V. 3, 1882.

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Sept. 4th. ction is Compre-actical, and preem-quirements of the ses to engage in anical, or Agriculecialist in his De-es are in regular ments. ng full particulars.

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

### **VOL.** 5.

# LONDON, ONT., FRIDAY, NOV. 10, 1882.

# NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

and he thoughthe could assure him of the sympathy and prayers of all for his re-formation and general improvement in the divine life. The brother saw the point, and, with flashing eyes, rose to his feet and demanded to know whether the brother meant anything personal, for if he did he would have him to know that he was as good as any of them, and he did not thank any of them for their prayers. Whether that confession was good for his soul our informant does not say. The controversy, if a question which A nice assortment of Imported TWEEDS now in stock. ALSO-New Ties, Silk Handkerchiefs, Underclothing, Etc.

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CATHOLIC PRESS. Catholic Review.

Catholic Review. OUR free thought friends are always harping about the "religion of the future." Ignoring present wants and present diffi-culties, they love to dwell in the future, and they are always talking about what is going to be. With them the religion of the future seems to be a kind of charitable refuge from the evils and perplexing prob-lems of the present time. But why can they not see that they forestall the very possibility of any definite system for the future by their present principle of doubt? If it is right to doubt now on all subjects, sacred and profane, how are they ever we suppose, according to Webster's second definition of license, to truth under any of its forms or relations. Secondly, Catholics have no feelings that can be outraged. It is impossible to insult them on the same principle that the old fish woman as-sured a bystander that eels do not feel pain when she skinned them alive, "they If it is right to doubt now on all subjects, sacred and profane, how are they ever going to reach a condition in which doubt shall give place to faith? Of course, a religion based upon doubt is absurd. A religion to be of any value must be based upon the truth. But if, after so many ages, we have not been able to discover truth sufficient to form the basis of faith, what measurable ground have we for were so used to it that they did not mind it." Yet if Catholics were not "so used" to misrepresentation of everything con-nected with their religion and Church, perhaps it would be possible to point out some passages in the poem referred to which Catholics might naturally regard as truth sufficient to form the basis of faith, what reasonable ground have we for believing that the future will be more propitious in that respect ? If it be right to doubt now, even of the existence of God, as they insist, why will it not be right to-morrow ? And if right to-morrow, why not right indefinitely for all future time?. They surely do not expect another objectionable. Some of these have already been pointed out in our Catholic exchantime? They surely do not expect another revelation, since they deny not only the revelation which Christians claim but even able to spare a "pursuivant," Sir Hugh falls back on the priests within reach. The revelation which Christians claim but even the possibility of a supernatural revela-tion. And as for expecting any greater natural light on the great questions that lie at the foundation of religion, how can they reasonably look for it when they insist that the being of God cannot be demonstrated, and on that very ground claim the privilege of doubting that very important and fundamental principle of religion ldescription of them, one by one, is a libel on the Catholic Clergy any scandalously insulting. But, as we have already inti-mated, it is so much the custom to say all manner of things about Catholics, heedless of their truth or falsehood, that the non-Catholic public is surprised when any one of them manifests any sensitiveness religion ? CARDINAL MANNING has written these

one of them mannests any sentremests on the subject, or expresses or exhibits in-dignation. We had a personal illustration of this the other day in the case of a sim-ple-minded old Protestant gentleman, who inquired whether we had noticed the disbeautiful words to Canon Brosnan, sup-porting his efforts to raise a suitable O'Connell Memorial Church in Cahirci-O'Connell Memorial Church in Cahirci-veen, County Kerry: "You have wisely decided to raise a memorial to Daniel O'Connell in the most sacred form, by building a church in which the Divine Presence shall always dwell. The intense and practical love of the Irish for Ireland will ever plead with the love of an Eng-lishman for England. Too true it is that an Irishman loves Ireland not only with the natural love of a son to a mother. The sorrows, wrongs, afflictions, the pacussion on this subject. On our reply-ing that we had and explaining to him what there was in "Marmion" to which Catholics could reasonably object, he re-plied that he could scarcely understand why they should be offended at that. When we asked him whether if Scott had so described Episcopalian ministers he thought it would not be offensive, he agreed with us that it would, but thought descriptions of the Catholic Clergy like The sorrows, wrongs, afflictions, the pa-tience, dignity and martyrdom of Ireland for the faith, all mingle with his patriotthat of Scott's were so common, that it was foolish and impolitic for Catholics to make for the faith, all mingle with his patriot-ism to purify and elevate it to the super-natural order. These are old words of mine written fifteen years ago. They are to my mind a true description of Daniel O'Connell, who in the Cathedral of Can-terbury knelt down and kissed the stone where our greatest markyr. St. Theorem 2000 and the stone is and a stone with the super-terbury shelt down and kissed the stone where our greatest markyr. where our greatest martyr, St. Thomas, received his crown, declaring him to be the greatest patriot that England ever knew. You have done well to mingle his knew. You have done well to mingle his memory with the undying faith of Ire-land and with the Holy Sacrifice, which has sustained the people of Ireland in their fidelity to God and to His laws. I wish I could help you largely, but I re-joice to put even one stone into the wall of the church at Cahirciveen, by the birthplace of Daniel O'Connell, to whom we O'Ctheller of Encland also ow so it. Bot they exercise no such care as re-gards Catholics. They are supposed to be so accustomed to insult, as regards Catholics of England, also owe so much.

