canada and Canadians and drive them of respect for Parliamentary prive heresy daily grow more furious in denunciation of the Church of Rome, for ilege. Parliament itself inflicted the very reason that they understand the the gravest injury on its own privincurable weakness of heretical doctrine. of Canadian salmon brings on our ileges, especially the inviolability They heap abuse on Rome, because Rome of its members from arrest on they hate, and stand confounded and charges of a purely political char- abashed in the presence of its magnificent respondent of the Globe himself acter, by its passage of the Coercion unity. On all sides, indeed, it is clear that the critical moment for Protestantism has come. Vainly do Protestant doctors Messrs Parnell, Dillon, Sexton and which to organize 'resistance to for tidings. "A cargo," he says, "of 25 O'Kelly were all cast into prison not the dogmas, but the sum of Protestant eign tyranny in Ireland.'" Among tons of fresh salmon has just arrived without trial or even cause shown belief, the more they fall into division, for their imprisonment. Mr. Justice sub-division, and confusion. The weakmade the text of a lengthy editorial Lawson had certainly never entered ness of Protestantism is incurable in the in to-day's Standard, in which at- on so bold a course as the ordering light of reason, for if the principle of of the arrest of Mr. Gray, if he felt authority be once rejected, there is no other choice for the human mind but free-thinking and rationalism. If, on the other hand, we accept and admit the principle of authority, we must not only acquire knowledge of the system to which we attribute it, but the reason on the strength of which it imposes its rule. Thus of necessity we must go back even to Christ and the institution which he founded. In a word, we must go to

Rome. Protestant peoples themselves understand this double obligation, and apart from their salaried divines, give themselves up to rationalism, and in some few cases look to Roman orthodoxy as the solution of their perplexities. If the to Catholic rites and forms of government. which are hauled up in such quan- as complete and exhaustive as pos- have reached the term of its unfortunate tities, through holes in the ice that sible. The rights of Parliament and disastrous existence.

other work in prose or poetry. one with any pretensions to fai impartiality can admit that that has a right to heap the vilest abu any one who dares to differ from on such a question. The editor Mail may be a poet, his literar may be far more acute and exqui that of even such ordinary pe Archbishops but he must be m will be made, we feel confident, leaves this Province, learn, as learned elsewhere, that the opi others, especially those equal, superior, to him, in every menta ment, must be respected. We f fied to perceive that many of the spectable journals of the party he presumes to dictate, and i ranks he is a comparative strang diate his utterances. His Grace

orous stand he took on that added another to his many clair veneration and gratitude of the

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ST. TERESA.

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the eloquent Bishop of France, Mgr. de Freppel, other things, said "God is a in his saints. He raises th the very moment that t stands in greatest need of tivity and endows them wi tributes most suitable to th sion. Whether it be a q winning souls to the fasealing the doctrines of t their life-blood, or whethe cumbent on them to combi the arms of science, apos tyrs and doctors, saints wanting to do the divine v is the wonder of wonder contemplate for eighteen in the history of the Churc ceaseless fecundity of the Christ is the certain man vine origin. At the epoch was born in a little to Castile, the child predesti fill so high a mission, the world was in the throes of most terrible trials it undergone. The pagan the fitteenth century had in many souls the sense of natural, and the Protesta the sixteenth century point of everywhere un the principles of authori ing was then so nece replace in honor, with the obedience, the holy auste gospel. In the bosom i Church, in the cloister amid the distractions of the widespread relaxation line called for serious ref could effect this reform and success, but the Chu the voice of its pastors ar its saints. Assisted by has promised to be v unto the end of time. possesses in its own life necessary to triumph passions." Having dw great works accomplis Papacy and the Counci behalf of the Church, prelate continues: "It work of reformation, moral, that St. Teres upon to hold a high pla was this place? By could the order of Car to its primitive fervor storation which Christe with all its heart? 'The living Church of God m ements each one of wh tes its strength to th of the designs of God. mutuality and concurr all the members of this in whose life they al There is the head to arm to execute, and vivify the whole bod the children of the g Christ, there are sor Josue, do battle on t others who, like Mos pray on the mountain mer take hand and

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OTESTANT-

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 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 learned elsewhere, that the opinions of Europe towards fied 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 The centenary of the

ST. TERESA.

of Ontario.

veneration and gratitude of the Catholics

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 fitteenth century had enfeebled In support of this proposed action, sevein many souls the sense of the supernatural, and the Protestant revolt of Through all their speeches we perceive 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 present on this continent is an educated 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

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 fructihas a right to heap the vilest abuse upon fies 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. Admir- Yet the gentlemen who the other day leaves this Province, learn, as he has able union of strength and purity which shows how much there is of others, especially those equal, if not supernatural and divine virtue in superior, to him, in every mental acquire- the holy solitudes of the cloister, ment, must be respected. We feel grati- where are prepared those invisible arms by the aid of which divine grace triumphs in the soul! Mysterious harmony, by which the work of training highly objectionable St. Teresa appears to us in all its

The centenary of the virgin of controversy, and has by the able and vig- Avila were forever a memorable orous stand he took on that question, date if it could have for result to readded another to his many claims to the call attention to the writings of that saint, whom, to use the language of Bossuet, the church almost raises to 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." ral members of the deputation spoke. 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 Church, in the cloister as well as class, whose intellect has been developed amid the distractions of the world, and who are only the more qualified to of certain Orangemen in the Co. of 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

latter enter within themselves in the peculiar to any religious persuasion, 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 see why all the people of the Province, to see why all the people of the Province, to see why all the people of the Province, to see why all the people of the Province, to see why all the people of the Province, to see why all the people of the Province, the second term of the lamented lady will take place on Thursday next at eleven o'clock.—Montree of the people of the Province, the second term of the lamented lady will take place on Thursday next at eleven o'clock.—Montree of the 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 function of the people of Canada and the deep affliction of the people of Canada and the deep affliction which has befallen him. The function of the lamented lady will take place on Thursday next at eleven o'clock.—Montree of the people of Canada and the deep affliction which has befallen him. The function of the lamented lady will take place on Thursday next at eleven o'clock.—Montree of the people of the people of Canada and the people of the people of Canada and to see why all the people of the Province, treal Gazette, Oct. 30. to whatever sect they may belong, should not send their children to the same com-EDITORIAL NOTES. mon 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

> 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 bodies of the population large of Ontario. We are no admirers of any system of irreligious and godless schools, such as the public schools f 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

religious teaching of every kind, objection-

able to any portion of the people, is the

very essence of the public school system.

waited on Mr. Mowat, and who are all

the rank of doctor, in celebrating the 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

> 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.

citizens.

