SHOCKING HERESY.

[WRITTEN FOR THE REGISTER]

(Waither for Top Reserve)

"The Honorable G. W. Ross's position then is only conceivable on the
principle that the man who has washed
his face is altogether a different individual than what he was before he dirtied
it."

ual than what he was before he dirtied it."

This sontence is by the Anglican minister whom we spoke of last week. It is not very trim, undeed it is quite lumbering in structure; but let that pass. There is a want of refinement about it, too, that is very displeasing. All the text books we ever saw on rhotoric advise against drawing comparsons from vilgar soutcee. The source here is not morely vulgar, it is often-sive, and the reversed writer can plead only one excuse that is valid, namely, that the figure, like reest of wint appears over his signatu..., is hone of his Originality, even in low things, does not seem to be it is strong point.

But in adopting it he adopts the doctrine which it implies, that the Church of God can be soiled, and in need of cleaning by created hands. This we did not expect from such a quarter. We had fouldly ineagined the school of th aught to which he professes to belong hid litted him above so gross an error.

The ordunary Protestant, who has never read a work on theology, and who, like the workers on Babel, thinks he can make a church as readily as he can make a nour coat, or a pair of shoes, finds no diff ently in the presument that when it is made it needs, like other products of human hands, a good deal of looking after to keep it presentable and in working order. And hence in his constant thiscing at it he is not only logical and consistent but also free from any suspicen that his conduct is like the foolish Cax's [2nd Kings who rashly strotching forth his hand to sustain the ark of God was immediately stricken down for his impiety.

But we I ad fancied the Puseyites were got beyond this notion, and believed

strotching freth his hand to sustain the ark of God was immediately stricken down for his impiety.

But we had fancied the Puseyites were got beyond this notion, and believed with ourselves that no created agent, whether and or angel, had or could have adything to downth making or modifying God's charles have been and earth requires other than thuman acterial, other than human architecth acterial, other than human architecth as passage, "On this rock I will build a superior of the superior

the Lower House passed it by a small and exhibits Him as, like our poor selves, incapable of precering what He has made.

One would think the irrational pen would fall from human fingers before writing such an insult to our Divine Redeemer. Lordier in heavon said, "I will be like the Most High, I will use the Most High I will use the Most High I will use the Most High I will be the Most High I will be the Most High I will use the Most High I will be will always to the consummation of the world and I will send the Holy Gliost. The Most High I will be the Most High I will b

self; and therefore the idea of anything, whether person or institution, having the right and the power to troch, is simply an importioence to be lawyhed at and got rid of an soon as possible in this point of view a church is merely a human and in the process of self culture—as a corperation is an aid in doing business—and may of course, be modified, changed, reformed, or thrown asude altogether as prudence or the necessities of the case require. There is nothing more dwine in it than in a temperance association or a political cliub. Each is to be kept up so long as it is useful, and then dropped as an incumbrane. There is no harm, and certainly no sin of irreverence in either improving or extinguishing them.

What man has made the can unmake, but it is a sin against legic to carry this reasoning into the sphere of dods doings, and supposed must be characteristical than a shocking thought for cleaned by more almost so being either directed whoman hands. As ing as Pawoyien on matter how many Catholic ruthlet may hold intellectually, it must be classed in the same category as the most ultra-Proto-stantism.

St. Clement's Catholic Club.

the most ultra Percustantism.

A very onjoyable entertainment was given by the young men of St. Chemot's Catholic Club.

A very onjoyable entertainment was given by the young men of St. Chemot's Catholic Club, on Wednesday and Thurday of last week Patrick's Hall, McCaul street was well filled on both occasions of the performance, which was a propy W. E. Ste-dina. The man-box of the performance, which was a propy W. E. Ste-dina. The man-box of the performance, which was a propy W. E. Ste-dina. The man-box of the performance with the same property of the performance and the performance of the performance of the performance of the performance at the same performance of the performance of the

Bishop Grimes on Female Suffrage

Bishop Grimes on Female Suffrage.

The Northwest Roview says: The recent passage of Bishop Grimes through Manitoba gave used on the proportionity of asking one who knows the country how formate suffrage or the new Zealand. His Lindship with the two ting of the measure was a surprise to everyone; the Lower House passed it by a small snap vote and trusted to the Upper Howes to that our trusted to the Upper Howes to the two the bill, but the latter would not face the irre of the ladice and voted it by a bare majority. However, to wast majority of the New Zealand women did not want the suffrage and do not use ir now It seems to have hell hitle or no appreciable of fect on the politics of the country has advised all the nuns in his diocessor register on the voting list. One of the country has a population of about 50,000, and a fine convent of the Ladies of the Sacred Heart. His Lordship is a roligious of the Society of Mary, and to his order half of his priests belong, the rost of the claricy being scelar priests. There are three other Catholic diocesses in New Zealand, Auckland, Wellington and Dunedin.

