



The Shrine of Penitence.

A place to lay our sorrows down. Where, putting on a thorny crown, We humbly bend and meekly own...

To feel, to know, however sore The wound may be, there's healing there; That open wide to stormy grief and care...

Oh, Holy Sacrament, what peace Thy benediction brings to all! At thy feet all our sorrows cease...

PLANTAGENETS' WELLS.

A True Story of the Days of Richard the Third.

By Lady C. Howard. Around the hall were mounted shields, Which baron bold and knight of yore Had borne in murderous battle fields...

It was the close of a day in early summer. The last rays of the setting sun made the forest trees shine like burnished gold...

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 corpulence. He had earnest grey eyes, hair of snowy whiteness, a Roman nose, rather a weak expression about his mouth, and a broad, intellectus forehead.

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 hearts unlightened, if it was in 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, for better than all the graces he had, he had a frank, open countenance, deep blue eyes which looked at you fearlessly, a very straight nose, a complexion sunburnt from exposure to all weathers, and a mouth and chin whose expression showed an amount of firmness and perseverance seldom seen in one so young.

Richard's question confused his guide, but he did not seem displeased; he told him nothing, though he seemed to know much; he said: "Youth, you owe me no obligation; I only do my duty; you have no kindred blood with mine; but, hard to say, your birth must to you still remain a secret. Ask no more."

Thus he reproved Richard, doing it, however, as if he pitied him; so Richard bowed to his mild rebuke, and promised obedience. Arrived at the old hall, he consigned Richard to his faithful guardian's care, and blessing him by the Holy Cross, departed.

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, his looks and words alike softened with sorrow. Unruly care was far distant from him. Grief's wildest ravings ceased in his presence, and his mind, as he well did prove, "That the House of Goodness is the House of Peace."

Here for some months Richard's life flowed on evenly, quiet, 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 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 dark and drear. As in March the sunshine seems to give promise of a fine day, but, with that treachery which belongs to the time, as the day wears on the sun disappears, leaving everything damp and gloomy—this was the case with Richard's 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. "Rise, youth," said he to Richard, "and mount this steed."

Richard did as he was told, and bidding farewell to Father John, mounted the horse which was standing, richly caparisoned, at the door. They rode on in silence at the utmost speed, and, only retaining a few moments for rest and food, kept on until their panting couriers brought them to Bosworth, 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 tent, 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 to be seen until they shone like fire.

other implements of use and war were scattered about. It was the 10th day of June, in the year of grace 1485. Here, in this lonely 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 forest 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 grubbed. He was a quaint old man, in keeping with the house and furniture. He had a hooked nose, like a parrot's, snipe 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 bell.

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 were rotting in heaps, making a melancholy 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 a large house, like a palace, and the stranger led the boy into a lofty hall, where state and splendor seemed to reign.

Richard felt that there was a likeness between this martial form and the man of noble mien whom he had seen in the light with many splendid gems gracing it, and close by, as though to guard its safety and dignity, lay a weighty "cortelax" unsheathed. The chief took off his cap, and drew Richard to him. Wrapt in gloom, a face appeared like a clouded sky ere the tempest bursts. Richard's eyes were all that maddens the soul—despair and frenzy, were revealed in his face, and his eyes shone like burning coals.

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old horse, where all his happy childhood had been spent, and as the thought came into his mind that good Father John still remained to him, he felt almost comforted. But Richard was doomed to disappointment.

Going into the old hall, he saw Father John, as he thought, asleep in his chair, but going up to him found, to his intense sorrow, that the good old man had passed away to that God whose precepts he had so well inculcated in the mind of his young pupil, whose commands he so religiously kept, whose word he had so loved to obey.

Richard's grief was very deep at being deprived in a few short hours of his father, whom he had only found to lose for ever, and of the kind old man who had been a father to him in every sense of the word. After paying, in company with old Allan, the last sad respects to his loved preceptor, Richard quitted the old house in the forest for ever, with a sincere prayer that the God of the fearless warrior would be merciful to some safe retreat where daily toil might give him bread and teach him true peace.

For days he wandered on, until at last one evening he came to Eastwell Park, in Kent. Its owner was Sir Thomas Moyer, 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 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 inscribed on the fly leaf.

"Sir Thomas said, 'I see my suspicions were well founded. All my doubts are now removed. You ought to hold a far higher position than that which you now occupy; you ought not to be clothed in this poor manner, and to wear a dependent's plume. Drudgery and toil were not your portion; need only could have brought you to this, not your birth or blood. I see I am right. I read the answer in your blushing cheek, in your downcast eye; you need not have resort to speech to tell me of my error. You ought to be a gentleman, and to be content with the evening bell summoned the workmen from their tasks. You avoided your unlearned comrades, and with slow step and musing eye betook yourself to some quiet favourite nook. You attended to the duties of a gentleman, 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 Home."

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 fensh 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 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 fensh 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 occupied my spare time for some weeks.

I had always been a Catholic, but I worshipped these images. Could that be the fact? Could it be possible that men of first-class education, who know infinitely more about the science of reasoning 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 as any Catholic, let him be ever so ignorant, believed in, and I was not mistaken.

In speaking to Catholics on the subject, they have always told me that Protestants erect images of their great doctors, lawyers, and soldiers, and place these in the house of God, as in Westminster Abbey or (to come nearer home) St. Patrick's Church, and that Catholics do not do this. It would be just as reasonable to persecute Protestants that they worship them as Catholics statues of their saints. In the House of Lords, in England, a custom prevails of bending the knee in passing the throne, as every one knows, whether royalty be present or no, yet we do not notice those doing so of Holy Trinity. No one in his senses would say that divine 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 God, the altar on which 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 say—"But I deny the presence of God upon the altar." Well I am not writing controversially; but I will observe in passing that Catholics believe in the doctrine of the "real presence" founded on the distinct 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 believe.

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"Female Complaints." Dr. R. V. Pierce, Buffalo, N. Y. Dear Sir—I write to tell you what your "Favorite Prescription" has done for me. I had been a great sufferer from female complaints, especially the "strangling down," 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 else to do but to get well. My dear friend, if you risk lady to take it. Mrs. EMILY RYDICK, McBrides, Mich.

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THE RESULT OF A WIFE'S SACRIFICE. A Conversion to the True Faith and how it Occurred. From the Australian Advocate. The following autobiographic 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 Dublin 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 honestly seeking the truth, or who would not at least shun the light, it may happily do some good.

1st May, 1859, Lord 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. Shield, 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 serious reflections have passed through my mind, and I see many causes for thanksgiving to God for past mercies.