I feel the necessity of a constant struggle and warfare with the flesh, and I hope

brother or sister present who would dis-sent from a single statement he had made, and he thought he could assure him of the them. There is plenty of what is called sowing done, but reaping seems to be out of the question.

Buffalo Union. Now is the Communion of Saints more Now is the Communion of Saints more than ever real and tangible to the truly Catholic heart. Yesterday the Church bade us turn eyes and hearts heavenward, and rejoice in the glory of the redeemed. It was a feast of utmost joy and thanksgiv-ing, and her hymns and chants were echoes of the triumphant anthems of the sainted hosts. The creat heres of sanctity seemed hosts. The great heroes of sanctity seemed

soul our informant does not say. THE controversy, if a question which has only one side can be called a contro-versy, still continues, whether Catholies have a right to feelinsulted because of any-thing Walter Scott has written in "Mar-mion." There is a summary way of quickly disposing of the whole subject. First, Walter Scott was a poet and of course must be allowed "poetic license." Consequently he is under no obligations to pay any attention to historic truth, nor we suppose, according to Webster's second near and familiar, "our elder brothers and of one blood ;" and among the heavenly multitude our spiritual sight discerned many a dear departed one who still loves us and prays and yearns for our immortal weal, more fondly even than in the days of earthly life. Death stretches but does not break the bond of true affection. But there are other hely once in the areat there are other holy ones in the great Christian family, another realm of the spiritual world which claims our tender interest and solicitude. The last glad strains of the glorious Te Deum melt into the mournful cadences of the Miserere. It is All Souls' Day, and we turn from Headay-time: but are loudest and mournfulest in the lone watches of the night. What say they to the ear of faith? "Have pity on me, at least you, my friends, for the hand of the Lord is heavy upon me." They are the voices of the suffering souls -our neglected, our forgotten dead. They went out of life loving us, trusting us, believing all our pledges of deathless friendship; and it is not the least part of their metters to be deather the least part of ges. One, however, and the one most open to objection, seems to have been over-looked. In Walter Scott's version of "Sir Hugh the Heron's" reply to Mar-mion's request to be furnished with a guide to the Scottish Court, and not being olde to score a "unreurant" "Sir Hugh their purgatory to find on what frail props they leaned their faith. Dead but a year or two, it may be, and already forgotten. Forgotten in the heart, ere the emblems of mourning are laid aside; or if remembered, it is not with prayer. Hands are reached out in fruitless, passionate yearn-ing ; but they are void of help or comfort, they bear no balm of Gilead, no refresh-ing draught for the souls athirst in penal flames. How little we think of Purgatory, and how lightly, when we think at all. Yet there a great multitude of the re-Yet there a great multitude of the re-deemed have tarried, and are still tarrying. There one day, doubtless, we shall our-selves abide, until we have paid our every debt to the divine justice. We are curious for hurtful or profitless' knowledge, we spend much time in planning against future temporal ills or discomforts; but we have scant interest in what concerns the life hereafter, and take no trouble to ward off by timely prayer or penance the ing 5: 500 00 activities and moral train we have scant interest in what concerns the life hereafter, and take no trouble to ward off by timely prayer or penance the spiritual consequences of infidelities,—or by charity to the dead, to provide our-selves with potent friends and intercessors against the day of need. Let us comfort

ber us when he comes before the king.

BERLIN LETTER.

On Tuesday last His Lordship Bishop

MARMION REVIEWED.

