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DIGO BLUE! y Always Uniform, 'ILTRENGER, Proprietor. et, Philadelphia, Pa.

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ber next.

-John Talbot in London Lamp.

CATHOLIC PRESS.

Catholic Review. IF straws show which way the wind blows, what are we to think of the con-duct of the Association of Evangelical

Ministers in Boston inviting Mr. B. F. Underwood, a pronounced intidel, or free religionist, to address them, at a recent meeting, on the question whether the modern agnostic theory of development overthrows Christianity? What is the ignificance of it appears? If they significance of it, anyway? If they wanted to know what Mr. Underwood's for those who don't know exactly truth like men who are conscious that they are inevitably tending in

Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

LONDON, ONT., FRIDAY, OCT. 27, 1882.

NO. 211

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

VOL. 5.

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Hail Mary.

A poet kneltat Mary's shrine, His sanguine heart was sad, He thought, "my simplest songs are meet To make a nation glad.

And yet, dear Mother, when my soul Would burst in song for Thee, My lips are mute, my harp is stilled— All in vain my minstrelsy."

He thought again—"it is not strange, The poet's heart may seem To feel and know Thy loveliness, Like faces in his dream. But words are vain to picture these-

Yet somewhere must there be, Tho' writ by angel's pen, a word To speak to men of Thee." His heart grew sadder, till the bell Rung out its vesper chime, An echo of the Angel's voice, That in the ancient time

First sounded in the Virgin's ears Its sweet mysterious word— "Hail Mary!" said the poet then, With love and wonder stirred.

"Thy sorrow, triumph, joy and praise, In this one prayer are said, Men need no more to know and love— My heart is comforted."

wanted to know what Mr. Underwood's sentiments on the subject of Christianity were they could easily ascertain them from almost any number of the Indec, to which he is a regular contributor and in whose columns he is accustomed to air his "peculiar" views in regard to the Christian religion in the freest and most outcomes. "peculiar" views in regard to the Christian religion in the freest and most outspoken manner. Had these enlightened evan-gelical ministers any good reason to believe that this well-known infidel and believe that this well-known infidel and reviler of Christianity—there is no use trying to put too fine a point on it—could throw any new light on the important question under discussion? Mr. Underwood may be a very smart man in his way; God forbid that we should do him injustice or unnecessarily disparage him in any way; but we must say we have never been accustomed to consider him an authority either in science or religion, and he is about the last man in the world and he is about the last man in the world and he is about the last man in the world we should think of calling upon for a sound, logical, intelligent and candid opinion on the great question of the influence of the doctrine of development innity Perhans these excellent ministers of the gospel wanted to show their liberality. Why, then, did show their liberality. Why, then, did they not invite him to their pulpits? They might about as well have done so. In fact, they have probably been the occasion of giving quite as wide, if not a wider circu lation to the anti-Christian diatribe with which they were regaled as if he had pro-nounced it from one of their pulpits. This doctrine of liberality may be all very well they stand; who have no positive, settled, well-defined and fixed principles on the subject of Christianity; who are groping the foundations on which they have been accustomed to rest are giving way; but to Catholics, who know what they believe and the infallible ground on which their faith rests, such liberality seems not only sparious but perfectly absurd, ridiculou and suicidal. After all, is it not the "fellow feeling that makes us wondrous kind" that lies at the bottom of this external show of liberality? Does it not indicate a secret prophetic consciousness same direction of free thought: and that as it is impossible to determine accurately the line of orthodoxy, so it is really not much matter where the line is drawn be-tween Christianity and free thought, or whether any line at all be drawn?

DEAN SWIFT, though a Protestant, had no sympathy with the private judgment, inspiration theory which in his day developed itself in various fanatical extravagances, but in none more than in that ignorant class of preachers who felt the Holy Ghost to take upon themselves the tremendous rebilities of the work of the ministry. It is said that on one occasion a certain tailor who thought he had a call to preach the everlasting gospel, called upon the Dean for approbation and instructions how to proceed. The Dean received him politely, and having invited him to take a seat, began to examine him as to his qualifications for so important and sacred a call-"You are a tailor, are you?" asked ing. "You are a tallor, are your the Dean. "Yes, sir." And you desire to preach the Gospel?" "Yes, sir; I have a salled to preach the Gospel." to preach the Gospel?" "Yes, sir; I think I am called to preach the Gospel." "And you are well acquainted with the Scriptures, of course?" "I think I am." persons qualified and licensed are to

breeches?" "No," said the astonished tailor, "I do not think I can." "Well then," said the imperturbable Dean, "go home and study out the problem, then come back to me and I will tell you whether you are fit to preach the Gospel or not."