We will take another occasion to indicate

the amendments which in our estimation

are required to place the Catholics of On-

tario on a perfect footing of equality, as

to educational rights, with our Protestant

Our attention has been called by paragraph in our esteemed contemporary, the Post, to the conduct 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 com-paratively sudden, Sir Hector, who had eturned 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 qualiadministration and government; the symbols, or ceremonies, or instructions

ties which distinguished her. The in-

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 to a strike was threatened on Monday of been sunk in a lethargy that paratwenty 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 for various Provinces and Territories of bidden 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 on Oct. 29th the police discovered and seized forty kilogrammes of school system. To this we reply that radical misgovernment and antiowing to the glaring defects in Christian rule. our school law, in so far as it

> 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 mishing. Meanwhile it is refreshing to know that O'Donovan Rossa is satisfied with the progress of the live to see one added to the church. be the skirmishing cut of existence engaged, bidding her, in God's name, be gin the erection of the Lady Chapel. of those knaves who by their criminal projects and arrant rascality took no heed of it, yet before long the same command was repeated with so 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 As. sembly 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 nomirated, Messrs. Archambault, Advocate, of Montreal, Ministerial; Dr. Lalond, Conservative, and Mr. Mc-Cabe, Liberal. Mr. Mousseau, the Quebec Premier, is credited with an avowed purpose of increasing the pointed out to her.

It was harvest time then. The Feast of 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 bec, Dr. Blanchet certainly gave the utmost satisfaction to gentlemen of of the Legislative Assembly of Queboth parties. While in the Comconnection with the speakership is of God.

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 eventuality, it is likely that the latter will be offered the speakership

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 lysed 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

Ontario,	miles.
Onebec	
New Brunswick, 27,322	41
Nova Scotia 21 731	4.1
Prince Edward Island, 2,333	4.4
Manitoba,	4.1
British Columbia,360,344	64
North West Territories1,868,000	4.1
District of Keewatin 309,077	4.6
Arctic Islands	11
Hudson's Bay Islands 23,400	**
Total3,376,742	

Bishop MacNamara is not yet of both are carefully guarded. Late dead. At the session of the interseminary missionary alliance in Chi- beautifully decorated by the ladies and the cago 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 dynamite. Such are the results of paper on "Romish aggressiveness 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 doned.

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 fund to thwart the interest of skir- great love for Mary Immaculate; and, as she longed exceedingly to have a chapel built in honor of her heavenly Mother,

new movement to raise a fund for the destruction of British ships and to God. Through summer heat and winbuildings. The greatest service that could be rendered Ireland would the same petition; and at length a heavenly voice came to her while she was thus

Dame Alice thought it but a dream and same command was repeated much grief and displeasure sounding in the tones of that heavenly voice, that she awoke weeping very bitterly, and bastened 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 neg 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 were the control of ct and mistrust that she went again to

and asked how much she had towards the cost of the chapel.
"Only fifteen pence," replied Dame "Then do not fear," said the priores, "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 earn est 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 up on the porthern side 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 pl ce described, she found a certain space of ground cov ered 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

There, under a stone leading into the choir, the remains of Dame Alice were inmons' chair Dr. Blanchet acted with dignity, moderation and impartiality.

The only other name mentioned in fervent love to the Immaculate Mother

The Prince of Peace.

I armed me madly for the fight;
My gates I bobled, barred and locked;
At sunset came a sable knight,
Dismon.ted 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; Dazea with the hood of cooling that.
A victory over senseless wood
Adds seanty glory to thy might!
A stronger champion guards these walls—
A human love, a living heart;
And while leach earthly bulwark falls,
It stays thee, awful as thou art."

My sabre snivered on his mail,
My lance dropped headless at his feet;
Isaw my darling's check grow pale,
I saw her turn my foe to meet.
He passed—my lins 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."

Who lets a tyrant rule the world."
He gathered her to hisembrace,
While yet I raved in my despair;
He ralsed his visor from his lace,
I looked, and saw an angel there.
Such conquering love, such mercy rar
Such heavenly pity in his eyes,
As surely love divine might bear,
When he assumed our mortal guise.

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 ineflable.
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 stronghoid's scattered strength
I knelt alone, yet not alone,
beath's angel left me hope at length
Through tasks fulfilled to reach my own.

MONTREAL NOTES.

ST. PATRICK'S BAZAAR. 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 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

The "Fish Pond," presided over by Misses Donovan was well patronized. 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 abandors to have the trial of the trial Shaw. The band of the State Tasheets discoursed sweet music on Thursday evening. The net proceeds of the bazaar will be over four thousand dollars. Great credit is due to the fadies 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. Mc-Caffrey 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 mag-nificent gold locket and chain, the work of

M. Cochenthaier. On one side of the ocket is the monogram C. Y. M. S. in retef and on the other the following increasing:—Presented to Peter F. Mocription:—Presented to Peter F. Mc-Caffrey, E-q., 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 Chy 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 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.

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. Chauven and Trudel, Beaubien and Merical Charles and August Marken and Sankan. cier. After several gentlemen had spoken the following resolutions were adopted:— That the names of Messrs. Allard, That the names Resther, Barre, names of Messrs. 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, per-manently—benefited by his visit to Ire-

land.

We had the pleasure of a visit last week from the Rev. Father Dollard, of Moncoin, Co. Külkenny, 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 guest of His Lordship Bishop Walsh. We shall be glad to see Father Dollard any time he may be pleased to visit London.

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3, 1882.

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A FEW WORDS ON MIXED MAR. BIAGES

a tempest, whose fury has astonished none more than ourselves. A Catholic young man, belonging to one of our first families, was published in our daily papers as having been united in marriage with a Protestant young lady before a Presbyterian minister. A full account of the wed-like account o ding appeared in both our great dailies and a paid notice was inserted in one of them, all informing the public that the marriage had taken place and that the Presbyterian divine had solemnized it. Church to teach that salvation is possible occurrence was a matter of general notoriety, and we commented upon it, suppressing out of delicacy the names of the contracting parties. As proof of the general acceptance of the facts as stated, all the dailies at once took up the ques-

against the charge made against us by those who are not acquainted with the Church's teaching; but we do feel called upon to correct the misconceptions of Catholics on the subject of mixed mar-

It would seem that the couple had been previously married before a priest. If this was so, why was the fact so studiously concealed from the public? Dr. Nichols concealed from the public? Dr. Michols said he did not marry the couple, as he considered the marriage contracted before the priest was valid; but he gave them "the blessing of the Church." Why then were the public so industriously misin-formed as to the facts? But this is of no consequence, as we are not now considering the crime of supplying the public with false reports of current events. We have to deal with the moral aspect of the proceedings before the Presbyterian minis-

What astonishes us beyond measure was the opinion that prevails in certain Catholic quarters that had we known of the previous marriage before the priest we would not have been so severe, and would not have been justified in passing censure at all. Had we known of the previous marriage we should have administered just two additional lashes. The marriage before the priest was a deception, and under the circumstances should never have taken place. No priest in Christen-dom could marry a Catholic who proclaimed the intention of supplementing the Catholic service with a Protestant ceremony. A Catholic that takes part in any heretical rite is guilty of a mortal sin, and no sacrament of the living can be administered to a man in notorious mortal sin. To receive the sacrament of matrimony in mortal sin is a sacrilege, and no priest can consent to be a party to a sac-rilege. As well give the Holy Eucharist