#### Bishop Cleary Joins in the Controversy -He Sustainsi the Archbishop's Opinion.

Kingston Whig, Nov. 3. Last evening His Lordship Bishop Cleary, at the evening devotions of All Souls' Festival, addressed the congregation of St. Mary's Cathedral in continuance of the subject of English anti-educational penal legislation against Catholic Ireland. He — emarked that the preservation of Ire'nd's faith throughout three centuries of the direst persecution the world has eve, witnessed, was a miracle of God's right hand. Human causes could never adequately explain it. The father is com-pelled to look upon his lovely boy-his bright-minded, talented boy-stunted in his intellectual stature, his faculties undeveloped, every high and honoraole career of life closed against him, because there was no university, no college, there was no university, no college, no high school, no grammar school, no school of any kind open for Catholics or tolerated throughout the Island for Cath-olic children's education in conformity ven's meridian sunshine to purgatory's pathetic twilight and patient pain. Voices sadder far than the plaintive wail of the November breezes fill the air. They pierce even through the din and tunult of the point that of a wolf. The temptation was terrible, ever present, universal ; yet Ireland's faith and constancy bore up against it by the help of God's mercy.

RELAXATION OF THE LAWS.

The Bishop then proceeded to detail the steps of gradual relaxation of the antieducational code. At first Catholics were allowed to open private schools for in-straction in the laws of morality and the first rudiments of secular knowledge on condition of a permit from the local Protestant Bishop from out his Consistorial Court. Then after Catholic emancipation was granted in 1829 the national system of primary education was projected and offered to the Irish people, but it was not to be Catholic education for the Catholic poor, who had been impoverished to the poor, who had been impoveniend to the last degree by the operation of the penal laws. It should be mixed, undenomina-tional education, hampered by a variety of vesatious restrictions and suspicious conditions. Moreover, the entire work-ing of the system was to be delivered over to the logad of commissioners expendent. to the Board of Commissioners appointed by the Government, ten in number, seven to be Protestant and only three by the Government, ten in number, seven to be Protestant and only three Catholic, for the mental and moral train ing 5i 800 000 Catholic children. No wonder there was suspicion aroused against the system everywhere. The Bishons, in order to maintain their strenged as an intermediate and a site selves with potent friends and intercessors against the day of need. Let us comfort our dead by tokens of our re-awakened tenderness and pity, especially on this All Souls' day, and all through the month of November, which is specially dedicated to them. It is no longer in their power to merit anything, or to abridge even by one moment's space the days of their ex-piation. But we can merit for them, and into the place of refreshment, light, and seace. By prayers and alms, but more d especially by the Holy Sacrifice of the maransom these patient prisoners, glorify God in a way most acceptable to Him, and exceedingly further our own salvation, int selves with potent friends and intercessors against the day of need. Let us comfort our dead by tokens of our re-awakened as to the fitness of the form of education were, therefore, comparison patrons mixed schools under Protestant patrons and teachers. Parliamentary investiga-tions revealed the shameful fact that godly Protestant teachers availed themselves of their position to enforce upon the poor Catholic children their Protestant bible and their own peculiar interpretations of the offence, because of the many beauti-ful nietures of Catholic life, animated by and their own peculiar interpretations of it. The Bishop also mentioned the fact related by Archbishop Whately's daugh-ter, in her father's biography, that he, who had been one of the Commissioners, -and in fact the very soul of the Board -confessed (and in his own hand-writing, authenticated by his own daughter) that his whole aim and object in the working of the National System of education was to undermine the vast fabric of Popery in Ireland. The result of the exposures has been a complete stoppage to the system of proselytism in the schools, and the practical conversion of what is legally termed the united secular and separate and religious education into thoroughly denominational teaching in most parts of denominational teaching in most parts of the country. Thus far the action of priests and people, with their Bishops and the unity of the Bishops under direction of the Pope, has saved the poor Catholics of Ireland from the danger of perversion There were

fed from taxes of Catholics and Protestants alike. The next project of the Govern-ment for undermining the Catholic faith of Ireland was the creation and endow-ment of model schools in the cities and large towns, and the same principle of peremptory denial to the Bishops and parents of the children of all right or title to examine the character of the text books or to have a voice in the election or dismissal of the teachers. These institutions were there-fore condemmed by the Holy See, for the same reason that led to the condemnation of the Queen's University. THE "MARMION" QUESTION. After calling particular attention to the