On this day last year (58), I was lying in bed at Fortwilliam in inflammation of 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 God has again spared me, and granted me 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 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 resurrection from the dead.

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 fensh 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 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 fensh 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 occupied my spare time for some weeks.

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and yet my reason was convinced it was nothing else. Then followed the first beam of light—the inference that I might be deceiving myself in other matters, perhaps of much greater import; and I resolved to distinguish, to the best of my ability, in future between reason and prejudice. The result has been blessed by God.

But there were other reasons which influenced me. In fact, when looking back to this period I see such an array of reasons which contributed to bring about my present happy position I do not know which to select for illustration.

For three years past, I constantly prayed to God for His conversion. God knows how hard I prayed—how sincerely, especially during the time I was engaged in the railway survey. Being separated from her caused me, I suppose, the greater anxiety on her account; and although I had worked during the day (having generally to walk twenty, often thirty, and sometimes even forty, miles in the day), I spent most of my sleepless nights in prayer (and since I am recording the whole truth I must add, and tears) to God for her conversion. I had read constantly a large number of manuscript sermons, which I had taken down myself from the mouths of our celebrated controversialists in Dublin—Griffin, Henry, etc.; also a book of sermons, entitled "The Pope's Bull," which I had a sense of commodity to the bush, and my being constantly on the march from place to place, obliged me to carry only what was absolutely necessary, so that I rather devoured the contents of this book than read it. The sermons I dwell most upon were entitled—"No Popery." "Dudes, a type of the Papacy;" "The Pope Anti-Christ," &c.

My frame of mind was anything but enviable. Between my own thoughts and anxieties, and these inflammatory sermons, I had worked myself into a most feverish state. I scarcely know how I carried on the work during the day, for I constantly meditated (I might better say raved) on the "abominations of the confessional," etc., as set forth in this book. When I consider the half frantic state of my mind at that time, I had worked myself into a most feverish state. I scarcely know how I carried on the work during the day, for I constantly meditated (I might better say raved) on the "abominations of the confessional," etc., as set forth in this book. When I consider the half frantic state of my mind at that time, I had worked myself into a most feverish state.

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and yet my reason was convinced it was nothing else. Then followed the first beam of light—the inference that I might be deceiving myself in other matters, perhaps of much greater import; and I resolved to distinguish, to the best of my ability, in future between reason and prejudice. The result has been blessed by God.

But there were other reasons which influenced me. In fact, when looking back to this period I see such an array of reasons which contributed to bring about my present happy position I do not know which to select for illustration.

For three years past, I constantly prayed to God for His conversion. God knows how hard I prayed—how sincerely, especially during the time I was engaged in the railway survey. Being separated from her caused me, I suppose, the greater anxiety on her account; and although I had worked during the day (having generally to walk twenty, often thirty, and sometimes even forty, miles in the day), I spent most of my sleepless nights in prayer (and since I am recording the whole truth I must add, and tears) to God for her conversion. I had read constantly a large number of manuscript sermons, which I had taken down myself from the mouths of our celebrated controversialists in Dublin—Griffin, Henry, etc.; also a book of sermons, entitled "The Pope's Bull," which I had a sense of commodity to the bush, and my being constantly on the march from place to place, obliged me to carry only what was absolutely necessary, so that I rather devoured the contents of this book than read it. The sermons I dwell most upon were entitled—"No Popery." "Dudes, a type of the Papacy;" "The Pope Anti-Christ," &c.

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**The Catholic Record**  
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**THOS. COFFEY,**  
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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
 London, Ont., May 23, 1878.  
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle, that it will remain, what has 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,  
 + JOHN WALSH,  
 Bishop of London.

**MR. THOMAS COFFEY,**  
 Office of the "Catholic Record."  
 FROM HIS GRACE ARCHBISHOP HANNAH.  
 St. Mary's, Halifax, Nov. 7, 1881.  
 I have had opportunities during the last two years or more of reading remains of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work.  
 I am, sincerely yours,  
 PATRICK MGR. POWER,  
 Administrator.

**LETTER FROM MGR. POWER.**  
 The following letter was given to our agent in Halifax by Mr. 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.  
 Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work.  
 I am, sincerely yours,  
 PATRICK MGR. POWER,  
 Administrator.

**Catholic Record.**

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

On Wednesday last the Church celebrated the festival of All Saints and on Thursday made special commemoration of the souls of all the faithful departed. The feast of All Saints is one of the most solemn in the ecclesiastical calendar, and was instituted for a four-fold purpose; first, to return God thanks for the graces and triumphs of His saints; secondly, to excite men to a faithful imitation of those virtues by considering the examples of truth, rectitude, humility and perseverance set by so many devoted servants of God in every age and rank of society and the eternal reward which they enjoy to which we are also called; thirdly, to enable us to beg the divine mercy through this multitude of powerful intercessors; fourthly, to enable us to repair any failure in our not having rendered God due honor in the particular festivals of his saints, and to give him glory in the saints unknown to us and for which no special festivals have been set down. All the saints are comprised in the solemn celebration of 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 first and principal object of the feast of All Saints is to offer to God supreme and sovereign honor on account of his saints, whose merits and triumphs are the effects of his graces. Its secondary object is to enable us to offer veneration to the saints themselves and present them fervent petitions for the assistance of prayer and intercession to God on our behalf. When we do honor to his saints we give honor to God and to Christ Jesus, true God and true man, the Redeemer of all mankind, the source and fountain-head of all purity, sanctity and glory. "In His blood," declares Alban Butler, "the saints have washed their robes, and from Him they have derived all their purity, whiteness and lustre." "His divine life," continues the same writer, "is their great exemplar and prototype, and in the characteristic virtues of each saint some of his most eminent virtues are particularly set forth; his hidden life, in the solitude of his anchorites; his spotless purity in the virgins, his patience and charity in some, his divine zeal in others, in them all in some degree his plenitude of all virtue and sanctity." St. Thomas tells us that "virtue subsists principally (1) in trials and afflictions, (2) in the conversion of sinners, (3) in purity of conscience." Virtue in its three-fold development and in all its essential attributes was practised by the elect of God whom we are called on to honor on the festival of All Saints and to imitate throughout our lives. To imitate

