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# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VI.—No. 49.

TORONTO, THURSDAY, DECEMBER 8, 1898.

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## The War and the Preachers.

(WRITTEN FOR THE REGISTER.)

The issue of the war with Spain has had the effect, amongst other things, of being a god send to a whole tribe of preachers. It has filled them with exultation, and they are shrieking out their praises of it in the harshest notes of their poor spirit gamut.

As long as they confine their declamations to "triumphs of civilization" (of which not one in fifty could give a definition) or "progress of freedom," or "union of the great Anglo-Saxon family" (who hate each other so heartily) we have no call to take note of them. Tastes are, proverbially, above criticism, and if they show an utter want of delicacy and refinement in railing themselves on the side of the victors merely because these are victors, that is their own affair. It cannot sink them much deeper in the estimation of many men.

But it is quite a different thing, when not content with this manifestation of a craven spirit—people know that already—they go on to find in the war a proof or evidence of a supreme religion on the part of the conquerors.

Have those preachers any knowledge of what the Christian religion is? Or have they read even a page of its history? One would be inclined to think they had not, or they would be ashamed of their present position. Were Christ or His apostles and disciples avicious bullies, trampling rudely on all they found weaker than themselves, and carrying off what spoil they could lay their hands on? Did they add hypocrisy to their injustice by pleading honorable motives for the acts they performed? Did they move on the professed lines of humanity, but when the moment of conflict came, feel the need of falling back upon vengeful cries like "Remember the Malvo," to stimulate their mere brute courage? Or did they, when they had won, proceed in violation of most solemn promises, to strip the unfortunate victim of everything he possessed?

These and the like of these were the modes of action characterizing the founders of the religion we all talk about, then might we argue that that religion had achieved a new success, and given another evidence of its vitality in the events of the late war?

But is this the way the preachers read the divine records? Mark, we are not saying that the late war was much worse than wars usually are, either in motive or accomplishment, nor again that there is anything very novel or surprising in the outcome. Victory and defeat go together, the one is the correlative of the other. Spain has gone down now, as in their several days went Assyria and Babylon, Greece and Rome, and the genius of earthly power is a restless spirit and keeps almost constantly fluttering from place to place, like the Roman goddess sung by Horace:

Fortune exulting in her cruel task, Consistent in her inconstant sport. Shifts favor to and fro.

Now to myself, now to another king. Lord Lytton's Translation.

This, as everyone knows is the historic aspect of the case, and if we look at it with theologic eye, the victorious party is by no means always found to be the party of right religion, else we should admit that Pharaoh was a more and the Hebrews deserving their slavery, Nabuchodonosor and the Antiochians were the friends of heaven, whilst the believing Jews were no better than Cuban Catholics, Napoleon, and Bismarck and Marlborough those and their fellow-conquerors throughout the centuries, should be taught to the seats of the apostles, and teach the world religion!

Did these preachers never read in the holy book, about which they so often talk, that Pharaoh and Nabuchodonosor and Bismarck, and such as they, when allowed by Providence to get the better of the Jews, were used by the Almighty to punish His chosen people—not because these had not the true religion, but for the very different reason that they had made a bad use of it? The Holy Scripture and all Christian history abound with illustrations and proofs of this truth.

How then can these shallow, ignorant preachers teach us the true lesson of the war? What do they know about it? They are neither seers, nor prophets, nor apostles. Indeed we should, most likely have a more correct judgment of them by thinking of the class which, the poet tells us, rush in where angels fear to tread. But their conduct, as we are mentioning it, is not merely foolish, it might be passed over in pity; it is impious, blasphemy for any unauthorized man to proclaim that he is in the councils of heaven and can tell the exact meaning of its divine acts. And in addition it is a fearful injury to religion to represent it, not as blessing the works of humanity, but as blessing the works of brutality, and purty and holiness, but in friendly alliance with noisy, brawling contention and murderous war.

And yet this is just what these preachers are doing. One would think they were Mahometans or Pagans only for this that Mahometans and Pagans go out and fight with the sword in which

they believe, while the preachers, keeping themselves safe at home, only misinterpret Scripture into a wordy warfare of insult and mockery against a gallant people in distress.