THE "MARMON" QUESTION. After calling particular attention to the two points of distinction between the pri-mary system tolerated by the Church and the system of High Schools and Queen's University condemned by the Church the Bishop applied them to the controversy recently raised in this Province concern-ing the rights of a bishop to censure bad books in the schools frequented by Catho-lic boys and girls and supported by Catho-lic has well as Protestant taxes. He had been for two weeks past travelling in the United States without the knowledge of United States without the knowledge of the course the controversy was taking. On his return journey last Friday he purchased on the cars a copy of a Toronto journal which is supposed to reflect the sentiments of the great Conservative party in the Dominion. Now he (the Bishop) had, since his arrival in Canada, carefully absince his arrival in Canada, carefully ab-stained from interference by word or act with political affairs. He knew no party but his own people and their spiritual in-terests. He confessed, however, that he entertained the highest respect for the Conservative party and from individual members within it he had received noth-ing but courtesy and kindness, impressing him with the conviction that their princi-Ing but courtesy and kindness, impressing him with the conviction that their princi-ples and high social character guarantee that they would not wilfully trespass upon the religious rights of the Catholic people or offend their feelings by words of insult. What, then, was his surprise upon reading in the paper supposed to be their organ an editorial article abounding with insult and THE VIEST BUADEN

against the highest ecclesiastic dignitary in the province. And what for, because forsooth he dare to exercise the first and most important duty of his office by resattacked as an intermeddler and a dieta-tor, and vituperation in all forms heaped upon him. Here is war i roclaimed against a first principle of Catholic religion, a paramount right of the Episcopate, a right

pended upon the buildings and the im-mense annual revenues by which they are fed from taxes of Catholics and Protestants in the sector of the Government of the great benedictine monasterchieff Are we to take no offence for abbots of the great benedictine monaster-ies that have done such wonderful things for civilization, for the conversion of the pagan, and the sanctification of Christian society, whose life long labors in the in-tervals of prayer were devoted to the transcription and preservation of the glorious classic writings of ancient Greece and Rome—that these self-sacrificing men, these benefactors of society, are repre-sented as the natural foces of mankind, fired with spite and envy and driven by despair into the cloister, or again as men whose life was marked by some foul crime and were driven by remorse of conscience to the penitential life of the convent. He asked of any man pretending to believe these descriptions of Catholic life inoffen-sive, what will he think of his neighbor, who, going hack to the convent of the peniter of the second seco

NO. 213

these descriptions of Catholic life inoffen-sive, what will he think of his neighbor, who, going back to the gossip of fifty or sixty years ago, had discovered that a woman of his family had fallen from virtue and disgraced his escutcheon, made it his business to inform her children and her associates of this dishonor of his family's more it at him surged with the second second family's name ? Let him remember that Catholies are the children of the Church, and her

HONOR IS IDENTIFIED

with ours, and is more sacred to us than personal honor.

personal honor. Again what would such a man think of the guardians of education in the province of Quebec appointing as a text book for the high schools and university Dryden's poem of "The Hind and the Panther," or Cob-bett's "History of the Reformation" or, to make the case more nearly parallel, sup-pose that instead of the scene of the plot being laid in the Middle Ages it were laid in the sixteenth century and for precision's sake in the year 1525, that it was not in northera England but in Germany, not a fiction of the poet's brain, but an incontro-vertible historical fact, and that the two principal characters portrayed were not Marmion andConstance but Martin andCath-erine, would any Protestant gentleman, lay or Marmon andConstace but Martin andCath-erine, would anyProtestant gentleman, lay or cleric patiently listen to aCatholic clergyman solemaly assuring his congregation that it was woolly inoffensive, and was exactly the book to be placed in the hands of male and female children of Canada?

THE IMMORAL QUESTION.

Is "Marmion" immoral? No, not in intent. Is "Marmion" immoral? No, not in intent. Is it of its nature likely to awaken impure emotions in the readers' minds? No, if the reader be a man of educated feeling and well-balanced judgment and steady, virtu-ous disposition. But for boys and girls, arrived at that critical period of life when arrived as avalented a new sense within arrived at that critical period of life when nature has awakened a new sense within them and they have begun to recognize an order in society and relation between the two great classes in human life, nitherto concealed by a wise Providence, and as yet ther feelings and ideas have not been defin-itely brought under the control of self-denial and the chastening of the imagination, will any parent say that the picture of the tur-pitude of life represented in Marmion and Constance is proper to be set before them for close continual study, and analysis of every sentence, line and word? And in this reference the speaker declared that the immoral tendency of the poem placed in the hands of boys and girls arises, not so much from any sensuous coloring of the much from any sensions coloring of the poet's pen, as from the attractive dress in which vice is disguised, the glamor of ro-mance and chiva'ry surrounding the infam-