Freeman's Journal.

Freeman's Journal.

"In the Roman Catholic Church," says the Tribune, "although the missionary does not support a wife out of the contributions of the faithful, he does buy land and build imposing houses. This Church has of late years adopted the policy of planting the banner of the Cross in new regions on as solid real estate as it can buy, as witness our own country and Canada. The policy may be most wise and apostolic; we do not criticise it: and Canada. The policy may be most wise and apostolic; we do not criticise it; we only state the fact that it uses up the money devoted to missionary work." The tribune had been led to believe that "missionary work" consists in the distributing of tracts, Bibles, chromos, melodeons, and other articles for which that indefatigable missionary worker, the Boston Zion's Herald, is constantly appealing. If schools and churches were not built, to what end would the donations for miswhat end would the donations for misto what end would the donations for mis-sionary purposes be applied? As Catholic priests have no wives to support, and as it is not their practice to buy the souls of the Heathen, for a limited time, with hard cash, there is no legitimate outlet for the money, except in the building of churches, schools, asylums, hospitals, and orphan-ages. The Tribune's sneer is harmless.

New York Tablet. Life in Ireland is very comfortable under English rule. No civilized country can boast of a system of inquisition and surveillance so perfect in all its arrange-ments. At midnight—at an hour between sunset and sunrise—the police enter private houses, after knocking up the inhabitants, and compelling them to get out of bed and stand on parade in front of their door, the roll is called, and if any one is absent woe to him. This is the noctur-nal practise of the English Government

officials in Ireland.

All honorand praise to the good and true
Irishmen who presented the Rev. Father
Sheeby, the patriot priest, with the handsome purse of two thousand five hundred some purse of two thousand live inducted pounds. No one has deserved more from Ireland, and now, when broken down in health by incarceration in an English prison and by his unceasing labors in the cause, this grateful recognition of his patriotic services is creditable alike to all parties concerned.

Portland Sentinel. Portland Sentinel.

CHARACTER is everything to a man, as it is the surest means to success in life. It is better than the most ample fortune; it is better than the patronage of rich and powerful friends. A young person of established character, virtuous principles, of good conduct, though he be poor and left to his own unaided efforts, will rarely fail to make a way for himself in the world.

He way he assailed by misfartune; he may to make a way for himself in the world. He may be assailed by misfortune; he may lose his health, or fall in adverse circumstances, and so be embarrassed and oppressed; but, as a general rule, it cannot be questioned that a fair character—a character for intelligence, virtue, and worth—is the surest pledge of success in life. For many years we have been accustomed to watch, with great interest, the fortunes of the young in their progress in life; and to watch, with great interest, the fortunes of the young in their progress in life; and long since we have come to the conclusion that, in so far as success is concerned, whether in the learned professions or in the ordinary business of men, character virtue, intelligence, a well-regulated mine and heart is of higher value than heirship to the richest estate, than all outward advantages. Such an estate, such advanta-ges are apt to inflate with pride, to lead to imprudence, to idleness, and vice; and where this is the case it takes but a short time to squander a fortune and bar every door to respectability and happiness. But character never fails. It makes friends and subdues enemies, creates funds, opens the gates of opportunity, draws around its possessor patronage and support, make

im a sure and easy way to wealth, to honor, and to happiness. London Universe. THE "centre of civilization" has been gain disgracing itself. A British work-nan, a resident of Dudley, returned to the man, a resi bosom of his family some evenings ago with his temper ruffled. This is the way he gave vent to his feelings. Commencing with the wife of his bosom, he inflicted upon her a severe thrashing. Having done this thoroughly to his satisfaction, he went up stairs and set fire to the bed on which three of his children were sleepon which three of his enddren were sleep-ing. That his family were not roasted alive was no fault of this specimen of the modern British parent. Some of his neighbours hearing the screams of the children rushed into the house, and, in spite of William Morris, the distinguished father referred to put the flames. He father referred to, put out the flames. He was brought before the magistrate, who considered a month's imprisonment quite enough of a punishment for such an offence. Altogether eminently creditable

to the "centre of civilization." Anglican parsons who have a knowledge of German, while travelling in Germany, oftentimes preach sermons to Protestant congregations, and on such occasions the otherwise empty churches are filled with people, who are attracted by the strange preacher and his equally strange accent. That is not quite lawful "And you are well acquainted with the Scriptures, of course?" "I think I am." "
Well, then, let me test your qualifications a little. We read in the Revelations of St. John that an angel stood one foot on land and another on the sea; now can you tell me how many yards of cloth it would take to make that angel a pair of serious construction. The same that angel a pair of the law says that none but persons qualified and licensed are to persons qual

her atter disgust for Catholic Schools and for the good Celtic name of her honest Irish father and mother. day we had paid a flying visit to the Catholic school of the Immaculate Conception, New York. If nicer or more modest children can be found in any public school in the land we will cheerfully go on a pilgrimage to see them. If more intelligent readers of ordinary school books are plentiful, education is more advanced in America than we have any reason to think it is. But it is not of this that we wish to speak. A child just