them we must bestow frequent contemplation on their lives and actions. They despised the goods of this world, they overcame adversity, they sought not after earthly power, nor pleasure, their sole purpose being to love God and serve him with fidelity—through detachment from the world and its perishable goods. "Is it astonishing," asks St. Ambrose, "that he whose spirit is ever in heaven should merit and receive assistance from on high? His life, like that of the apostle, is spent as it were in the very City of God itself. *Nostra conversatio in caelis est.*" There exists, according to the same saint, "amongst those who live in a saintly manner, such an intimate relation, association and union with heaven that it matters little to them whether they be in heaven or on earth, whether they be angels in angelic form or angels in human form, for they have within them the same life and the same sanctity. The saints obtain merit for themselves and for the world by following Christ Jesus (1) by the purity of 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 invites its children to pray for all the faithful departed. It is indeed a holy and wholesome thought to pray for the dead. The suffering souls in Purgatory are most dear to God, and no supplications of ours are more acceptable than those of charity and mercy addressed to the Eternal Father on behalf of those souls whom his justice refuses admission to heaven till the last farthing of their indebtedness be discharged. But while the justice of God and his hatred of sin detains the souls in Purgatory, in that place of exile, seclusion and punishment, his mercy prompts him to invite us to assist them out of our charity. The Church of Christ is, we know, composed of three different parts, the triumphant in heaven, the militant on earth, the suffering in purgatory. Our charity should extend to all three. Our love for God binds us to share not only the comforts and blessings, but also the miseries and afflictions of all comprised within the mystical body of Christ. We maintain communion with the saints in heaven, by giving them honor, imploring their succor, and praising God for their triumphs. Communion with the suffering souls we can maintain by soliciting the mercy of God in their favor. We can do so by 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 intention.  
 The practice of praying for the dead is very ancient. It existed in Jewish times, as is evident from certain of their ceremonial practices and from the incident related in the second book of the Maccabees, of Judas Maccabeus sending twelve thousand drachms of silver to the temple for sacrifice for the dead. An eminent Protestant divine, Dr. Jeremy Taylor, speaking of this act says, "We find by the history of the Maccabees, that the Jews did pray and make offerings for the dead, which appears by other testimonies and by their form of prayer still extant, which they used in the captivity. Now it is very considerable, that since our Blessed Saviour did remove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead and the resurrection, yet he spoke no word against this public practice, but left it as he found it, which he who came to declare to us all the will of his Father, would not have done, if it had not been innocent, pious, and full of charity." The practice of praying for the dead prevailed from the beginning in the Christian Church, and the most ancient fathers speak of the custom of offering the Holy Sacrifice for the dead. Tertullian, speaking of certain apostolical traditions, says: "We make yearly offerings (or sacrifices) for the dead, and for the feasts of the martyrs." St. Cyril of Jerusalem, in an exposition of the liturgy, says that in it we pray for the emperor and all the living; we also name the

martyrs and saints to commend ourselves to their prayers; then mention the faithful departed to pray for them. "We pray for our fathers and bishops, and in general for all among us who are departed this life, believing that this will be the greatest relief to them for whom it is made, while the holy and tremendous victim lies present." And St. Chrysostom declares that it was not in vain that the apostles ordained a commemoration of the deceased in the holy and tremendous mysteries. They were sensible of the benefit and advantage that accrues to them from this practice.  
 Such, then, being the constant belief and practice of the early Christians, we cannot be surprised that that belief and practice are to-day as universal as the church itself. Everywhere throughout the world, during the whole year, but especially on All Souls' day, and throughout the month of November, prayer and sacrifice ascend to heaven for the faithful departed, that they may be loosed from their sins.

**MODERN MIRACLES.**

Miracles, it is clear, have not yet ceased. Witness an item from New York wherein we are told that "Rev. F. Mauck created a sensation on Sunday evening, the 22nd of Oct., last, at the Apostolic church, Brooklyn, by claiming to possess the miraculous power of healing the sick by the laying on of hands, and requested all who were sick and believed in Jesus Christ to ascend the platform. Over two dozen persons, we are told, came forward, including persons afflicted with rheumatism, deafness, chronic catarrh, kidney disease and dimness of sight. After prayer, the preacher passing his hands over the afflicted and commanded the disease to depart. He wrenched the noses of those having catarrh and blew into the ears of those deaf. Strange to relate, nearly all the afflicted expressed themselves relieved, if not absolutely cured."

If the rev. gentleman who has been thus fortunate continues to sustain his success, he may expect large accessions to the ranks of the Apostolic Church from the many unbelievers suffering from rheumatism, catarrh, kidney disease, and even dimness of sight. Other preachers have succeeded in raising sensations, but have afterwards worn sackcloth and ashes. Such, however, will not be the lot of Mr. Mauck, if he spare humanity the necessity of using Vegetable Compounds, Hop Bitters, Kidney Wort, and even the world-renowned St. Jacob's oil.

**ANOTHER FRAUD.**

The schemes of the Skirmishers are not yet exhausted. After duping the Irish in America out of many thousands of dollars, they have set on foot another movement to fleece confiding Irishmen in the United States and Canada of their loose cash. A dispatch from New York informs us that "sixty gentlemen here who have heretofore been identified in a greater or less degree with Irish national movements, have issued an address to their fellow countrymen and friends, calling for aid with which to organize resistance to foreign tyranny in Ireland." Among the signers to the address, and we desire to call our readers' special attention to the fact, are the names of O'Donovan Rossa, Joseph Cromien, George Shearman, Patrick Sarsfield Cassidy, George Smith, Edward Dully, P. K. Hogan, P. J. Condon, Paul F. Leonard, James Kenefick and Walker J. Elliot.

From an esteemed Catholic contemporary 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.

Received from Mr. \_\_\_\_\_  
 The sum of \$ \_\_\_\_\_  
 To enable Irishmen to write the Epitaph of \_\_\_\_\_

**ROBERT EMMET.**

We hope that all Irishmen in Canada will give peddlers of these cards a wide berth. It is humiliating to see the sacred cause of Ireland's freedom and the names and merits of her heroes made a matter of low traffic for the benefit of a vile set of knaves and poltroons as ever breathed the air of heaven.