ous pair, the picture of beauty, elegance of form and elevation of spirit with which the fallen temale the woman of sin, the dishonor of her sex, is presented to the unsteady and easily fascinated youthful mind. As to the IRRELIGION AND HISTORICALLY UNJUST character of the poem, His Lordship dechard the foregoing remarks enabled every-one to form a judgment. Whatever tends to weaken in the youthful raind the ten-dencies of religion or the honor of virtue, whereby alone the innate corruption of the human heart is to be checked and counter-acted is desidedly including. To offer to human heart is to be checked and counter-acted is decidedly irreligious. To offer to the public of Canada the poem of "Mar-mion" as a faithful history of Catholic life in the convents and institutions of piety, whether in the Middle Age or of any age, is one of the foulest of historical injustices ever done to a religious body. That human nature may have sometimes, through the 1800 years of the Church's life, yielded to the impulse of passion in one or more of her 1800 years of the Church's life, yielded to the impulse of passion in one or more of her elect children from amongst the hundreds of millions of holy men and women she has consecrated to God under religious vows, is quite possible, not improbable. But that it has ever been in any age of general or frequent occurrence, and has not been so exceptional that an event of the kind did not create a shock in the moral world and a sense of profound horror of the same, is equally certain. equally certain. In conclusion, the Bishop said that many persons believed that a political motive underlies the scurrilous attacks upon the Metropolitan of Ontario, for interference on Metropolitan of Ontario, for interference on behalf of the morality of our schools, as well as the audacious declaration of war against the inalienable right: to the Episco-pate in the matter of the religious and moral education of the youth entrusted to them by God. All he would say was this, (point-ing to the tabernacle and lifting his right han' to Heaven) if there be such a motive, that seeks to gain its ends by such unworthy means, he invoked the Heaventy Father, by that seeks to gain its ends by such unworthy means, he invoked the Heavenly Father, by the merits of His eternal Son and the grace of ris Holy Spirit, to send forth His wisdom and His power from the righest Heavens to frustrate that motive. The Bishop spoke for an hour and three quarters. It is understood that he will re-turn to the subject on Sanday evening. . ....

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vill be supplied by the examination should be gned at Ottawa, as soon

P. LESUEUR. Sec. Board Examiners. 1882. Ations will be held in the e Room, at Ottawa ; Tem-hto ; Artillery Park Bar-nd in the Post Office, Lon-

P. LES.

their religion, that they have no feelings and will show no resentment. Unfortu-Among the ideas which John Wesley is said to have—shall we say—stolen from the Catholie Church, is that of Confession. papers which daily misrepresent and pub-lish slanders respecting the Church, the Clergy, and the holiest practices of the Catholic religion without a word or an act of protest or indignation, and with-Not, however, the sacrament—not auri-cular confession, but class confession—that is, confession in what they call class meeting, where the brethren and sisters meet in out withdrawal of their support. Catholics, therefore, have no right to complain. The remedy is a simple one and it is in their own hands, but they will not employ the bonds of fratenal affection and con-fees their sins, "one to another," as they think, after the scriptural injunction. It is said that the scenes at these confessiona

Crinnon, accompanied by Rev. Father Cleary, visited this town to administer the nately there is a ground of truth in this Catholics will continue to support news-Sacrament of Confirmation. His Lordship was received with hearty welcome at ship was received with nearly welcome ac St. Jerome's College by the students and many of the parishioners. At 9.30 a.m. on Wednesday, the Feast of All Saints, was the time set aside for confirmation,