When Carthage was burning Scipio wept. For Scipio was a nobleman and able warrior. But those pigmy preachers have eyes that see not but only blink. They have no sympathy outside their own little coterie, nor "man's" understanding of the divine religion they prate about. Like children, or idiots who discover nothing but show in the flames consuming their fathers' property, they clap their hands in silly glee, when they find or think they find injury done or threatened to that one true religion without whose beneficent efforts their fathers in the past and themselves now had been nothing but uncouth savages.

## True Christian Education.

II.

As the wood is made more bright and attractive by the external polish and veneer of the finisher, so, also, the education of the child is perfected and completed by the formation of good manners, which, according to a well known American writer, are "the symbols and emblems of order and safety, the rivets and bolts that keep home and society from falling into chaos."

Man, after all, is a social being and consequently his education must include that external training which facilitates his social intercourse with his fellow-creatures. And now especially, at an age when with the growth of democratic principles there is the accompanying sentiment that all men are equal and no man is bound to respect the persons or opinions of others, we need more than ever to inculcate on our young people the necessity of little external courtesies and civilities which are the effect of good manners and which help to sweeten and brighten human life. We want our boys and girls to grow up like the oak of their young country, strong and healthy in mind and body; full of the love of God and their fellow-creatures; full of kindness and compassion for the poor, the helpless and the afflicted, full of reverence and admiration for all that is good and true and beautiful in nature and religion, and endowed with all the mental and physical resources that will enable them to make good use of the opportunities of life, and to accomplish the purposes that are laid out for them in the order of God's Providence. These are the ordinary principles that underlie the natural education of the child. If these principles be followed you will have an educated man and one

"Whose life will be gentle And the elements so mixed in him That Nature might stand up and say To all the world, that is a man."

He may be a doctor, a lawyer or a clergyman, he may be a farmer and follow the plough, or a workman and earn his bread by the labor of his hands, but he will be a perfect, natural man—a gentleman.

But the child is not only a creature capable of natural perfection like the flower in the field or the animal in the forest. He is a creature endowed with an immortal soul. He is not only a son of his natural parents but he is also a child of God, a follower of Christ and an heir to the eternal kingdom of heaven. He is bound indeed by loving relations to his earthly parents, but he is bound by higher and holier ties to his Creator.

He has not only a natural life which he derived from his father and mother but he has also a supernatural life which he has received from Almighty God in the saving waters of Baptism, and which is still further developed and perfected by the other sacraments of the Church, and especially the sacrament of the Blessed Eucharist: "If any man eat of this Bread he shall live forever and the Bread that I shall give is My flesh for the life of the world." (John 6.) He has not only a temporal existence but he has also an immortal destiny, for when the nations and empires have perished in the final dissolution of material things, when the sun no longer gives his light by day nor the moon by night, when the stars have fallen from the heavens and chaotic nothingness looms over the empty space that now holds this beautiful world; when finally the river of Time has at last emptied its waters into the gulf of Eternity, that young soul shall still live on.

"Life is real, life is earnest, and the grave is not its goal. Dust thou art to dust thou'lt return, as not spoken of the soul."

What a tremendous responsibility then rests on the Christian parents in the education of their child. They must not only educate for time but they must educate for eternity. They must not only make their child a perfect man but they must make him a true Christian and a faithful follower of Jesus Christ. They must not only provide him with all the means necessary to overcome the trials and troubles of this life, but they must also prepare him for the obstacles that impede his eternal salvation. He has to fight not only against the enemies of his natural life—hunger, poverty, sickness and other evils—but he has to battle against the world, the flesh and the devil. To accomplish this is needed a still greater development, a much higher cultivation than mere human means can offer. We need here the supernatural strength and assistance of religion. Religion alone can pierce the darkness of the tomb, unravel the mysteries of the other life and provide the necessary means to overcome the enemies of our eternal salvation. Therefore we must have religion in our education. The education of the child must be not only perfect in the natural order but it must be perfect in the supernatural order; it must be profoundly religious, that is to say Christian and Catholic. Education without religion is like the earth without water, for as the earth without water is a barren waste capable of producing nothing but a few shrivelled weeds, so an education that is not religious produces nothing in the soul of man but the stunted shrubs of worldly morality and the poisonous fruits of infidelity and unbelief. Or as the body without the soul is imperfect and incomplete in the perfection of human nature, so education without religion to direct it is false and defective.