Then, the dispensation was obtained through fraud. No bishop in the Catholic world would give a Catholic a dispensation to marry a Protestant, who demanded a supplemental ceremony before a Protes-tant minister. In all cases of mixed marriage, the non-Catholic party must not only promise that the Catholic party shall not be interfered with in the practise of the Catholic religion, but an assurance must be given that the children shall be brought up Catholics. These two propriest may exact under Where the Protestant party is not favorably disposed to the Catholic Church, no bishop can grant a dispensation. If Dec bishop can grant a dispensation. If Pro-testants do not like these conditions, let them seek elsewhere for partners. If Catholics do not like these conditions let them not seek to filch the Church's recognition by a profanation of one of the sac-Catholic who consents to Protestant marriage, has either gone too far or not far enough. He has gone too far if he wants to save his soul; and not far enough if he wants to be consistent. To be honest he should join the Protestant party's church. He cannot expect to be afterwards regarded as a Catholic, any more than if he had received the Lord's Supper in the heretical communion. He excommunicated from the society of the faithful

The trouble would seem to be that Catholics imagine they have a right to marry Protestants. This misconception results from our lax system of dispensa-Mixed marriages are forbidden; tions. Mixed marriages are forbidden; and only in extreme cases can dispensations be legally granted. A young Catholic courts a Protestant young lady and finally wins her heart and hand. The wedding day is appointed; dresses are ordered; bridesmaids and groomsmen are regreted, the heart and hand to the famine of '47 and the association and the association hand, while the other grasped her flag of dajacent districts of Limerick and Kerry. And Noves, 149 Power's Block, adjacent districts of Limerick and Kerry. Bridge and using. Sent was then extended to the county and the dajacent districts of Limerick and Kerry. The marvellous success which attended this local effort, led to the suggestion that cestry. Had he been spared to Ireland but a few years, and had not the famine of '47 and the association was then extended to the county and the dajacent districts of Limerick and Kerry. The marvellous success which attended this local effort, led to the suggestion that the lead in this locality as especially in the South. There he grad a blood purifier our sales of it being equal.

Catholic young ladies, to their everlasting credit be it said, seldom allow their hear's to run away with their religion; and when they do, confound the darlings, they generally demand a coronet as the price of their apostasy. But Rome has some precious calves mixed up among the sheep of her fold. They fall in love the processity, head over heles blindly. A processity head over the labels of the lower and middle classes of this countrymen was in an extraordinarily short time achieved. He painted the evils of drink earnestly, eloquently; he urged that the use of alcoholic drinks is at the root of all the misfortunes of the poorest and most numerous class; that it is the head of a complete revolution in the foreign policy of a strong monarchical the habits of the lower and middle classes of his countrymen was in an extraordinarily short time achieved. He painted the evils of drink earnestly, eloquently; he urged that the use of alcoholic drinks is at the root of all the misfortunes of the poorest and most numerous class; that it is the hopelessly, head-over-heels, blindly. A man should love a woman before he marries her; he should love her more after

soul and the souls of his unborn children for her sake."

The children of a compromise marriage

are either brought up Protestants, or without any religion whatever. Protest-ants do not understand the magnitude of olics who renounce the faith will never see God. Children who are brought up without religion, seldom profess Christian ity in after years. Why do Protestants become Catholics? Is it not because they outside her own pale, there would not be a conversion in a century.

We thank Dr. Nicholls for his refusal

to re-marry that young couple. We never knew of a case before where a preacher all the dailies at once took up the question and published the names of the wedded pair.

The Protestant public were shocked at the severity of our strictures, characterizing them as bigoted and intolerant; and the friends of the Catholic delinquent felt incensed at what seemed to them the unjustifiableness of the attack.

We do not care to defend ourselves against the charge made, against the charge made, against the charge made, against the charge made against th conscience of the Protestant party and she uses no religious ceremony that would

> out any religious rite.
>
> The priest is not allowed to wear either stole or surplice, and her language makes no mention of either God or the church. In this she shows her profound respect for the conscientious scruples of non-Cath-olics. Would that preachers had a little of her conscience!—Western Watchman,

compromise the honest convictions of her misguided child. All mixed marriages in

the Catholic Church are performed with

PROTESTANT IMAGE WORSHIP.

Cardinal Newman

A Protestant blames Catholics for showing honor to images; yet he does it him-self. And first, he sees no difficulty in a mode of treating them quite as repugnant to his own ideas of what is rational as the practice he abominates, and that is offering insult and mockery to them. Where is the good sense of showing dishonor if it be stupid and brutish to show honor? Approbation and criticism, praise and blame, go together. I do not mean, of course, that you dishonor what you honor, but that the two ideas of you honor, but that the two ideas of honor and dishonor so go together that where you can apply (rightly or wrongly, but still) where it is possible to apply the one, it is possible to apply the other. Tell me, then, what is meant by burning bishops, or cardinals, or popes in effigy? Has it no meaning? Is it not plainly intended for an insult? Would anyone who was buying in effigy feel it no insult? who was burned in effigy feel it no insult?
Well, then, how is it not absurd to feel
pain at being dishonored in effigy, yet
absurd to feel pleasure at being honored
in effigy? How is it childish to honor an image, if it is not childish to dishonor it? This only can a Protestant say in defence of the act which he allows and practises, that he is used to it, whereas to the other he is not used. Honor is a new idea; it

comes strange to him, and wonderful to say he does not see that he has admitted it in principle already in admitting dishonor, and after preaching against the Catholic who crowns an image of the Madonna, he complacently goes his way and sets light to an effigy of Guy Fawkes. But this is not all; Protestants actually set up images to represent their heroes, and they show them honor their heroes, and they show them nonor without any misgiving. The very flower and cream of Protestantism used to glory in the statue of King William, on College Green, Dublin; and, very well do I recollect what a shrick they raised some years when the figure was unhorsed. Some ago, when the figure was unhorsed. Some years ago, when the figure was unhorsed. Some profane person one night applied gunpowder, and blew the king right out of his saddle, and he was found by those who took interest in him, like Dagon, on the ground. You might have thought the matter over for some days and came to the conclusion to join Mr. Martin's band. The good Quaker was overjoyed at the friar's accession to the total abstington and all other diseases, resulting the populace. On the other hand he saw what a vast amount of misery drink was causing amount of misery d ground. You might have thought the poor senseless block had life, to see the way people took on about it, and how they spoke of his face, and his arms, and his legs; yet those same Protestants, I say, would at the same time be horrified had I

law for the poor, and another for the rich; and what merits censure in one cannot be condoned in the other.

It is a little singular that in almost every case where the Church sees the faith of her children sacrificed on the altar of Hymen, the renegade is a man. Our Catholics young ladies to their everysting.

"BUCHUPAIBA." Quick, complete cures marries her; he should love her more after he marries her. But to repeat what we said last week, "accursed be the man who solves a woman that he would give his solves a woman that he would give his a love in the great mass of artisans and laborers; the great mass of artisans and lab

FATHER MATHEW.

Sketch of the Life and Labors of the Apostle of Temperance.

IRELAND'S GREAT TOTAL ABSTINENCE SO-CIETY-ITS CONCEPTION AND GROWTH.