was the time set aside for confirmation, and consequently at the appointed time the small but exceedingly beautiful Church of the parish was thronged. A procession, composed of His Lordship and attendants, and children for confirmation, was formed at the school house, whence it moved to the church. Upon arriving meetings are oftentimes very rich, and the confessions very funny. Of course it. the confessions very funny. Of course they are usually couched in the most vague London Universe. moved to the church. Upon arriving there the bishop proceeded immediately to give confirmation, after saying a few FUNNY stories come to us from Paris about the doings of English "missionaries" working among the Catholics of France. Meetings which are designated by the name of conferences and reunions are got and general terms of self-depreciation: something, we suppose, after the style of the graceful and euphonious platitudes of the Episcopal prayerbook: "We acknow-ledge that we have erred and strayed from the base the terms for choice words of instruction. about seventy children and many adults, all of whom seemed filled with heavenly all of whom seemed filed with heavenly joy upon receiving the sevenfold gifts of the Holy Ghost, and being made true and faithful soldiers of Christ. After confir-mation was chanted Solemn Mass, at which His Lordship assisted in mitre and up in a hall situated in a backyard, and the way like lost sheep; we have fol-lowed too much the devices of our own lowed too much the devices of our own hearts; we have left undone those things which we ought to have define and we have left undone those welwhich we ought to have done and we have done those things which we ought not to have done and there is no health in us;" in London, in Grafton Street, Soho, and somewhat after the fashion in a very easy confession to make, by the way. It so happened, on one occasion, that a rather weak brother, who had the place are set down as "anxious inquirers" place are set down as "anxious inquirers" and "intending converts." A man called Brown, who does not know a word of French, delivers an address which is trans-lated into French, by a special in-terment and the preprior of a french that a rather weak brother, who had the reputation of being sharp and hard in his dealings and a little loose in his morals, got up in a class to make his confession. "Well, brethren," he said with the true nasal twang, "I must confess that I am a great sinner. I know that I am very weak and their of myself I can do no good. I

which His Lordship assisted in mitre and cope, attended by Rev. Father Cleary and Mr. T. B. O'Connell. The celebrant was Rev. P. L. Funcken, C.R., D.D., and assisting were Father Kloepfer and Mr. M. S. Holm as Deacon and Sub-Deacon respectively; and Mr. John A. Lally served as master of ceremonies. After the Gospel the Right Rev. Bishop ad-dressed the large congregation assembled anal twang, "I must confess that I am a great sinner. I know that I am very weak and that of myself I can do no good. I oftentimes do what I ought not to do and I feel the necessity of a constant struggle and that of myself i can do no good. I I feel the necessity of a constant struggle and warfare with the flesh, and I hope you will all pray for me that I may be en-abled to grow in grace and lead a better life." He sat down with the "flattering unction" that he had made an excellent confession; when a rather astute ratio

guarantees against proselytism which had of necessity been granted in the primary

ful pictures of Catholic life, animated by lofty Catholic inspiration, and developing in the formation of noble characters with which the same author's elegant writings abound. "Marmion" was not composed abound. "Marmion" was not composed by him with any special spite against us, but the traditional prejudices of English society, carefully fostered by the holders of the Abbey lands which Henry VIII. conferented on pretures of immoral prese of the Abbey lands which Henry VIII. confiscated on pretense of immoral prac-tices among the holy inmates, had thor-oughly imbued the mind of the poet; and the wonder is that Scott, living in the midst of this fog of English prejudice and having been straightened by financial dif-ficulties, did not indulge more frequently in that species of writing calculated t gratify the morbid taste of anti-Catholi society in England in the last century.

QUESTIONS TO CONSIDER. Is "Marmion" offensive to Catholics Is it immoral? Is it irreligious? Is it

of fream from the anger of perversion in the primary schools. HIGHER EDUCATION. His Lordship than passed to the ad-vanced education in model schools and Queen's University. These formed no Is it not exceeding offensive to repre-sent to the youth of this Province the Catholic institutions of superior sanctity Queen's University. These formed no part of the first project of national educa-tion, but Archbishop McHale and others foretold from the beginning that if the Government should get hold of the chil-dren in primary schools the next step would be to establish colleges without the construction of the chil-would be to establish colleges without the and friars, represented as men addicted to swearing, stabbing, brawling, going about to towns and castles wherever the win and a'e flowed freely, and violating the rights of hospitality by the most atrociou of all erimes, the foul dishonoring of the host's wife? Is it not an offensive pictur of Catholic life that was set before the served as master of ceremonies. After the Gospel the Right Rev. Bishop ad-dressed the large congregation assembled, the subject of the sermon being the veneration of the Saints. His Lordship touched on a very common error enter-tained by many ill-instructed persons, that is, that Catholics by honoring the Saints rob God of the honor due Him. But he explained and proved clearly the falseness of the charge, and moreover showed that by honoring the Saints, and warfare with the net net, may be en-abled to grow in grace and lead a better life." He sat down with the "flattering unction" that he had made an excellent is poken brother, who had listened with signs of impatience to his manifestly per-functory uterances, arose and said he was brother's confession. For his part, he was ready to endorse every word he had

THE Churchman makes the following candid admission: "The Christian World finds fault with one of the Bishops for