IN THE VALLEY

OF OVOCA.

A HOLIDAY SKETCH.

"There is not in this wide world a valley so sweet to the to the bright waters moot." "Its my opinion, sir, we'll never get anything good out of the English until we can sweep these squares with Irish

auything good out of the English until we can sweep these squares with Irish cannon."

It was a beautiful August day some fow years ago, and we were riding on an Irish jaunting car through the streets of Dubin. The occasion of the speech above quoted was this: It was in College Green, and we were admiring the grand old Parliament House whose aken rafters had so often sung to the elequence of Shiol and Grattan, when one of the party turned to our Jehu and asked: "When will you Dublin people have the new Home Rule parliament sitting here?" A little to our surprise the driver, a hereulean fellow with the neck and slendders of a Roman gladiator, suddenly brought his whip around and diverted hereoff of the above force answer "So" said my friend, "you Fennan boys do not yet believe in the officacy of a peaceful agitation." "When you squeeze blood out of a turnip" said the driver grimip "you"li get favors from the Sassenagh; what did they ever give us I'd like to know—when we were starvin' did they give us aught to cat? Ayo—they gave us famine an' fever an' oviction—but when the Dongamon volunteers wheeled their cannon to the front, then they got what they wanted from the English."

Here he lowered his voice cantiously. "However a man has to be careful what he see here in Dublic, the Castle what here see here in Dublic, the Castle what he see here in Dublic, the Castl

has spies all around and there is no good gettin' your head in a rupe until some good comes out of it." "Friend Her-cules" said my friend admiringly, "it seems to mo those are revolutionary sentiments indeed; no doubt you'd sentiments indeed; no doubt you'd have been in your proper element, had you made one in that historic crescent of pikemen which swooped down on Eanisorthy and cut to pieces the gallant North Cork in "Ninety-Eight," The man's cycs burned. "Plaize God maybe a day'll come; plaize God maybe a day'll come; we heard him mutter under his breath—then aloud: "Hore ye be gentlemen, at the station—the train for Wocklow starte in a low minutes I believe."

wickiow starte in a tow minutes I believe."

We took our coats, rushed into the depot, secured a compartment in a second olass carriago, and were soon speeding out through the onen country, the green fields flying pest us in pleasant succession. Eet long we came to the protity town of Bray, with its fine esplaned fronting the Irish Sea.

Nothing could be more pleasing than the view of this little form passing in the sholter of the great Bray Hood, and the contrast of the green class does consider the succession of the work of the green bray Hood, and the contrast of the green class does consider the succession of the work of the work of the work of the green class of th

A short distance down the vale, the railway passes in front of the Avondale House, birthplace and residence of the late Charles Stewart Parnell. It is a great square-bailt mauston, with plaster ed walls, large windows and old fashhouse hall-door with stone steps leading up to it. There is a general are of gentility and strength about it and it is sholteced by many a heary old oak and cheringt. Thure is a spacious lawn in front whose green sward dips into the clear Avonmore by which it is bounded. Altogether it is a bounded altogether it is a bounded breathing of repeating of repeating to myself, if the trial to be for the place in the content of the content

round be for mm to live out a time-becoved old age surrounded by on ador-ing peasantry. But man purpose and it disposes of the old mansion brought thoughts also of the gifted pictees, his sister, the universally immented Fanny Parnell Doubtiess hir high and sensitive soul was saved many a bitter pang by the advent of the Death-angel, while yet the unfortunate leader was the ided of her courymen. How her passionately poetic nature must have drawn inspiration from the bautiful surroundings on her home! Nature Hong all her treasures at the let of the young poetess and founded in Jips with the fire divine. She could not consider the properties of the could not show the properties of the could not show the properties of the could not hope the properties of the could not hope the properties and the properties and pathos; "Shell price are she held the glory, oh

mess and pathos:

"Shall mice eyes behold thy glory, oh my country!

Shall mine eyes behold thy glory!

Or shall the darkness close around them 'cre the sunblaze

Breaks at last upon thy story?"

It pleased God to call the singer away before her aspirations could be fulfilled. Let us hope that to her eyes as soon to be scaled in death, was granted a vision of futurity, and that thus she was privileged as were the swans of Eurotax, which before expiriting, according to Pythagoras, were accorded a sight of Olympus and testified their joy by rapturous soogs.