Rev. Theobald Mathew, commonly known as Father Mathew, the apostle of House, near Cashel, in the county Tipperary, Ireland, Oct. 10, 1790. On the death of his father, while Theobald was still very young, the kindness of the Llandaff family, enabled the boy to enter the Catholic college of Kilkenny, whence he was transferred, as a candidate for the Roman Catholic priesthood, to the college of Maynooth, in 1837. He left that college, however, in the next year, owing to some slight infraction of college discipline, and relinquished the secular priesthood for that of the religious order of Capuchins, in which he took priest's orders in 1814. and after spending a few years in Kil-kenny was sent to the church of his order in the City of Cork. His singularly charit-able and benevolent disposition, his gentle-ness and affability, his simple and effect-ive eloquence and the zeal and assiduity with which he discharged all the duties of his ministry, won for him the universal love and respect alike of rich and poor. To him was due the introduction of the religious brotherhood of St. Vincent of Paul. He founded schools for children of both sexes, and contributed, in a very marked degree, to the correction of many abuses and indecencies connected with the burial of the dead, by establishing a new cemetery on the model of that of Pere la Chaise, although, of course, of a far less pretentious character. But the great work of Father Mathew's life is the reformation which he effected in the habits of his fellow countrymen, and which has we for of Father Mathew's life is the reformation which he effected in the habits of his fellow-countrymen, and which has won for him the title of apostle of temperance. A widely-prevalent, but erroneous, opinion is that Father Mathew originated the temperance movement. Though to Father Mathew belongs the honor of not only keeping alive but developing that movement into power and influence, yet to a ment into power and influence, yet to a little band of Cork-Quakers must be given charities, and the enormous expense connected with his various missions, and the credit of having founded the move-ment itself. When the Quakers com-menced to preach their new and strange

ment and amusement were evoked in Cork. It was a time when the use of alcoholic drinks was regarded as almost essential to life, and so the Quakers, though much respected in Cork, came to be regarded as a set of fanatics. Their leader, the worthy William Martin, saw with dismay that, although viewed kindly by the people, they were nevertheless un-able to create any useful impression or make any appreciable headway. One day, while things were in this discouraging condition, Mr. Martin met Father Mathew in one of the hospitals which they were accustomed to visit every morning. After discoursing together some time on the ravages that drunkenness was causing in their midst, Mr. Martin stopped suddenly and exclaimed: "O Theobald Mathew, Theobald Mathew, what thou couldst do if thou wouldst take up this work of banishing the fiend that desolates the houses of thy people so!" They parted soon afterwards, but the words of the honest Quaker still kept ringing in the young Capuchin's ears. Father Mathewsaw the great and almost insurmountable difficulties at the friar's accession to the total abstin-ence cause, and a perfect sensation was created in the city. In 1838 Father Mathew established an association on the principle of total abstinence, at first con-fined to the city of Cork, and the temperwould at the same time be normed had I used "he" and "him" of a crucifix, and would call me one of the monsters described in the Apocalypse, did I but honor my living Lord as they their dead king.

fined to the city of Cork, and the temperance meetings from being very small affairs were immediately swelled into large gatherings, and the eloquent advocacy of Father Mathew caused the people to constitution in a serious manner. sider the question in a serious manner. The Right Path.

O'Connell knew Ireland too well to disjoin her cause from that of her secular creed. He held aloft the Cross in one city of Cork alone, and the association

binally wins her heart and hand. The wedding day is appointed; dresses are ordered; bridesmaids and groomsmen are named; a house is bought and furnished; and last of all, on the very eve of the wedding, they come for a dispensation. This would make the law of the Church a farce and the dispensation a burlesque on the Church's solicitude. In a case identical with the above the Bishop of Columbus recently refused a dispensation and the parties were married by a preacher.

We were severe upon this late breach of church discipline, because it is the fifth time, within a comparatively short period, that such scandalous proceedings have been witnessed in this city, and we had in our mind's eye the likelihood of some other such occurrences in the near future. We do regret the pain the publication has caused some good people. But their social prominence or their otherwise virtuous lives should not screen them from censure. The Church has not one law for the poor, and another for the rich; and what merits censure in one cannot be condoned in the other.

Catholic young ladies, to their everlasting credit be it said, seldom allow their hears of oreign policy of a strong monarchical and raised to positions of honorable use-foreign policy of a strong monarchical habits of the lower and middle classes of and most numerous class; that it is the chief cause of crime, of pauperism; a frequent occasion of immorality; that it lowers the health and shortens the life of lowers the health and shortens and laborers;

temptations of chronic destitution. He advocated total abstinence as a measure of personal precaution, because no one who drinks at all is safe against falling into drunkenness. He exhorted men to become abstainers as a patriotic duty incumbent upon those who desire the improvement of the poorer classes; as a duty of example which every man owes to his sold by Harkness & Co. Pruggists, Danger and the substitution of example which every man owes to his sold by Harkness & Co. Pruggists, Danger and the substitution. provement of the poorer classes; as a duty of example which every man owes to his neighbor, and which, involving self-denial, das St. must have a favorable reflex influence upon character. The form of engagement partook of the religious, and was accom-panied by the presentation of a medal, to which the utmost reverence was attached by the recipient; and an opinion prevailed by the recipient; and an opinion prevalled among the poor that the mission of the "apostle of temperance" was marked by many miraculous manifestations of the assistance of Heaven, and in less than two years from the time that Father Mathew commenced his extraordinary career, 1,800,000 men and women were enrolled in Ireland's Great National Total Abstinence Society, comprising a very large pro-portion of the adult population, without distinction of rank or creed; and so comthe Irish people that very many distilleries and breweries ceased from working. Among the sufferers from this great moral revolution, the members of FATHER MATHEW'S OWN FAMILY,

who were largely engaged in the dis

work was of great assistance to O'Connell in keeping the people quiet and orderly during the excitement of the great repeal agitation. In 1846, at the advent of the famine, he allowed the temperance movement to lapse for the time and gave himself up to the task of saving the people from starvation-a task to which he devoted himself body and soul. It is painful to have to add that the latter years of this the credit of having founded the movement itself. When the Quakers commenced to preach their new and strange GOSPEL OF ABSTINENCE from alcoholic beverages much astonishment and amusement were evoked in ledgement of his eminent public services, and a private subscription was also entered into for the purpose of releasing him from the emberrassment. He died in 1856, but the fruit of his labors is still visible in Ireland. Very many, it is true, of those who were enrolled in his associa-tion ceased after some years to observe the pledge of total abstinence; but very many also continued faithful, and while but few of those who abandoned the society relapsed into the extreme of drunkenness, the general tone of the public mind in Ireland, as regards the use of intoxicating drinks, may be truly said to have undergone a complete revolution

> It has Entered the Capitol Buildings. It has finally gained its point and no less a personage than the Sergeant-at-Arms of the House of Commons, Mr. D. W. McDonnell, Ottawa, thus indores the Great German Remedy: "St. Jacobs Oil is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs McDonnell used it for a most severely sprained ankle; by steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such

which endures to the pre

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Alexis Cyr, of Grant Isle, Aroostool Co., Maine, writes; "Having used North-rop & Lyman's valuable Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, and derived great benefit from it, I take the liberty of asking you for quotations, and also whether you would be willing to give me the agency for this place, as I am confident there would be a large sale for it in this vicinity when its

merits were made known. Undoubtedly the best medicine to keep on hand for Colds, Coughs, Asthma, Bron-chitis and Pulmonary trouble generally, is Hagyard's Pectoral Balsam. It will not

Sold by Harkness & Co., Druggists, Dun-

A. Chard, of Sterling, in a recent letter, states that he met with an accident some time ago, by which one of his knees was severely injured. A few applications of Hagyard's Yellow Oil afforded immediate and complete relief.

Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splen-did medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years years with Dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach." Sold by Harkness & Co., Druggiet, Dundas St. Druggists, Dundas St.

A. M. Hamilton, Warkworth, writes For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value.

Thomas Robinson, Farnham Centre, P. Q., writes: I have been afflicted with Rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief and since then have had no attack. I would recommend it to all.



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and weaknesses, Kidney-Wort is unsurpassed,
as it will act promptly and safely.

Either Sox. Incontinence, retention of urine,
brick dust or ropy deposits, and dull dragging
pains, all speedily yield to its curative power. 43- SOLD BY ALL DRU KIDNEY-WORT

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Bruce and Orwell. Aylmer.
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SUMMER

ARRANGEMENT.

The same of the sa	C	LOSE		DUE FOR DELIV'RY		
MAILS AS UNDER.	A.M.	$P\cdot M\cdot$			P.M.	P.M.
Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, East-						
ern States.	5 00	1 00		8 00	1 30	6 30
ern States. New York, &c. (Thro Bags).		1 00	10 30	8 00	2 45	6 30
G. T. R. East of Toronto, Kingston, Ottawa, Mon- treal, Quebec and Maritime Provinces		1 00	5 00	8 00		6.30
For Toronto	5, 7 30	1 00	5, 10 30	8 00	1 30	6 30
For Hamilton	5, 7 30	1 00	10 30	8, & 11	1 30 & 2 4	5630
G. W. R. Going West-Main Line. ThroBags-Bothwell, Glencoe, Railway P. O. Mails	1	1 15		8 00		2 45
for all places West of London, Detroit, Western						
States, Manitoba, &c. Thro Bags-Windsor, Manitoba, Detroit, W'rn States		1 15			2 45	
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		1 15	10 30	8 00	2 45	
Thro Rogs-Chatham	1		$10\ 30$	8 00	2 45	
Mt. Brydges	5 00	1 15				6.30
Newbury	5 00	1 15				2 45
Sarnia Branch, G. W. R. Thro Bags-Petrolia, Sarnia, Watford and Wyom-	1					
	6 30	1 15		8 & 9	2 45	
Railway P. O. Mails for all places West		1 15			2 45	
	6 30	1 15		8&9 30	2 45	
Canada S. R., L. & P. S., & St. Clair Branch Mails.	1					
Glanworth	7 30				2 45	
Wilton Grove.	1	1 15		9 00		
Canada Southern East of St. Thomas, and Pt.						
Bruce and Orwell	7 30				2 45	
Aylmer	530473	0 1 15			130424	5 6 30
C.S.R. West of St. Thomas, Essex Centre, Ridge-					2 45	
town and Amherstburg	7 30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Courtwright				1		
		1 15			2 45	
Ot Thomas	15 30 67 3	0 1 15		9 00	2 45	6 30
Port Stanley.	7 30	1 15		1	240	6 30
				8 00		
London, Huron & Bruce-All places between Lon- don, Wingham, Hyde Park, Clinton, Seaforth	-					
White Church, Ripley, Kincardine & Lucknow.	7 00				6 30	
Atlea Craig		12 15		1	6.30	
Ailsa Craig. W., G. & B. and Southern Ex. of W. G. & B.	5 00			8 00	1 30	6 30
Between Harrisburg and Fergus		1 15		8 00		
B. L. H. West of Stratford	7 15			1		6.30
G. T. R. West of Stratford		12 15		1		6.30
D. I. H. between Paris and Stratford		12 15		1		6 30
B. L. H. between Paris and Stratford B. L. H. between Paris S. and Buffalo	5 00	12 15				
G. T. R. between Stratford and Toronto		12 15			1 30	
Georgian Bay and Lake Erie Division	7 15			11 15		
St. Mary's and Stratford	7 15	12 15		8 00		1 30
Thro Bags-Goderich and Mitchell			4 45	11 15		6.30
Belton, Thorndale, (daily) Cherry Grove, St Ives			1 10	11.40		
(Tuesday and Friday)		12 15				6.30
The Grove, Clinton and Seaforth	1		4 15	11 15		
For Great Britain The latest hours for despatch	ing lett	ers, et	c., for	Great	Britain	, are:-
Mondays, at 1 p. m., per Cunard packet, via New Y	ork: 11	iesday	s, at 1	p. m.,	per Ini	nan or
White Star Line, via New York; Fridays, at I p. m.	, per (anad	ian pa	cket, v	ta min	louski
White Star Line, via New York; Fridays, at 1 p. m. Postage on letters, 5c. per † oz.; Newspapers 1c. per	zoz; re	g. lee,	oc.		nuce	oid by
Rates of Postage on Letters between places in	the Don	alnioi	1. SC. D	er a oz	., prep	and by
postage stamp; if posted unpaid, will be sent to	the Dea	id Le	tter Of	nce. 1	etters	dofic
exceeding 1 oz. in weight, and prepaid only 3c., wi	II be ra	ned d	ouble !	ne am	ount of	on Lor
ient postage not prepaid. Newspapers, through Car	nada or	to the	Unite	d State	es, ic. p	er 4 Oz
Post Cards for United Kingdom, 2 cents each.		0.1.	000		Danie	ion o
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My Dearest Heart,
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Only be True,
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IS SELLING
Harness, Saddles, Trunks and Valises cheaper than any other firm in Canada,
Our Oak-Tanned Harness lasts a life-time.
Our Hair-Faced Collars never gall. Horse Blankets at your own prices. Everything in the trade at very low prices. Buy from us and you will be happy.

WM. SCARROW, 235 Dundas Street.

state of Ireland.

The Dublin Corporation has refused to vote General Wolseley the freedom of the

Dublin, Oct. 24.—The trial of the murbushin, Oct. 24.—The trial of the mur-derers of the Joyce family, near Cong, commences on the 4th of November. The Attorney General has decided to try the prisoners in batches of two. Justice Barry

will preside.

Dublin, Oct. 25.—At the opening of the
Commission Court to-day Judge Barry, commission Court to day Judge Barry, in charging the Grand Jury, said although the cases to come before the Court were few they were most serious. He believed there was direct evidence against ten men charged with murdering the Joyce family. He could not say whether the fewness of cases under the Crimes Act was due to the improvement of the country. improvement of the country.

Dublin, Oct. 25.—Eagan has been re-

duested to send a telegram to Mooney, Buffalo, President of the Irish National Land League of the United States, inform-Land League of the United States, informing him that the only money paid members of Parliament was for travelling expenses. In all £1,600 was given for this purpose, including the expenses of Parnell and Dillon to America. Sexton received £300 salary yearly, not £700 as allaged.

London, Oct. 26.—Davitt at Glasgow last night denied there were any splits in the Irish national forces. He said there were differences of opinion between Par-nell and himself, but no difference of

principle.
Davitt, at Greenock, announced his intention to visit the Highlands and the Island of Skye, for the purpose of becoming acquainted with the case of Crofters. He denied that anybody connected with the Land League had anything to do with the action of tenant farmers in the High-

London, Oct. 27.—The Irish Parliamentary party to-day passed a resolution in favor of amending the Arrears of Rent

Bill.
Dublin, Oct. 28.—Three hundred people on Lory Island are without food, and other portions of the population of Western Ireland are threatened with star-

London, Oct. 29.—Davitt, speaking at Aberdeen, urged Scotch farmers to de-mand a reduction of rents. They should claim the right to have an independent tribunal to arbitrate between them and

Dublin, Oct. 28.—The Home Rule League have issued a summons for a meeting of members to consider the policy of merging that league into the Irish National League.