## The French a Happy Race.

The mercurial character of the French race is just now the object of a great deal of bumptious reflection by the grove "Anglo-Saxons"; but Max O'Roll makes out the Frenchman's animation an evidence of the happiness he actually enjoys. The clever delineator of "John Bull" and "Samuel," writing in the December North American Review, says: "The more nations I make the acquaintance of, the more deeply confirmed I get in this conviction, that the Frenchman, with all his faults and short comings, is the happiest man in the world. Of course, the wealthy classes have every where found the way of enjoying life, more or less; but to the observer of national characteristics these classes are uninteresting. Good society is good society everywhere. For a study, give me the masses of the people. And it is among the masses in France that, after all, I find the greatest amount of happiness. The Frenchman is a cheerful philosopher. He knows best of all how to live and enjoy life. Moderate in all his habits, he partakes of all the good things that nature has placed at his disposal, without ever making a fool of himself. He understands temperance in the true acceptance of the word, which means, not total abstinence, but moderation. When you say that a country has a temperate climate, you do not mean that it has no climate at all; you mean that it has a climate which is neither too hot nor too cold. We have no teetotalers, and we do not practically have no drunkards. A Frenchman would be as astonished to find that the law prevented him from enjoying a glass of wine, because a few imbeciles who wish to get drunk with, as he would be to find that the law forbade him to use kitchen in his quiet and peaceful home, because there are a few lunatics who use knives to commit suicide with or to kill their fellow creatures."

## Oak Hall.

The well known ready-made clothing emporium is full of goods suitable for the season, which are selling at pocket prices in every line. Oak Hall's pocket calendar is now ready. Call and get one, or send your address, and a copy will be mailed you free.

## Ladies Auxiliary Knights of St. John.

St. Mary's Commandery of the Knights of St. John are establishing in connection with the commandery a Ladies' Auxiliary. Other auxiliaries started in the city have been most successful, attaining to a large and desirable membership and sound financial condition.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and after using Parrot's Pills the best medicine for these diseases. These pills do not cause pain or griping, and should be used when a cathartic is required. They are Galatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

## God Save Ireland.

(WRITTEN FOR THE REGISTER.)

The pathetic story of the "Martyrs of the Cross," so beautifully and touchingly told by Father Dollard in last week's REGISTER, awakens, or rather re-awakens, a train of thought the text of which might be taken as, "Why is 'God Save Ireland,' sung so seldom and when it is sung, why in the manner so often witnessed?"

Perhaps a few examples will best illustrate the meaning. A year ago last St. Patrick's Day, the writer was present at a very fine entertainment given under the auspices of the Hibernians at Massey Hall. It closed with "God Save Ireland." But how was it sung? One girl—a brave and patriotic girl she was too—came out on the platform and sang, if I remember correctly, one verse. A man or two in the background seemed willing to aid, but were apparently in ignorance of either words or music. Another instance, last St. Patrick's Day in the Auditorium. The key to the whole performance of the evening was, "Who fears to speak of '98?" The very atmosphere breathed and quivered with the sentiment. This, however, was very evanescent. Before the close they evidently forgot to sing "God Save Ireland." Or if not fear, some other motive suggested a different ending. One more instance. A few years ago this patriotic hymn was sung by the young men of the Celtic League, at one of their concerts, and it was said then, perhaps wrongly, that this was the first time it had been sung in Toronto on such an occasion. But how was it given? Not without much opposition from the chairman, a dear old Irishman since gone to his reward, and whose patriotism none doubted, but whose ardor time had cooled and who doubtless thought discretion and expediency were sometimes the better part of valor.

He gave a reluctant consent and the boys sang. They sang "God Save Ireland," sang it throughout, and as their voices rose their faces were all bonnie with the light of the fire within and each bearded with his shamrock and his rags. One of the boys, a very earnest one of the "noble hearted," ready to do or die for Ireland. And surely this was as it should have been. The Frenchman sings his "Marseillaise" with an enthusiasm almost unalloyed by the masses of the French. He is always proud to sing of Fotherling, Scotchman foot to foot and glass to glass one another as "Scots who has no Wallace here; and why should Ireland have her oxen children not have some of their own? To remember the of their heroic forefathers and what they owe them? Time and place for everything is often repeated. Surely Ireland's national day and the entertainment commemorating it, the time and place for "God Save Ireland." From what we know of Britain's Queen she herself would agree with this. It is related of her that she invited the two grandsons of Burns, two young men from America, to visit her, and that when brought into her presence she asked them to remember the of their heroic forefathers and what they owe them? Time and place for everything is often repeated. Surely Ireland's national day and the entertainment commemorating it, the time and place for "God Save Ireland." From what we know of Britain's Queen she herself would agree with this. It is related of her that she invited the two grandsons of Burns, two young men from America, to visit her, and that when brought into her presence she asked them to remember the of their heroic forefathers and what they owe them? Time and place for everything is often repeated. Surely Ireland's national day and the entertainment commemorating it, the time and place for "God Save Ireland." From what we know of Britain's Queen she herself would agree with this. 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THE MOTHERLAND