**GOOD NEWS.**

The London correspondent of the Globe, in times not far remote, won distinction, if not gratitude and admiration, for tidings he had conveyed to the benighted 'colonists' of the Dominion, as to the opinions and sentiments of Englishmen in general on the condition of Canada and the doings of Canadians. Some few months ago he informed us that there was a good deal of talk in London about the "address presented to Lord Kimberly on behalf of the Queen from the Dominion Parliament. As you will have heard," he says, "by telegraph the hounding of the Times, I need not here repeat any of the anathemas which appeared yesterday in leader type. You may, however, like to know that there is but one opinion here, and that is that the address was extremely ill-advised, ill-timed and unfortunate. As regards the question of Home Rule," continues the correspondent, "there is not the slightest resemblance between Ireland and the Dominion. The Irish people, divided among themselves, animated by the fiercest religious animosity, an excitable, emotional race, always liable to be worked upon by mischievous demagogues, cannot for one moment be compared with the quiet French habitants or the law-abiding, loyal people of Ontario. What Ireland might be were it not for an ignorant priesthood and professional agitators it is impossible to say; but were Home Rule conceded to that unhappy country nothing is more certain than that civil war, anarchy and the oppression of minorities—not to speak of rebellion—would be the almost immediate consequences. Not even for a party cry, or to win the Irish vote in places where it is powerful, would any sane English politician put up on the Home Rule cry. "We will not disgust our readers with a repetition of citations which formerly appeared in this journal from the leader in the Times on the action of the Canadian Parliament on the question of Home Rule. The language held by the Times was grossly insulting and intended to alarm the small souls of the 'colonists.' There was, however, instead of alarm, determination and defiance aroused by the "thundering" of the Times, the less of which, we may incidentally remark, is heard on this side of the Atlantic the better for British connection. But why recall, our readers will ask, the silliness of the correspondent or the cowardly bullying of the journalist at this particular time? Well, the matter occurred to our mind in this way. What a wonderful people must be the British when a few resolutions adopted by a legislature as respectable as even that of Britain, resolutions on a subject of essential import to the unity and preservation of the Empire, could cause them to exorcise Canada and Canadians and drive them into fury, while the landing in England of a cargo of twenty-five tons of Canadian salmon brings on our devoted heads blessing and praise. This is no exaggeration. The correspondent of the Globe himself states it with the unctuous suavity of one conveying exceeding good tidings. "A cargo," he says, "of 25 tons of fresh salmon has just arrived from Hudson Bay, and its arrival is made the text of a lengthy editorial in to-day's Standard, in which attention is called to the various dainties the epicure may expect to see on his table from Canada when the Pacific Railroad is completed. Alluding to the salmon in the rivers of British Columbia, the article goes on to say:—"For the present we must be content to receive the supply of these vast salmon shoals preserved in tin. But when the Pacific Railroad is built, doubtless some will Emmet, with the following form of receipt.

covers the interior lakes, and which never bring satiety, and the wonderful candle fish, or 'oolachan,' which ascends the North-Western rivers in March. Veterans from these wilds grow enthusiastic over its tooth-someness. Nor need we languish for the endless game birds of the plains and prairies when the 'refrigerating car' runs across Rupert's Land. The delicate antelope, the noble wapiti, the moose, the buffalo hump, and a dozen other unknown or rare delicacies will beg the epicure's opinion, alongside the salmon which three weeks, or less, ago were being speared by a Carriero Indian at Fort Alexandria, or the *Corregonus* which, even more recently, was swimming in the cool waters of the Great Slave Lake.' May all these pleasant dreams be realised." Thanks, Sir correspondent, for the information. We now know that John Bull is more easily approached through stomach, than through head or heart. When, therefore, the Canadian Parliament has any more such resolutions as those on Home Rule to send across the water, let them be accompanied by a few tons of fresh salmon, and a pleasing modicum of 'oolachan'. And our prairie provinces should be asked to have in readiness for such occasions a choice variety of the delicate antelope, the noble wapiti, the tender aged moose and the fatted bison. Let the waters of the Great Slave Lake, and of the Lesser Slave, of the Great Bear, of the Athabaska and the mighty Mackenzie and every river that feeds the Arctic, all then yield up their treasures to the appetite of the worthy Mr. Bull. Then he may be safely approached. Thus may he be induced to condone the impudence of his 'puling' colonists. By offerings of our golden salmon, and toothsome candlefish, of our tender antelope, and inviting wapiti, of our luscious moose and irresistible bison, his anger will ever be appeased and joy reign in his heart. Of beaver tail he has clearly grown tired. By all means then let him have the white fish, the game birds and the other dainties with which he has now only a literary acquaintance. With a plentiful supply of these delicacies to satisfy his epicurean tastes, we may be permitted to humbly ask, but must not even then form sanguine expectations of receiving.

**THE GRAY IMPRISONMENT.**

The House of Commons has appointed a select committee to investigate the circumstances of the incarceration of Mr. Edward Dwyer Gray, M. P., in the month of August last, by the arbitrary order of Mr. Justice Lawson. A proceeding more wanton and unjustifiable never disgraced even the Irish bench, which has never shown any tender regard for popular rights or freedom of speech and opinion. It has, however, till lately observed some sort of respect for Parliamentary privilege. Parliament itself inflicted the gravest injury on its own privileges, especially the inviolability of its members from arrest on charges of a purely political character, by its passage of the Coercion Act framed by Mr. Forster, whereby Messrs. Parnell, Dillon, Sexton and O'Kelly were all cast into prison without trial or even cause shown for their imprisonment. Mr. Justice Lawson had certainly never entered on so bold a course as the ordering of the arrest of Mr. Gray, if he felt any dread of Parliamentary inquiry and censure. That his action will meet with censure we scarcely believe, but feel glad that it is to be made the subject of inquiry, however limited or incomplete.

The following is the full committee appointed to investigate the imprisonment of Gray:—Gladstone, Northcote, Goschen (Liberal), Whitehead (Liberal), Mowbray (Conservative), Raikes (Conservative), Giffard (Moderate Conservative), Plunkett (Conservative), Attorney-General James, Forster (Liberal), Dillwyn (Liberal), Parnell, McCarthy, Sexton and Healy.

The Committee, it will be seen, consists of six Liberals, five Conservatives, and four Home Rulers. The Irish party is ably represented on the Committee, and will, we feel confident, make its investigation of the facts of this extraordinary case as complete and exhaustive as possible. The rights of Parliament

and the freedom of journalism both imperatively demand that such arbitrary power as that exercised by Mr. Justice Lawson in the case of Mr. Dwyer Gray should be wrested from the hands of men responsible in such actions neither to the sovereign nor the people.

**THE FAILURE OF PROTESTANTISM.**

*Le Journal de Rome*, speaking of the present position of Protestantism, makes the following declaration: "Arianism, it affirms, seduced kings and emperors and divided nations. This famous heresy lasted for more than three centuries, and still continued to live in a thousand different 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-established itself in the New, where it still survives. The Manicheans, condemned by Councils, and proscribed by emperors, breathed its doctrines into every rebellious spirit of the middle ages and of modern times, but now the Manicheans are no more.

Pelagianism lived for more than a century, and Nestorianism, vanquished in the west in the sixth century, continued to hold some few followers together in the east, till the middle of the sixteenth. The heresy of the Albigenses, renewed and continued by the Waldenses, lived on till almost our own day.