There is a severe and unmistakable reproof to Judge Lawson in Mr. Gladstone's announcement of the Government's intention to introduce a bill amending the law of contempt. Apart from the political aspect of his imprisonment of Mr. Gray, his act was a flagrant abuse of the Gray, his act was a hagrant abuse of the committing power. It was not his first arbitrary outrage upon an Irish editor, but it was his last, and it now looks very much as though he will have been the means of depriving the judiciary of its most dangerous privilege. Mr. Gladstone and the leader of the opposition are both on the committee appointed to consider the case of Mr. Gray.

procure a beneficiary certificate from the Supreme Recorder, and also designate to whom the beneficiary shall be paid. Applications for the certificates by members must be made to their respective Branches

Some time ago Hugh McCluskey, of Kingston, got a tooth pulled, and shortly afterwards his gums began to swell. He took no notice of the swelling, thinking that it would disappear in time. Instead of getting better, proud flesh has grown on ignuments the state of the swelling better.

the hospital.

An insane patient in the Longue Pointe Asylum attempted to stab the Superior, Sister St. Teresa, who was on the point of receivingholy communion in the church. She escaped with little injury.

London, Oct. 24.—A correspondent at Rome says there is excellent authority for believing that Archbishop Croke will be summoned in the course of the winter to confer with the Pope in regard to the state of Ireland.

The Dublin Corporation restoratives and soon brought him around.
We regret to hear of the death of Mr.
Matthew Boyle, which sad event took
place on Wednesday last at the advanced
age of 76 years. His remains were interred on Friday, and were followed to the
grave by a large concourse of friends, who grave by a large concourse of friends, who will miss his friendly society.

C. M. B. A. NOTES.

Branch No. 9 of the C. M. B. Association entertained Dr. Phelan on Menday evening last, prior to his departure per steamship Sardinian for Paris. The members of St. Vincent de Paul Society joined in the entertainment. The doctor in in the entertainment. The doctor tends spending about a year in England and France before returning home. We wish our ex-supervising medical examiner

To the Officers and Members of the C. M. B. A.:
At the meeting of the Supreme Council in September last, several amendments to the constitution were adopted, and are hereby promulgated as the laws of the

of assessment— Class 1, 21 to 25 years, . . . , \$1.00 1.10

"1.45 to 40 years, 1.45 "5, 40 to 45 years, 1.45 "6, 45 to 50 years, 1.65 Classification of present membership: All members of the association on the first day of May, 1881, and who at that date were 35 years of age and over shall be and they are hereby placed in class No. 2 of graded scale as hereby amended; all members who were placed in classes Nos. 1, 2 bers who were placed in classes Nos. 1, 2 the part of the part of the Archbishop of Toronto on the matter?"

"It never has been nor anything like it. There is no necessity for using anything of the kind. There is an abundance of literature free from the objections made against this book."

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"There has been nor anything of the kind. There is an abundance of literature free from the objections made against this book." day of May, 1881, and who at that date were 35 years of age and over shall be and they are hereby placed in class No. 2 of graded scale as hereby amended; all members who were placed in classes Nos. 1, 2 and 3 at same date and those subsequently admitted into said classes shall continue in said classes Nos. 1, 2, 3 of the graded scale of 1881. All members between the ages of 35 and 40 admitted since that date, shall be placed in class No. 3 of graded scale as hereby amended; and all members now in class No. 6 of the and all members now in class No. 6 of the said scale of 1881 are hereby placed in class No. 6 of graded scale as amended. No person to be admitted less than 21

years of age.

The first assessment under the new graded scale, will be upon the first death occurring after the first day of November,

A new and more complete medical examiner's blank, and application blank for membership, have been adopted.

memoership, have been adopted.

The Supreme and Grand Councils are to meet hereafter bi-ennially.

The Supreme, Grand Council and Branch Constitutions are to be published under one cover.

under one cover.

In accordance with the New York State law, the Supreme Recorder is required to keep a correct list of all the members in the association. To comply with the same law every member must be a supple to the complex control of the co procure a beneficiary certificate from the Supreme Recorder, and also designate to

present attached to the Vopery district, has been awarded a medal, with clasp, for his services during the late Afghan war, this being, it is understood, the first occasion on which a Catholic priest has been is in which a Catholic priest has been getting better, proud flesh has grown on a gums to such an extent that it produced out of his mouth. He has entered be hospital.

An insane patient in the Longue Pointe sylum attempted to stab the Superior, ister St. Teresa, who was on the point freeeigingholy communion in the church.

MARMION.

The Question of its Use in Public Schools.

REV. FATHER STAFFORD'S OPINION ON THE SUBJECT. Ottowa Free Press

Rev. Father Stafford, of Lindsay, well known as one of the most energetic advo-cates of total abstinence in Canada, who has been in the city since Wednesday, left this morning for home. Before departing the reverend gentleman was waited upon by a reporter, and in reply to a question, he expressed his willingness to give the public, through the medium of the Free Press, his opinion on the Marmion ques-tion, which has been so prominent in pubtion, which has been so prominent in public print of late. It might be mentioned
here that as far as Father Stafford was
concerned, he had objected to "Marmion"
and had forbidden the use of that book in
the schools under his control, before any
action had been taken by Mr. Crooks,
Minister of Education in Ontario, or any
one also

one else.

Rev. Mr. Stafford said his objection to the book was because he considered it immoral, inasmuch as it contained representations of immorality on the part of certain the contained representations of immorality on the part of certain the contained representations. tain actors in the novel, and no matter what decision was arrived at by the Eduhereby promulgated as the laws of the Association, to take effect on and after the 1st day of November, A. D., 1882, and by the decision of the said Supreme Council, all law and by-laws in conflict with said amendments are hereby repealed and annulled.

The most important amendment the most important amendment and the said to the following new graded scale. The most important amendment adopted is the following new graded scale of assessmen!—

"Was Marmion ever used as a text book in Ontario under Dr. Ryerson or at any other time?"

"It never has been nor anything like it."

I do not consider it by any means honest to say that, because His Grace objected to the use of the book where Catholic pupils were attending Collegiate Institutes or High Schools, he is therefore open to the charge of 'dictation.' It is merely calling the attention of the Minister of Education to a certain book that is offensive to the Roman Catholics. If ARCHBISHOP LYNCH

had insisted upon the reading by Protestants of a certain book then there would

be some reason to accuse him of dictation, but not otherwise."