Entertainment in Her Honor at

Rideau Street Convent. Ottawa Free Press, Oct. 18. On Sunday, the 15th of October, the Roman Catholic, and more especially the Spanish people, paid honor to the memory of a Catholic heroine—St. Teresa, of Jesus, Carmelite nun. This illustrious Saint was born on March 28th, 1515, at Avila, a city of Old Castile, when Leo X. occupied the Pontifical throne, and she occupies a special place in the history of that period. It was while the newly awakened intellectual activity of Europe was displaying itself in the sum of human thought, that this simple nun was engaged in founding new houses of her Order, or in prayer and self-sacrifice within the walls of her convent. She established convents and monasteries, in one form or another, in more than 20 different towns and cities. history of her own life and her esthetic works, "The Way of Perfection," "The Interior Castle," etc., display great power, purity of language and elevation of thought, and her sayings have become proverbs among Catholic people. Her name has remained as a dear inheritance to her followers in the Carmelite order, an honor to her co-religionists, and her life and works a subject of deepest interest to all thinkers. She is an illustrious exam-ple of the high spiritual development and

HER FEAST DAY AT THE RIDEAU STREET CONVENT
was worthily celebrated. The young lady pupils on Friday gave a private entertain-ment in honor of the Saint and by so doing paid a deserved compliment to their kind Superioress, Sister Teresa. A charm-ing programme of vocal and instrumental selections was presented and excellently sustained by the accomplished young ladies of the establishment. The good sister was made the recipient of complimentary addresses in English and French, and was presented with a lovely rose by one of the pupils, on behalf of her companions. Sister Teresa kindly granted her enter-tainers a conge on the Saturday following, which, needless to say, was much appre-

Kas, a German by birth, who is living at Manchester, paid a visit to a place called Freudenburg, in the doces of Tower, and a helinous crime in the eyes of the public prosecutor; forthwith the lad to appear in the Schoffengericht at Sarburg, and was fined 10 so, or, in default, sentenced to two days' jail. He appealed, however, and put in a certificate from the Bishop of Salford, showing that he was domiciliated at Manchester, and that his celebrating law. The Court of Appeal took a more sensible view of the case, and acquitted the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the construction of the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the construction of the case, and acquitted the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the construction of the case, and acquitted the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with imput the defendant. But the injustice consists in his being indicted at all, while English Protestant parsons may preach with many vinces of the value of Cathole Indicated the case of heads and beaded whom were few that the protest with an analysis one's fingest work of the case, and acquitted the defendant based whom were few the province of the part of the case of heads and bambers that the late of the part of the case of heads and bambers that the part of the case of heads and bambers that the eye of which was c mons. Mingled with these were several Catholic priests from the interior, besides and for the good Celtic name of her honest Irish father and mother. She did not like "Cak'lic" schools at all. They were too mean. She liked Protestant schools and Protestant teachers, who were so nice, and so forth. All we could say to our good Irish friend was that before he completes his tour he will get more eye-openers than this. The same day we had paid a flying visit to the Catholic school of the Immaculate Conception, New York. If nicer or They, to a man, deplore the out.

Catholic priests from the interior, besides some rotund and portly gentlemen, whom I discerned to be mayors of cities, fat aldermen, and town commissioners, representing almost every city and borough in the kingdom. I obtained introductions to the kingdom. I alternation and sterling patriotism; so you may fancy the shock upon the whole community when it was announced that the high sheriff had been good long chat on the national prospects. They all expect that Home Rule cannot long be withheld from the aspirations of a united and determined Ireland. They, to a man, deplore the out. complaining of outrageous and scandalous conduct on the part of the jurymen, who were trying a case of murder, and who were sent out for lodgings in the Imperial They, to a man, deplore the outrages that still continue to blacken the country's fame, otherwise so fair and spotless. They all expressed heartfelt gratitude to Canada for its expression of sympathy, and hope the last has not been heard of the rebuff sent by Lord Kimberly lately to the Government at Ottawa, One of the busiest and most conspicuous among the Nationalists was the Rev. Mr.

that we wish to speak. A child just five years of age was called out by the pastor, Father Edwards, and asked concerning the necessary truths of religion, and then to make an act of contrition. A theologian could not have been more accurate, and certainly a saint need not be more devout than was this little girl. Now, the practical question is which of these children would a Catholic father claim as his own, the pert, ignorant minx who despised ther father's name and her mother's faith, or the little angel already qualified to serve God and to remain for ever in His friendship?