Latest Mails from ENGLAND IRELAND and SCOTLAND

THE MOTHERLAND. The MOTHERLAND stands on the... of the British Government...

Information points without example... which presents something of the... of the MOTHERLAND...

The opening of the great Irish festival... organized by the Bishop of Raphoe... in the interest of a rare combination...

Colonel Tynne, Resident Magistrate... at Bunratty, investigated a remarkable... charge, arising out of an alleged shooting...

The Romanists teach the Roman doctrine... of transubstantiation—that is... the total change of the substance...

The following letter appears in the newspapers... Sir, You have, always been so fair to Catholics...

(1) Following the precedent of the London University Act of this year... there should be a body of Commissioners...

(2) The University to be called St. Patrick's University of Ireland.

(3) The Tests Act of 1871, as in force in Oxford and Cambridge, to be applied.

(4) Faculties to be constituted in (a) theology; (b) arts; (c) medicine and science; (d) law; but no part of the monies...

(5) The governing body to consist of the Chancellor, to be nominated by the Crown, and twenty-four other members...

(6) In framing statutes the Commissioners to follow, as far as may be, the lines of the Oxford and Cambridge Commissions of 1871.

Now, it seems to me that such a measure would at least in principle, constitute a fair compromise...

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At the Trade Quarter Sessions an action came on in which a great deal of public interest was excited...

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The cordial welcome of the people of Monaghan to the Archbishop of Melbourne... expressed the feeling with which Irish Catholics have watched...

In the town of Tipperary there has been unveiled the statue which an admiring and grateful people have erected...

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YOUR GROCER "SALADA" CEYLON TEA to be the most delicious you ever used. Lead packets only. 25c., 30c., 40c., 50c., 60c. By all Grocers.

Chronicle in one of these congenial performances. His original and gallant... of the Nonconformist General Council...

St. George's Hall, an imposing building which the Catholics of South London have erected on one of the best sites...

The late Sir Stuart Knill. In the Roman Catholic churches of London the customary prayers for the dead were said for the late Sir Stuart Knill...

BOOK REVIEWS.

"Miss Erin." A novel. By M. E. Francis. This is a story that is a real story. What is more, it is a real Irish story...

"The Blessed Virgin." Poems, Prayers, Religious Orders and Sodalties. By the Rev. B. Rohrer, O.S.B. Adapted by the Rev. Richard Brennan, LL.D.

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"The Land was used as a cemetery in a fact and there appears little doubt that it was appropriated for the purpose of the Protestant Bishop of Montreal by the proprietor...

Hon. Mr. Barry O'Brien's book, "The Daily News," in referring to Mr. Parnell's well-known superstitious dislike of green...

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THE DOMAIN OF WOMAN

The interesting question whether widows are more attractive to the average marriageable girl is still unexplored. Whether it is the glamour attaching to one who has been already wooed and won, or whether a wider experience and consequent greater power of adaptation to circumstances is the cause of the unequal distribution of favours it is not easy to determine, but probably both causes together are responsible.

There will be a grand concert in St. Paul's Hall, Power St., under the auspices of the League of the Sacred Heart on Monday, Dec. 10th, tickets 10c. each.

Mr. George Brown, patriot of Woodville, Ont., writes to the Editor of the Catholic Register: "I was a sufferer from bleeding piles and the intense agony which I passed through during those years and relief I obtained by Chas's Ointment prompts me to give this testimonial to the benefit of my fellow sufferers. I have an operation but I felt I could be cured without the knife. Three boxes of Dr. Chas's Ointment stopped the bleeding and effected a permanent cure."

THE HAND THAT ROCKS THE CRADLE RULES THE WORLD

Attracted towards each other or repelled according to the clashing or mingling of the force emanating from each. This force is, to a certain extent, beyond our own control, we cannot, try as we may, to vary it, whom it touches, it is ready to us, repels. There may be a joining of open dislike, an apparent friendship between two people whose hearts are mutually repelled, but there can be a very perfect friendship that makes a not unwise and mutually drawn together, and both experienced the unconscious attraction of the other's personality.