Continuing, he said, "if the use of Marmion is insisted upon, the necessary consequences would be to drive Roman Catholics out of the High Schools, and also to increase the number of separate schools in Ontario. It would be offensive to Catholics to have to be present in a class where

been a tendency on the part of Catholics towards the High Schools and Collegiate Institutes, there being a larger number of them attending at present than ever before. The necessary effect, as I said be-

before. The necessary effect, as I said of fore, of an attempt to continue the use of SUCH BOOKS AS MARMION would make them insist upon having Collegiate Institutes and High Schools of their own. Those who work for united educa-

much as though he will have been them and the leader of the opposition are both and the leader of the opposition of the certificates by members the same than the made to their respective Branches when the leader of the opposition for the certificates by members and the Branches for discussion, is a vital oun. I chathan, and Mr. Edward Kerby, of Petiloja, bod interviews with the Prenier and the Minister of Justice at Ottawa on Friday, and were the commutation of the death sentence on the old man Rowland, who hoth his wife in a tio of rage under the halmination that she was trying to poison was been been commutated to commute the sentence to imprisonment for life.

Wending, Oct. 23.—An eighteen-months old third of Mr. John Kaih, Carabo, east of the commutation of

band of telegraph workers keep pace with the track layers. Every ten miles a telegraph station is erected. The office building is brought up already made. Wood and water are scarce on most of the prairies. The railway will soon reach the coal region. The Souris region, another coal district, is about 150 miles from Qa'Appelle. Artesian wells would

be of great service on the plains.

As it may interest some of your readers, I take the liberty of giving you the

LOCAL NEWS.

A number of the lunatics were removed from the Asylum in this city to Hamilton on Thursday last, on account of the overcrowded state of the institution.

Mr. W. R. Hiscott has re-considered big.

A thined Khel, on April 29, 1880, and Urzoe on the same date. At great personal risk Father Allen administered to the spiritual need of the Catholic troops, being awarded a clasp for his services during the first battle, and having just been presented with the Afghan medal.

A Big Investment

A Big Investment

A Big Investment of the 7th Fusilleers, on account of a largely signed petition of citizens requesting him to continue as the leader of the Band.

One right last week a farmer named Macdonald from Malahide registered at Macdonald from Malahide registered from Macdonald from Ma

Michipicoten island. From the river to

Catholic books, pictures, beads, scapulars, medals, etc., of all kinds, kept constantly in stock at the Catholic Record

COMMERCIAL.

London Markets.
London, Ont., Oct. 31.
GRAIN

Deini,	0
"/ Tredwell	
" Clawson " 1 40 to 1 5	0 .
" Red " 1 45 to 1 5	5 1
Oots " 0 90 to 1 0	5 3
Corn " 1 00 to 1 5	0 8
" 1 W to 1 1	
	5 i
Barley " 1 10 to 1 2	5 1
Ny 0 1 00 to 1 0	5 8
Buckwheat	
Clover Securitions	
FLOUR AND FEED.	0
	0 1
Spring Flour	5 6
Oatmeal, Fine 270 to 2	0 1
Granulated " 2 95 to 3 (10 1
Corr meal	00 1
Shorts p ton 22 00 to 25	00 (
Bran 12 00 to 14	00
	00
PRODUCE.	04
Eggs, retail	24
Butter per 1b	20
" crock	44
11 tubs 10 to 0	20
Choose # 1h 10 to 0	11
Lard 15 to 0	16
SKINS AND HIDES.	
Lambskins, each 0 50 to 0	75
Lambskins, each 0 11 to 0	13
Calfskins, green, & tb 0 11 to 0 Tallow rendered 00 to 0	07
Tallow, rendered	0.4
" rough 00 to 0	
Hides, No. 1 00 to 0	08
9	07
" 3 00 to 0	06
MISCELLANEOUS.	1
furkeys, each 0 75 to 2	00
Turkeys, cach	m (1)

Montreal Market. Montreal Market.

Montreal, Oct. 31.

FLOUR-Receipts, 37609 bis; sales, 1700; Market quiet, unchanged. Quotations are as follows; Superior, 5 10 to 5 15; extra, 4 90 to 4 95; springextra, 4 80 to 4 90; superfine, 4 50 to 4 60 strong bakers', 5 50 to 5 70; fine, 3 05 to 4 60; middlings, 3 50 to 3 60; pollards, 3 25 to 3 50 Ontario bags, 2 90 to 2 50; city bags, 3 33 to 3 35.

Ontario bags, 2 00 to 2 50; city bags, 3 30 to 3 35

GRAIN—Wheat, white winter, 1 05 to 1 06, Canada red winter, 1 03 to 1 05 spring, 1 67 to 1 08. Corn, 84c to 85c. Peas, 0 90 to 0 91. Oats, 35c to 36c. Barley, 65c to 75c.

PROVISIONS—Butter, Western, 15c to 17c Eastern Townships, 20c to 22; B. & M., 18c to 20c. Creamery, 25c to 25c. Cheese, 69c to 11/2 Bacon, 14c to 15c. Hams, 16c to 17c.

Toronto Markets-Car Lots.

matters

REFLECTING ON THEIR RELIGION
was made the subject of study. For the last ten years more particularly there has been a tendency on the part of Catholics

NOTION TORONTO. Oct. 31.

WHEAT—Fall, No. 1, \$1 01 to \$1 01. No. 2, \$1 02 to \$1 02.

BARLEY—No. 1, 78c. to \$0 79. No. 2, 0 72 to \$0 72. No. 3 extra, 6 ic to 65c. No. 3, 57c to \$0 80 80.

10 \$0 72. No. 3 extra, 61c to 63c. No. 3, 3c to 52 to 54 to 74c. OATS—No. 1, 40c to 41. No. 2, 30c to 74c. OATS—No. 1, 40c to 41. No. 2, 00c. FLOUR—Superior, \$4.75 to \$475; extra. \$1.65 to \$4.65. to \$4.65. BRAN—\$12.00 to \$12.00. BUTTER—13c to 20c. GRASS SEED—Clover, \$5.10 to \$5.25. BARLEY—(street)—55c to 81c. WHEAT (street)—Fall, \$1.27 to \$1.29,

The Result of Perseverance.

A representative of the Times Democrat was present at the office of The Louistana State Lottery Company when Mr. D. P. Blair of Columbus, Miss., received a check for \$15.000, as the lucky holder of one-fifth of the capital prize of \$55,000, on ticket No. 12,-101, and asked: "Did you not feel elated when favored by fortune?" "No. not at all. I had an idea I would win. I had been taking tickets—well, now it must be for nearly two years, and I was biding my time, for I felt my turn would come soon. I never hurried the Lottery Company up, but waited, taking my tickets regularly every month, and now I've hit them." "What do you intend doing with the money?" "Well, the night I believed I had won, I mentally distributed it. I have children, and I propose to invest a portion of the money for them. The plans I made on that night I intend carrying out. I felt on that occasion by intuition, it would almost seem, that I had won. The feeling, of course, is impossible to describe. Thus he bided his time. The next drawing will occur November Ith, and any information thereof can be had on application to M. A. Dauphin, New Orleans, La.—N. O. Times-

SITUATION WANTED.

Wanted by an elderly lady of experience, a situation as house-keeper in a clergyman's house or private family; where there is another servant kept. Address D. & J. SAD-LIER & CO., BOX 1648, Montreal.

LOCAL NOTICES.