ST. TERESA.

Entertainment in Her Honor at the Riden Street Convent.

Entertainment in Her Honor at the Riden Street Convent. Rylatt, a tell dark-whiskered Presbyterian solemn and most magnitudent? ever witnessed. Fancy over fifty thousand people marching six deep in solid phalanx with bands and banners to the number of fully eight hundred. Almost every town and city was represented by its corpora-tion, its gorgeous banner and a brass band. The most perfect order and good humor appeared everywhere, windows and roofs of four and six story houses were alive

could be seen that day. It was the peo-ple's holiday. It was Daniel O'Connell, the man of the people—they were honor-ing—it was the peoples' exhibition of Irish goods they were inaugurating: so the authorities, for a wonder, did not interfere—either by way of patronage or pro-tection—and the people patronized and protected themselves. Not one drunken or disorderly person could be seen in the street or vicinity of Dublin that whole day, but when the procession reached Sack-ville street, where the monument stands the carriages containing the Lord Mayor and High Sheriff had very great difficulty in making a way through the crowd. Inde-pendently of the procession there must have been one hundred thousand people on the streets at one time. Just carriages containing Messrs. C. S. I and John Dillon arrived, with other lead ple of the high spiritual development and ing Irish members, the clouds darkened intellectual power to which woman may and rain began to fall so that a forest of reach, and a model to those who devote themselves to God in religion. umbrellas went up instantly. A platform had been erected in front of the monument. On this several prominent men admitted by ticket, were awaiting the arrival of the mayor and Sheriff, who, after some preliminaries, formally received of the monument, whereupon

with cheering faces and waving handker

chiefs. Not a

soldier, not one constable

the Lord Mayor pulled a string and the covering which concealed the magnificovering which concealed the magnifi-cent statue fell to the ground, displaying in all its grand and striking features, the noble form of the great tribune. Then was heard a shout never to be forgotten, and a cheer from fifty thousand throats, that fairly shook the windows, and was taken up and re-echoed along the quays and squares where other thousands were, but could not advance. It was remarked by all that the moment the covering fell from the statue, the rain ceased, and an aureola of sunshine played round the head and shoulders of the bronze figure for several minutes. This incident caused the

cheers to be prolonged and the hats and kerchiefs to wave again and more vigorously than before. Accompanied by pain. Father Heenan, V. G., of Hamilton, and

could possibly forsee that the very next afternoon would find him a prisoner in Richmond prison. There is no man so

IS "MARMION" IMMORAL!

To the Editor of the Catholic Record.

Sir,-I maintain "Marmion" is immoral - not Scott himself, but "Marmion," and his only to the extent and in the sense that some of its actors are immoral. "Marmion" himself, his page, his priests and monks (they are his, not ours) are

and monks (they are his, not ours) are immoral, and as such are not fit reading in the schools of Ontario.

It is no excuse to say those who read "Marmion" know it is a fiction—a pure fiction—the offspring of Scott's imagination, "Don Juan" also is a fiction. Will it come next?

The teachers will say to their punils.

already: tell you that though fiction it is founded on fact, "that a hundred-fold worse remains to be told," "that poetry is history," "that we must have history with the facts left in" (Rev. Dr. Nelles) just as if "Marmion" were a history, though its author—the dear man thought it was a mere novel, the fig-ment of his own imagination; written for the pleasure and amusement of those se tastes led them to works of fiction

whose tastes led them to works of fiction.

Who is the great man who said,
What you put in the schools you will
find in the country. Surely no man
will say immoral pen and ink portraits
are less injurious and less dangerous
than immoral paintings, and what parent
in Canada would allow the latter to be in Canada would allow the latter to

exhibited in the schools, and it not the latter why then the former? Some gentlemen have said—others have written—that they can see nothing objec-tionable or offensive in "Marmion." Mr. James Bain of Toronto sees nothing objectionable in it. Mr. Hugh Miller, chemist and druggist, Toronto, has "Marmion" on his table for his family to read and study. He speaks of our schools as Protestant. Mr. David Walker of Toronto "would fling the charge of immorality to the winds." The Rev. Mr. Milligan ob-jects to the mode of withdrawal of "Mar-Jects to the hoote of wandaman minn" as a text-book, and denies the right of his grace the Archbishop to act as he has done in this case. He says "such men object to excellent histories because they reflect on his church."