The history of heresy is synchronous with that of truth. A great theologian has declared: *opposita heresibus veritas.*

It is indeed necessary that heresies should be, as well to determine and to solidify dogma, as to conserve its purity amid the vicissitudes of theological discussion. But if it be necessary that heresies should be, it is also necessary that they must die and not live, one falling on the ruins of another, to attest the authority of the church founded by Christ, and enduring from St. Peter to Leo, and certain to subsist without 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 peoples as that of Arius, and given birth to nearly as many different sects. Is this heresy more dangerous than that of Arius? 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.

Protestantism now makes no converts in Europe. Its age of propagandism in civilized nations has closed forever, and it now devotes whatever of strength it yet 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 authority, this school is returning to the teachings of Rome, and must soon acknowledge the authority and supremacy of the successor of Peter. Already, in England, conversions take place in great numbers, and all the while the state-paid chiefs of the Anglican Church dispute among themselves on the constitution of the hierarchy, and the means of spreading their system.

In Germany, the leaders of the state heresy daily grow more furious in denunciation of the Church of Rome, for the very reason that they understand the incurable weakness of heretical doctrine. They heap abuse on Rome, because Rome they hate, and stand confounded and abashed in the presence of its magnificent unity. On all sides, indeed, it is clear that the critical moment for Protestantism has come. Vainly do Protestant doctors assemble. The more they seek to define, not the dogmas, but the sum of Protestant belief, the more they fall into division, sub-division, and confusion. The weakness of Protestantism is incurable in the light of reason, for if the principle of 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 Anglican church has yet some strength in England, it is owing to partial adherence to Catholic rites and forms of government. In Germany Protestantism is completely disjointed. Of the works of Luther, Calvin and Zuinglius nothing remain but ruin and confusion. Thus the great heresy of the West may be claimed to have reached the term of its unfortunate and disastrous existence.

**ARCHBISHOP LYNCH.**

The Toronto Mail seems to have itself to the task of vilifying and the venerable Archbishop of Toronto. No one has denied the right of the press to think as it pleases of Marmon other work in prose or poetry, or with any pretensions to impartiality can admit that it has a right to heap the vilest abuse on any one who dares to differ from it on such a question. The editor of the Mail may be a poet, his literature may be far more acute and exquisite than that of even such ordinary pet Archbishops but he must be made, we feel confident, to leave this Province, learn, as we learned elsewhere, that the opinions, especially those equal, superior, to him, in every mental must be respected. We failed to perceive that many of the respectable journals of the party he presumes to dictate, and it ranks him as a comparative straggler in his utterances. His Grace's bishop has been perfectly right throughout the whole controversy, and has by the able stand he took on that added another to his many claim veneration and gratitude of the of Ontario.

**ST. TERESA.**

In a pastoral issued on the occasion of the centenary of St. Teresa the eloquent Bishop of France, Mgr. de Freppel, other things, said "God is in his saints. He raises the very moment that stands in greatest need of activity and endows them with tributes most suitable to their station. Whether it be a conquering souls to the faithful sealing the doctrines of their life-blood, or whether incumbent on them to combat the arms of science, apostasy and doctors, saints wanting to do the divine will is the wonder of wanderers contemplate for eighteen in the history of the Church ceaseless fecundity of the Christ is the certain marine origin. At the epoch was born in a little town Castile, the child predestined fill so high a mission, the world was in the throes of most terrible trials it undergone. The pagan the fifteenth century had in many souls the sense of natural, and the Protestants the sixteenth century vantage point of everywhere upon the principles of authority was then so necessary to replace in honor, with the obedience, the holy austere gospel. In the bosom of the Church, in the cloister amid the distractions of the widespread relaxation line called for serious reform could effect this reform and success, but the Church the voice of its pastors and its saints. Assisted by who has promised to be with unto the end of time possesses in its own life necessary to triumph passions." Having dwelt great works accomplished Papacy and the Council behalf of the Church, the prelate continues: "It work of reformation, a moral, that St. Teresa upon to hold a high place was this place? By could the order of Car to its primitive fervor a restoration which Christ with all its heart? The living Church of God moments each one of which tes its strength to the of the designs of God, mutuality and concur all the members of this in whose life they al There is the head to arm to execute, and vivify the whole body the children of the gr Christ, there are some Josue, do battle on the others who, like Moses pray on the mountain mer take hand and struggles of truth against busy themselves in administration and go

ARCHBISHOP LYNCH.

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

ST. TERESA.

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

latter enter within themselves in the quietude of recollection and prayer. Between functions apparently so diverse there is a perfect concordance, and continuous reciprocity. All that the interior life gains in perfection, contributes to the works of the exterior life. It is contemplation that always and everywhere fructifies action; what teaching commences, prayer completes, and wheresoever the word of God would not of itself, penetrate, penance and mortification, blessed from on high, overcomes resistance and opens the portals of the human heart. Admirable union of strength and purity which shows how much there is of supernatural and divine virtue in the holy solitudes of the cloister, where are prepared those invisible arms by the aid of which divine grace triumphs in the soul! Mysterious harmony, by which the work of St. Teresa appears to us in all its grandeur and beauty! The centenary of the virgin of Avila were forever a memorable date if it could have for result to recall attention to the writings of that saint, whom, to use the language of Bossuet, the church almost raises to the rank of doctor, in celebrating the sublimity of her heavenly learning. It were a veritable *sursum corda* for this age, so much attached to the things of earth, and whose exterior activity develops itself more and more to the detriment of its interior life. Does not that soul, which, in its flight to God knows how to raise itself above all things created, even itself succeed in realizing the highest conditions of science, moral dignity and veritable happiness?"