Michipicoten island. From the river to Moose Factory there are 35 Portages and 172 Rapids as counted by Louis Mizon. The first Portage, at Michipicoten river is 3 miles long; the last is 2 miles long; the 2nd is 4 of a mile; 3 mile; 4 mile; 4 mile; 4 mile; 4 mile; 4 mile; 5 mile; 4 mile; 5 mile; 4 mile; 5 mile; 6 mil

The attention of our readers is called to the advertisement of the Canada Business College, Hamilton, Ontario. This College has been established in the city of Hamil-ton over 20 years, and gives a good prac-

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sortow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair become thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden us. Sold at 50 cents per bottle. For sale by all druggists.

For the best photos made in the city go to Fpy Bros., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

SPECIAL NOTICE .- J. McKenzie has re moved to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machineses. chines on sale. R. S. MURRAY & Co. are prepared to

fit up churches, public buildings, hotels and private residences with Brussels, Whiltan, velvet, tapestry, three-ply Kidderminster and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms: American and Canadian oil cloth. French, English and Canadian oil cloth. French, English and German lace curtains always on hand. Largest stock of house furnishings in America. Carpets made and laid at very small charges, cut, matched and tacked free, 124 Dundas

Mothers! Mothers!! Mothers!

street, and 125 Carling street.

Mothers! Mothers!! Mothers!

Are you disturbed at night and broken o your rest by a sick child suffering and crying with the exeruciating pain of cutting teeth? If so, go at once and get a bottle of MRS, WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately-depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is periectly safe to use in all cases, and pleasant to the state, and is the prescription of one of the oldest and best female physicans and nurse in the United States. Sold everywhere at 2 cents a bottle.

Rest and Comfort to the Suffering.

Rest and Comfort to the Suffering. Rest and Comfort to the Suffering.

"Brows's Household Panacka" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

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Greatest offer ever presented to the Ameran people. ican people,

P. S.—Persons who have received Tickets are requested to make immediate returns to REV. T. CORNYN, London. Persons wishing to secure tickets can obtain them by writing to the same Rev. gentleman.

BUY YOUR COAL & WOOD GEO. McNEILL,

AN ONLY DAUGHTER CURED OF CONSUMPTION.

CURED OF CONSUMFT!ON.

When death was hourly expected all remedies having failed and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. He has proved to the world that CONSUMPTION can positively and permanently be cured. The Doctor now gives this Recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper. oct.13-3m

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MONDAY Sept. 4th.

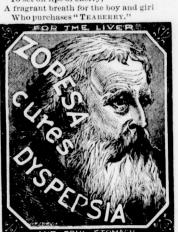
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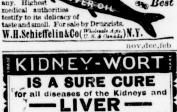
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HENRY M'SHANE & Co. TEACHER WANTED.

A female teacher holding a 2nd class certificate for the Separate School, Wawanosh. Must be able to play organ and conduct the choir. Send testimonials and state salary required. Address Rev. J. O'CONNOR, St. Augustine, P. O., Ont. TEACHERS WANTED

For the R. C. Separate School, Prescott, Ont. A male teacher holding a second class certificate, required for 1st January next. Also two female teachers, holders of second or third class certificates—one required immediately and one the first Jan'y, next. 1883, Apply to JOHN GIRSON, Secretary, Sep. School Board, Prescott, Ont., Box 265, 193, 197. MONEY AT 6 PER CENT.

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the
Canada Business College, Hamilton, Ont.
It is an old established and substantial Business School with facilities as to practical
teachers and appliances unequalled. For
manship, address, B. E. Gallagher, Principal
N.B.—It also affords the best advantages in
all departments to YOUNG LADIES.

212.1w

UIVIL MENVIOLE UT UMANDA,
The EXAMINATIONS for the Civil Service will be held at OTTAWA, KINGSTON, TORONTO and LONDON, commencing
with the Preliminary, on Tuesday, the 7th
NOVEMBER, at 9.30 a.m., and the Qualifying at the same hour on WEDNESDAY, the
St. idem.
The stationery will be supplied by the
Board.
Applications for examination should be
sent to the undersigned at Ottawa, as soon
as possible.
P. LESUEUR,
Sec. Board Examiners.
Ottawa, 14th Oct., 1882.
PS.—The examinations will be held in the
Railway Committee Room, at Ottawa; Temracks, Kingston; and in the Post Office, London.
P. LES.

VOL. 5.

NICHOLAS WILSON FASHIONABLE TAIL

A nice assortment of Ir TWEEDS now in sto New Ties, Silk Handke Underclothing, Etc. N. WILSON &

> CATHOLIC PRESS Catholic Review.

Our free thought friends a harping about the "religion of the Ignoring present wants and proulties, they love to dwell in and they are always talking abo going to be. With them the the future seems to be a kind of refuge from the evils and perple they not see that they forestal possibility of any definite syst future by their present principal If it is right to doubt now on a sacred and profane, how are going to reach a condition in w shall give place to faith? O religion based upon doubt is religion to be of any value mu upon the truth. But if, after ages, we have not been able truth sufficient to form the bas what reasonable ground hav believing that the future will propitious in that respect? If to doubt now, even of the e God, as they insist, why will right to-morrow? And if right to why not right indefinitely for time? They surely do not exp revelation, since they deny no revelation which Christians claim the possibility of a supernatu tion. And as for expecting a natural light on the great que lie at the foundation of religio they reasonably look for it insist that the being of God demonstrated, and on that ve claim the privilege of doubtin important and fundamental p religion?

beautiful words to Canon Bro porting his efforts to raise O'Connell Memorial Church i veen, County Kerry: "You hedecided to raise a memorial O'Connell in the most sacred building a church in which t Presence shall always dwell. and practical love of the Irish will ever plead with the love lishman for England. Too tru an Irishman loves Ireland not the natural love of a son to The sorrows, wrongs, affliction tience, dignity and martyrdom for the faith, all mingle with ism to purify and elevate it to natural order. These are old mine written fifteen years ago to my mind a true description O'Connell, who in the Cathed terbury knelt down and kisse where our greatest martyr, S received his crown, declaring the greatest patriot that En knew. You have done well to memory with the undying fa land and with the Holy Sacri has sustained the people of their fidelity to God and to H wish I could help you largely joice to put even one stone in of the church at Cahircivee birthplace of Daniel O'Connel we, Catholics of England,

CARDINAL MANNING has wri

said to have—shall we say—s the Catholic Church, is that of Not, however, the sacrament cular confession, but class conf is, confession in what they cal ing, where the brethren and sis the bonds of fraternal affection fees their sins, "one to anothe think, after the scriptural injust said that the scenes at these meetings are oftentimes ver the confessions very funny. they are usually couched in the and general terms of self-c something, we suppose, after the graceful and euphonious the Episcopal prayerbook: " the Episcopal prayerbook: "ledge that we have erred and the way like lost sheep; whowed too much the devices hearts; we have left undone which we ought to have done done those things which we have done and there is no h a very easy confession to m way. It so happened, on that a rather weak brother, reputation of being sharp and dealings and a little loose in got up in a class to make hi "Well, brethren," he said w nasal twang, "I must confess great sinner. I know that I am and that of myself I can do oftentimes do what I ought r I feel the necessity of a constand warfare with the flesh,

Among the ideas which Joh

you will all pray for me that abled to grow in grace and life." He sat down with the unction" that he had made confession; when a rather a spoken brother, who had a signs of impatience to his ma functory utterances, arose an very much pleased with the brother's confession. For his

ready to endorse every w uttered, and he presumed the