I suppose I am within the lines of the truth and not violating the great law of charity, but stating only an unpleasant fact, when I say that to certain persons the reading of anything insulting and injurious to the character of priests and nun-is not only not offensive or objectionable but exceedingly delectable, palatable and savory and sweet. Is this not so? And being so, who would expect such gentle-men, with tastes so formed, to take offence at Sir Walter Scott's figments in "Mar-mion" against priests and nuns. The poet had to furnish spice to so recherche

Do Protestants really expect us to consult them as to what is or is not offensive to us in the matter of our religion? Will they wait to take offence till they have consulted us? It is not for them to shout out when our corns (pardon the word) are trampled upon, but for us who feel the

It is something very new to us to be

equally acceptable to all alike. Which are they? Undenominational when you want our money for their support, but Protestant when you want to insult us—to trample on our rights and to propagate your Protestantism?

A cry is raised against his grace the Archbishop of Toronto. For what? Because he protested against the use of Marmion as a school book. Is that a great crime? His grace is a citizen of this country and as such has all the rights of citizen-ship, and cannot be an alien in what concerns the good of this country. He is a Catholic, and as such has a right, in com-mon with all other Catholics, to ask for equal rights for us in the educational in-stitutions of this country so long as they conduct on the part of the jurymen, who were trying a case of murder, and who were trying a case of murder, and who were sent out for lodgings in the Imperial Hotel.

Lest I should trespass, I shall say no more this time, but may find another opportunity of sketching the sayings and doings of our people this side of the Atlantic.

I am, yours, &c., &c., W. Flannery.

W. Flannery.

W. Flannery.

W. Flannery.

Now a few parting remarks:—

Stitutions of this country so long as they are supported by our money. He is recognized by Catholics as the head of the Catholic church in this province, and as such he has certain duties to perform towards the members of that church. And when Catholics listen to him they are not to be told their intelligence is not above that of "poodle dogs," nor is his grace to be called a "donkey driver." There is certainly not a Catholic in Ontario who will be in a hurry to forget this language.

Now a few parting remarks:—

Now a few parting remarks:— Over two-thirds of the Catholic students of Ontario attend the public and high schools schools.

Over two-thirds of the Catholic teachers

are employed in the public and high The high schools, collegiate institutes

and the universities are supported partly by the money of Catholics.

The educational system of Ontario is not the work of Catholics, consequently they are not to blame if Protestants are deprived

are not to blame if Protestants are deprived of their rights to teach Protestantism in the schools.

The only books used in the separate school and convent in Lindsay are the books used in the public and high schools, consequently the Toronto Telegram will learn that there is nothing offensive in them to Protestants, but there is something offensive to Carloine's bistory. offensive to Catholics in Collier's history used in those schools, but in no other

Will the Telegram please ask Goldwin Smith what the late council of public in-struction thought of this history? Had the senate of the university known

that in all our teaching communities the prescribed work in literature had to be used in order that young ladies studying in them might be able to compete for cer-tificates, they never would have put "Marmion" on the list. They never would have asked the Sisters to teach the base, black calumny on their order revealed in that poem. No; the members of the senate are

gentlemen.

For a plain, honest, truthful, reasonable statement of this controversy—for a plain, honest, truthful, reasonable statement of this controversy—for a planet property. ame statement of this controversy—for a common sense—Scotch sense—statement of it see last week's Canada Presbyterian. Let the Catholic press publish it everywhere for its readers. I have seen nothing like it. It is from the pen of the well-known and highly respected Rev. John King, Presbyterian minister, Toronto. M. STAFFORD, Pt. Lindsay, Oct. 17, 1882.

THE I. C. B. U. OF CANADA.

It is now some years since this useful ociety was established among the Catholic eople of Canada and it is most gratifying o witness the steady increase from year to year in numbers. We were pleased to see that at the last annual convention the see that at the last annual convenion the subject of colonization was discussed at length and it is quite probable the society will be enabled to carry out some scheme having for object the settling of Irish farmers on some of the fertile tracts of the orthwest. The following gentlemen are Northwest. The following gentlemen are the office bearers for the ensuing term. We are pleased to notice that Mr. J. M. O'Mara, of London has been given the chief office. No better selection could

have been made: —
President, J. M. O'Mara, of London.
First Vice-President, J. W. Kennedy, of Toronto. Second Vice-President, P. B. Reath, of

St. Thomas Secretary-Treasurer, J. J. Behan, of Kingston.

ADORN the heart; study what is becoming to it, make its wants your dearest wish, and you will have neither thought or care to bestow upon the miserable body.