peculiar to any religious persuasion, or to which any religious persuasion can object." And the Hon. George Brown, in his speech on Confederation in the House of Assembly of old Canada, said: "I have never been able to see why all the people of the Province, to whatever sect they may belong, should not send their children to the same common schools, to receive their ordinary branches of instruction. I regard the parent and pastor as the best religious instructors." According, then, to Dr. Ryerson and Mr. Brown, the exclusion of religious teaching of every kind, objectionable to any portion of the people, is the very essence of the public school system. Yet the gentlemen who the other day waited on Mr. Mowat, and who are all supporters of that very same school system, desired the government, which has already, in our estimation, gone too far in the direction of permitting a futile and impracticable attempt at religious training in our schools, to make compulsory a system of religious training highly objectionable to large bodies of the population of Ontario. We are no admirers of any system of irreligious and godless schools, such as the public schools of Ontario in most cases now are, but we hold that the reading of the bible cannot relieve them from their irreligious and godless character, and that to enforce its reading everywhere would be an invasion of the rights of those who look not upon it as their rule of faith and morals. Such a procedure would practically drive every Catholic from the public schools of the Province, and would make the system, instead of non-denominational, completely Protestant. If this is what the gentlemen who composed the deputation desire, let them say so plainly. Catholics have no desire to force their views upon others, but they intend in this free country to have their rights, educational and otherwise, respected. But we may be told that we have our Separate Schools, and should not therefore interfere with the public school system. To this we reply that owing to the glaring defects in our school law, in so far as it affects Catholics, two-thirds of the Catholic children of the province frequent public schools. We have, therefore, a right to say something in defence of the rights of Catholics in those schools so long as the defects we speak of exist. If the Protestant majority of Ontario were as truly liberal as the Catholic majority of Quebec in regard to the rights claimed by minorities, there would be no possibility of any such demand as that formulated by the deputation which waited on Mr. Mowat giving umbrage to the Catholic body in this province, or of the existing regulations of the Department of Education placing it in the power of local bodies to order and establish in schools a form of prayer and religious worship offensive to any of the children attending these schools. We will take another occasion to indicate the amendments which in our estimation are required to place the Catholics of Ontario on a perfect footing of equality, as to educational rights, with our Protestant citizens.

THE BIBLE IN SCHOOLS.

ORANGE BRUTALITY.

DEATH OF LADY LANGEVIN.

ties which distinguished her. The intelligence of her death will cause a very general feeling of sorrow, and Sir Hector will have the most sincere sympathy of the people of Canada in the deep affliction which has befallen him. The funeral of the lamented lady will take place on Thursday next at eleven o'clock.—Montreal Gazette, Oct. 30.

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

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

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

The French journals of Quebec, without distinction of party, advocate the re-election of Dr. Blanchet to the speakership of the Commons. During the four years he presided over the deliberations of that body and the eight years he was speaker of the Legislative Assembly of Quebec, Dr. Blanchet certainly gave the utmost satisfaction to gentlemen of both parties. While in the Commons' chair Dr. Blanchet acted with dignity, moderation and impartiality. The only other name mentioned in connection with the speakership is

that of Mr. Geo. A. Kirkpatrick upon whom we should be glad to see the selection of the government fall in case it be decided not to submit the name of Dr. Blanchet. In any such eventuality, it is likely that the latter will be offered the speakership of the Senate.

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

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

Ontario.....	109,480 sq. miles.
Quebec.....	192,335 "
New Brunswick.....	27,322 "
Nova Scotia.....	21,731 "
Prince Edward Island.....	2,333 "
Manitoba.....	149,000 "
North West Territories.....	1,268,000 "
District of Keewatin.....	309,077 "
Arctic Islands.....	311,700 "
Hudson's Bay Islands.....	25,400 "
Total.....	3,376,742

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

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

LEGEND OF THE NUN'S PRAYER.

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

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

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

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

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

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

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

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

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

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

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

The Prince of Peace.

Death sent his messengers before,  
"Our master comes again," they cried;  
"Eye sight he will be at the dawn,  
"Ere the sun shall rise, from thy side."  
I drove them forth with curses fell;  
I drove them forth with loss and scoff;  
Not all the powers of heaven or hell  
Combined, should bear my darling off.

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

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

My sabbre snivered on his mail,  
My lance dropped headless at his feet;  
I saw my darling's cheek grow pale,  
I saw her turn my face to meet.

He passed—my lips alone could move;  
"Mad words of passion from thy tongue,  
"They had who said that God was love,  
"Who lets a tyrant rule the world?"

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

He bent above her dead dumb lips—  
"Mine own, whom I had loved too well—  
"And struggling from my grasp he slipped,  
"They smiled in peace ineffable.

Awe struck, I watched; he raised his head,  
"And then, in tones like music rare,  
"Am I a living thing so vile," he said,  
"I, whom ye men call shuddering death?"

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

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

MONTREAL NOTES.

ST. PATRICK'S BAZAAR.

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

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

PRESENTATION.

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

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

Another meeting of citizens was held last evening for the purpose of discussing the project of erecting St. Jean Baptiste Hall in this city. All-Gronier presided, and Captain J. E. Chagnon acted as secretary. Among those present were Hon. Messrs. Chauvin and Trudel, Beaubien and Mercier. After several gentlemen had spoken the following resolutions were adopted:—That the names of Messrs. Allard, Resnier, Barré, Beaubien, Trudel, Mercier, Archambault, Lacroix and Bovin 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 Lunenburg City on Wednesday last, for a year's sojourn in Europe. We wish him a pleasant trip and a safe return.

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

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





LATEST BY TELEGRAPH.

Ireland. 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.

Dublin, Oct. 24.—The trial of the murderers of the Joyce family, near Connaught, 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 today Judge Barry commencing the Grand Jury, said although the case 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.

Dublin, Oct. 25.—Egan has been requested to send a telegram to Mooney, Buffalo, President of the Irish National Land League of the United States, informing him that the only money paid members of Parliament was for travelling expenses. In all £1,000 was given for this purpose, including the expenses of Parnell and Dillon to America. Sexton received £300 salary yearly, not £700 as alleged.

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 Parnell 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 Highlands.

London, Oct. 27.—The Irish Parliament party today passed a resolution in favor of amending the Arrears of Rent Bill.

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

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

Dublin, Oct. 29.—The Home Rule League have issued a manifesto for the signing of members to consider the policy of 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 contumacy. Apart from the political aspect of his imprisonment of Mr. Gray, his act was a flagrant 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 it 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.

Canadian. A deputation, consisting of Mr. Henry St. John, M. P. for Kent, the Rev. Father Williams and the Rev. Father Roman, of Chatham, and Mr. Edward Kerby, of Petrolia, had interviews with the Premier and the Minister of Justice at Ottawa on Friday, and were afterwards heard in public in reference to the commutation of the death sentence on the old man Rowland, who shot his wife in a fit of rage under the hallucination that she was trying to poison him. After duly considering the matter it was decided to commute the sentence to imprisonment for life.

Wending, Oct. 29.—An eighteen-month-old child of Mr. John Kain, Caradoc, was accidentally poisoned on Friday, 20th Oct. last, with rat poison. The poison was kept on a high shelf, and by some means or other got within reach of the child, proving fatal, the child dying the next day.