We clip the following letters from The Boston Pilot, relating to one of Father Bollard's poems which appeared in FROISTER Also. They go to show that the productions of Silav-na mon are verywhere appreciated:

Boston, Dec. 22, 1898.

cator of Tho Pilot:

Dean Sik.—In the Christmas Supplement to The Pilot I find a poem by the Rev. J. B. Dillard, entitled "The Rev. J. B. Dillard, entitle speed in the Sill Hundrers." I seems to me that the author nover intended in Reagan Bull "rhymes with nothing in the poom, where with nothing in the poom, where we with nothing in the poom, who will be revery word, if properly placed. Take the forty-fith and fifty-seventh verses:

Up spoke Ned Power of Parsonstown, 'Your pardon, Reagan Bulle;
The word your pride forever would hide
I'll speak for you and me.'

* * * * * * *

And writ in the ancient Gaelic tongue
This legend you may see:
Sweet mountain dew from Dhiarmid

Sweet mountain dow from Dhiarmid Roo.
To the Gauger, Rosgan Builte.'
Again, as you will see in almost any verse, the middle words in the first and third lines rhyme with the lastlywords in the same lines; as, for instance, in the fitty-fourth verse the word "laught" rhymes with "chaft" in the first line, and in the third line "Regan Builto" would rhythm with "be." Take any verse almost, and you will find it that vay, and pardon me if I may say that that "Bull" spoils the beauty of the poem, and I like the poem so well that have at almost committed to memory.

Truly yours, Alexander Theorem, Jan. 1, 1899.

poem, and I had not poem of the poem of the pilot.

Truly yours, Alax s, abase it it.

Tonoxro, Jun. 1, 1899.

6.ditor of The Pilot:

Dean Sin.—I was pita.—d to see in The Pilot of Die.

Sits a letter from Mr. Alexander Reid of Boston, taking exception to the reading. "Reagan Bull" which appeared in a poem of mine appearing in The Pilot Christmas supplement. For his special information. I would say that he is pectically ordered in the same to read in this name to read in this name of the pilot christmas supplement. For his special information. I would say that he is pectically ordered the pilot christmas for the pilot christmas in poem of the pilot christmas in the pilot christmas

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary ponetrating and healing proporties. It is acknowledged by those who have used it as being the best medicine rold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favourite with ladies and children.

THE NEW YEAR.

The custom of welcoming the New Year long ante-lates Christianity. The celebration was of a twofold nature, religious and festive. That thoughts of a religious and festive. That there were also well as the well

place one who will do as much to promote harmony amongst all classes and records as did our late voncrated Archibishop.

To the work of explaining and defending Catholic doctrine which is the special mission of Tur. Registrate he gave the special mission of Tur. Registrate he gave in the property of t

Father Doherty, the Paulist, whose ringing and effective protest against the outrage committed by a brutal United States officer upon a community of nuns

St. Mary's Literary and Athletic Association.

St. Mary's Catholic Literary and Athletic Association held the regular meeting last Sunday afternoon in the school-room New Year's Day there was an unusually large weeting. There have ing been a large unount of business to transact the President Mr. D. A covery other officer. The committee on Constitution and By Laws handed and ordered to be printed. All the printed the printed of the printe

Marion Crawford Described by Himsself.

Mr. F. Marion Crawford, the distinguished Catholic Lovelitz, gives the following description of himself in answering an attack in the Don Chiesichte, at Italian nowapaper: "I was born in Tuscany in 1854 of American parents, Thomas Crawford, my father, was a distinguished sculptor (see British Encyclopedia, Larouse, Brockhaus, and others), who lived at Rome from 1897 until 1857, the year of his promature death. The greater part of my youth was passed at Rome, and after having studied in various colleges and universities in America, England and Gormany, I terminated my studies in the Roman University (the rector at that time being Commendator Professor Valeria, a friend of my fathers, and I also attended the lectures on Sanserti and comparative philosophy given by the learned Professor Lignans). At the same time I was already occupied with English literature. I afterwards passed our years and a half in the University (the the distribution of the professor in the University (the value) promises of the professor and half in the University (the value) provided the internation of Naples, just as my father 1 to vided at Rome, and where I posses.

Domestic Postage Reduced.

An offical announcement was made at Ottawa on Friday hast that on New Year's Day a two way the Table 19 that on New Year's Day a two way the Table 19 that on New Year's Day a two way the Table 19 that of the Table 19 the Table 19 that of the Table 19 t

J. M. + J. D .- Athens Church Debt.

Athous' Church Dobt.
Reduced from \$2,000 to \$1,258.
All those who will send me \$1 (or more) I promise them that they will have part in all my Masses, offices, prayors, and all the other good works that may be done by me, until my death.