Ottawa, Oct. 24.—On Saturday evening last a most distressing drowning accident occurred in Fitzroy harbor. The sons of Mr. G. S. Baird, of that place, aged 18 and 12 years, and a son of Mr. W. J. Fetherston, were sailing in a canoe, when it upset. The eldest Baird and young Fetherston succeeded in safely reaching a boom close by, but the younger Baird was struggling hard to keep himself from sinking and calling loudly for help. His brother plunged in and was on the point of catching the first drowning boy when the latter caught his rescuer. The grip proved fatal, for both were drowned.

Thorold, Oct. 26.—Thomas Turner, an old and respected citizen of this town, while on duty as night watchman in the Thorold Watch and Knitting Manufacturing Company's mill, about 8 o'clock last evening, was caught in a length of shafting and instantly killed.

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, the swelling has grown on his gums to such an extent that it protruded out of his mouth. He has entered the hospital.

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

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. B. Hicott has re-considered his intention of resigning the bandmastership of the 7th Fusiliers, on account of a largely signed petition of citizens requesting him to continue as the leader of the Band.

One night last week a farmer named Macdonald from Malahide registered at

the City Hotel and left the gas turned on without lighting it, and fell asleep. When his room was broken into he was found insensible and in all probability would have died only for the timely arrival of Dr. McGuigan, who administered 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 will miss his friendly society.

C. M. B. A. NOTES.

Branch No. 9 of the C. M. B. Association entertained Dr. Phelan on Monday 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 the meantime, while in England and France before returning home. We wish our ex-supervising medical examiner a pleasant and profitable voyage.

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 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 adopted is the following new graded scale of assessments: Class 1, 21 to 25 years, \$1.00; 2, 25 to 30 years, 1.10; 3, 30 to 35 years, 1.20; 4, 35 to 40 years, 1.30; 5, 40 to 45 years, 1.40; 6, 45 to 50 years, 1.50.

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 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 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 day of November, 1882.

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

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

The Supreme, Grand Council and Branch Constitutions are to be published 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 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 without delay.

The question of raising a sinking or reserve fund which has been referred to the Branches for discussion, is a vital one. I hope it will be carefully considered, as on it depends the future of our noble association.

The proposition of introducing a half rate membership should not be overlooked. It may be for our interest to adopt it.

I desire to call the attention of Branches and Councils to the necessity of collecting and forwarding the assessments promptly, as delays cause much trouble and disappointment to the parties entitled to the beneficiary.

I earnestly request all the officers and members of the Association to aid in maintaining peace and harmony, and each in his sphere to fulfill the laws. Thus we shall obtain the objects for which we are banded together.

The new blanks and amended constitutions are now ready for distribution, and can be procured from the proper officers.

I have appointed the following Brothers as Supreme Deputies: For New York State—T. J. Mahoney, For Pennsylvania—J. T. Kinser, M. D., For Michigan—William Look, For Canada—T. A. Bourke.

Yours fraternally, F. J. Riesten, Supreme President.

MARMION. The Question of Its Use in Public Schools.

REV. FATHER STAFFORD'S OPINION ON THE SUBJECT. Ottawa Free Press. Rev. Father Stafford, of Lindsay, well known as one of the most energetic advocates 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 question, 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 else.

Rev. Mr. Stafford said his objection to the book was because it contained representations of immorality on the part of certain actors in the novel, and no matter what decision was arrived at by the Education Department the book would not be read by the Roman Catholics in his parishes. He said, "that the morality of the country would be advanced by the reading of such literature altogether apart from religion. If the Protestant mothers of Ontario are the moral mothers of the land, there is an abundance of good books to read of such works."

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

"There has been a good deal said of the dictation of the Archbishop of Toronto on the matter?" "Yes," Rev. Mr. Stafford replied, "but I do not know of 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 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 which 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 the city. It would be offensive to Catholics to have to be present in a class where matters

REFLECTING ON THEIR RELIGION was made the subject of study. For the last ten years more particularly, it has been the subject of 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 before, of an attempt to increase 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 education can only have it by excluding matters offensive to every class and denomination in which the country is composed. The mass of Protestants will be slow to adopt any course that will

close the High Schools against their Roman Catholic fellow citizens. These views will be generally admitted about a month after the next general election in Ontario."

Rev. Father Stafford's zeal in educational matters is as great as it is in the cause of temperance, and it was for the purpose of obtaining a number of Roman Catholic teachers that he came to Ottawa. Only three students of this denomination are at present attending the Normal School here, and Father Stafford was unable to make a selection. He visited the public institutions and the different schools yesterday.

LETTER FROM ALGOMA. Silver Islet, 9th Oct., 1882.

MR. EDITOR. You know that the Canadian Pacific Syndicate is opening up the North West with incredible vigor and success. The head track layer, Mr. Grant, pushes the work on at the rate of three or four miles a day. Up to the 7th of Sept. he had laid 210 miles of track. He has fifty teams of horses at work at the end of the track. The railway grader places the earth ready to receive the ties, while the teams haul the ties on either side of the road, and the men soon place them in position. The rails are then readily laid. The boarding cars are daily brought forward as fast as construction has proceeded. Each construction train brings along sufficient material for a mile of track, and a 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 and timber, is about 150 miles from Q. 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 following table of distances of places on Lake Superior: From Silver Islet to Sault Ste. Marie, twenty miles from Michipicoten island to Caribou island, on a straight line towards Grand Island in Michigan and six miles thence to Pie river, Canada. From Silver Islet and to P. A. Land, twenty miles. The light house bell (Michipicoten Island) was cast by G. M. Stevens & Co., Boston, Mass. The weights are wound up when the bell tolls. This announces the arrival of a steamer. The bell now used weighs 96 lbs., and was cast at West Troy Foundry in 1873. Michipicoten river is 45 miles from

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 of a mile & 3/4 mile; 4th of a mile & 1/4 mile; the others an acre or so long.

Catholic books, pictures, beads, scapulars, medals, etc., of all kinds, kept constantly in stock at the Catholic Record Bookstore, corner of Richmond street and Dufferin avenue.

Don't die in the house. "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs, lice.

COMMERCIAL. London Markets.

Table with columns for Wheat, Flour, and other commodities, listing prices in London, Oct. 31.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Chinese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes 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 FOX BROS., 250 Dundas street. Call and examine our stock of frames and pastaports, the latest styles and finest assortment in the city. Children's pictures a specialty.

SPECIAL NOTICE.—J. McKenzie has removed 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 machines on sale.

R. S. MURRAY & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brasses, White Iron, velvet, tapestry, three-ply Kid, damask and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms; American 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, matted and tacked free, 124 Dundas street, and 125 Carling street.

Mothers! Mothers!! Mothers! Are you disturbed at night and broken up by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MOTHER'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—Diphen is not a poison 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 in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering. "BROWN'S HOUSEHOLD PANACEA" 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 quieten the blood and heal, as its acting power is wonderful. "Brown's Household Panacea" is being acknowledged as the great Pain Reliever, and of double the strength of any other. It is a household necessity, and should be in every family handy for use when wanted. It is really 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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LOCAL NOTICES.

IN BOSTON. recently Dr. M. Souville, of the Montreal International Throat and Lung Institute, and ex-Aide Surgeon of the French Army, was visited by over 2,500 Physicians and sufferers using his wonderful invention, the Spirometer, for the treatment of Catarrh, Catarrhal Deafness, Bronchitis, Asthma, and all Throat and Lung Diseases. Parties unable to visit his offices can be successfully treated by letter addressed Dr. M. Souville, ex-Aide-Surgeon of the French Army, 13 Phillips Square, Montreal, or 173 Church Street, Toronto, either for Canada, where French and English specialists are always in charge. Full particulars free on receipt of stamp. Physicians and sufferers can try it free at the offices.

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 Hamilton over 20 years, and gives a good practical education to young men and ladies.

David Haragan, of Kinkora, county of Perth, Ont., hearing Prof. A. M. Shriverts, proprietor of Fride or Linn Valley medicine offer \$100 for any case of dyspepsia that one doctor's worth would not help or entirely cure if refused according to directions, bought the \$100 worth, used it, and was cured. Thousands can testify. For sale by all druggists. See advertisement in Catholic Record.

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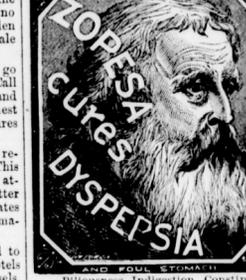
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AN ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected all remedies having failed and Dr. H. JAMES was experimenting with the many forms of Catarrh, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this county enjoying the best of health. He has proved to the world that CONSUMPTION can positively and permanently be cured. The doctor now cures this disease free, only asking two three-cent stamps to pay expenses. This book also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address: CHAS. H. BUCK, 1000 Race St., Philadelphia, naming this paper. oct.15/81

LONDON COMMERCIAL COLLEGE AND TELEGRAPHIC & PHONOGRAPHIC INSTITUTE. RE-OPEN ON MONDAY Sept. 4th.

Our Course of Instruction is Comprehensive, thorough and practical, and is especially adapted to the requirements of young men, who propose to engage in either Mercantile, Mechanical, or Agricultural pursuits. Each Professor is a specialist in his Department. Young ladies receive regular attendance in all departments. For Circulars containing full particulars, Address: WM. N. YEREX, Principal, 201 Ave. who wish white Teeth of pearl. To set off lips of cherry. A fragrant breath for the boy and girl Who purchases "TEABERRY."

FOR THE LIVER. ZOR'S CURE FOR BILIOUSNESS, INDIGESTION, CONSTIPATION—all forms of dyspepsia yield at once to a few doses of Zor's, the new compound from Brazil. A 10 cent sample proves it.



CONSUMPTION. I have a positive remedy for the most distressing form of consumption, the cure of which has been a long and fruitless search. My remedy is a simple and safe one, and is guaranteed to cure all cases of consumption, whether it be of the acute or chronic form. It is a true and reliable remedy, and is sold everywhere at 25 cents a bottle.

MOLLER'S WHEAT COD-LIVER OIL. Superior to any other. Best medical authority. Guarantees the purity and delicacy of taste and odor. For sale by Druggists. W. H. Schieffelin & Co. (U.S.A.) N.Y.

KIDNEY-WORT. IS A SURE CURE for all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, causing it to throw off morbid matter, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting the regular discharge of the same. It is a household necessity, and should be in every family handy for use when wanted. It is really 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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VOL. 5. NICHOLAS WILSON FASHIONABLE TAILOR. A nice assortment of IN-TWEEDS now in stock. ALSO—New Ties, Silk Handkerchiefs, Underclothing, Etc. N. WILSON & Co. CATHOLIC PRESS.

OUR free thought friends are harping about the "freedom of the press" and the "freedom of the press" and they are always talking about it. With them the future seems to be a kind of refuge from the evils and perplexities of the present. They say they do not see that the forestal possibility of any definite system of freedom by their present principle. If it is right to doubt now on a sacred and profane, how are we going to reach a condition in which we shall give place to faith? Of religion based upon doubt is a religion to be of any value must upon the truth. But if, after all, we have not been able to truth sufficient to form the basis of what reasonable ground has believing that the future will be propitious in that respect? If to doubt now, even of the existence of God, as they insist, why will they not right to-morrow? And if right to-morrow, why not right to-day? Why not right to-day? They surely do not see revelation, since they deny not revelation which Christians claim the possibility of a supernatural action. And as for expecting a natural light on the great questions of the foundation of religion, they reasonably look for it. I insist that the being of God demonstrated, and on that we claim the privilege of doubting important and fundamental principles.

CARDINAL MANNING has written beautiful words to Canon Breen, reporting his efforts to raise an O'Connell Memorial Church in Yvee, County Kerry. "You have decided to raise a memorial to O'Connell in the most secret building a church in which the Presence shall always dwell. The practical love of the Irish will ever plead with the love of the Irishman for England. To true Irishmen the crown, do not the natural love of a son to the sorrows, wrongs, afflictions, dignity and martyrdom for the faith, all mingle with him to purify and elevate it to a natural order. These are old nine written fifteen years ago, to my mind a true description of O'Connell, who in the Cathedral of the Virgin Mary, in the birthplace of Daniel O'Connell, Catholics of England, a much."

Among the ideas which John says to have—well we say—the Catholic Church, is that of a Not, however, the sacramental confession, but class confession, in confession in what they calling, where the brethren and sisters, in the presence of the brethren, confess their sins, "one to another, think after the scriptural injunction, said that the scenes at these meetings are oftentimes very funny, they are usually couched in the general terms of self-something, we suppose, after the graceful and euphonious of the Episcopal prayer-book: "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little loose in got up in a class to make his confession, and he said, "Well, brethren," he said, "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little loose in got up in a class to make his confession, and he said, "Well, brethren," he said, "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little loose in got up in a class to make his confession, and he said, "Well, brethren," he said, "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little loose in got up in a class to make his confession, and he said, "Well, brethren," he said, "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little loose in got up in a class to make his confession, and he said, "Well, brethren," he said, "I feel that I have erred and sinned, the way like lost sheep, who have bowed too much the devices of hearts; we have left undone which we ought to have done, done those things which we do have done and there is no other way, it is so happened, on that a rather weak brother, whose reputation of being sharp and dealings and a little