We are waking up to winter activity and energy. The ladies of St. Paul's parish are busily engaged in collecting and preparing for a bazaar in aid of their Church, to take place about the end of January. The various societies are holding at home, concerts and socials, and evening lectures are becoming more and more general as Christmas approaches. I wish we had an amateur dramatic society. It would prove a source of untold pleasure and profit to the members, and a means of getting up now and then attractive entertainments for bazaars, and introducing the dramatic element into concerts, which are usually rather monotonous by reason of the sameness inseparable from more singing and recitation.

THE WORLD'S DECLINE BATTLES

Professor Croxy dominates those battles "decisive," not alone by reason of their immense date results, but because in each a new and striking picture are changed very manfully the history of the world:

- B. C. 400. The victory at Marathon, Greece over haughty Persia won B. C. 481. At Spacrose the Spartan's name Attila in Helles naval fame. B. C. 381. From Arbela Darius fled, While Alexander onward sped. B. C. 307. O the Metaurus' Rocco fold. The speedy doom of Carthage old. A. D. 9. With Varus' fatal deed, Rome's trusted legions were destroyed. A. D. 481. By Visigoth and Roman spurred, The "S. source of God" from Chalon turned. A. D. 782. At Tours turned blows from Charles "Martel." The "Infidels" retreat compel. A. D. 1066. At Hastings fought the Saxon lords, When Norman William claimed their swords. A. D. 1420. Joan of Arc, of France the pride, At Orleans turned the battle-side. A. D. 1588. Spain's huge Armada, greatly feared, In English waters disappeared. A. D. 1704. At Blenheim Marlborough held sway, While Prince Eugene helped win the day. A. D. 1709. Put down was a triumph framed, Which Russia over Sweden claimed. A. D. 1777. At Saratoga, in our States, Burgoyne gave up his sword to Gates. A. D. 1792. The young Democracy of France At Valmy checked their foe's advance. A. D. 1816. But great Napoleon we view, Vanquished at last at Waterloo.

MR. HIGH RYAN ENDOWS A CHAIR IN QUEEN'S

KINGSTON, Dec. 1.—At the St. Andrew's dinner last night Dr. Ryan, President of St. Patrick's Society, in response to the toast "Our Guests," said he was glad to know that a scholarship in Gaelic had been founded by the late M. O. Cameron at Queen's University, and he was pleased to be able to announce that an "Irishman of Toronto, Mr. Hugh Ryan, was about to found another scholarship at the same seat of learning, to be known as the Ryan scholarship. In proposing the toast, Mr. J. McIntyre, Q. C., remarked that the late Mr. Ryan's policy was as good as his literary taste, his continuous success would be assured. Bishop Alexander Macdonell, the first Roman Catholic Bishop of Kingston,

CHATS WITH THE CHILDREN

THE HOLY NAME CADET.

I want to tell the boys about the establishing of the Holy Name Cadets at St. Paul's Church. The spiritual director, Rev. Father Fenehan will be very pleased indeed to welcome any of you into the society. The announcement appears in another part of the paper, and any of the comrades who are interested should read it carefully. There are very many advantages to be obtained through membership in such a society. Most of you know how very difficult it is for you to resist the many temptations that are constantly springing up around you. While the temptation is there, and your eyes are closed to the consequences of yielding to it, and sin enters sweet, everything else is forgotten, and you have no safeguard to help you, nothing to come to your mind and remind you that what you are about to do is wrong, and will bring a terrible punishment with it. But to those of you who belong to some society, you have a safeguard to help you, nothing to come to your mind and remind you that what you are about to do is wrong, and will bring a terrible punishment with it.

Division No. 4, of the A. O. H. held their regular meeting on Sunday last. The president Bro. Jas. Conlin presided. There was a good attendance of members. A splendid programme of songs and recitations was given by the members. Bro. Hugh McCaffrey, provincial secretary, gave an address on the Insurance Department. The committee having charge of the open meeting to be held Monday evening, Dec. 6th, reported that all arrangements are complete. Bro. C. J. McCabe, B. A., will be the speaker.—THOS. M. HARRIS, Cor. Sec'y.

MANY GO INSANE.

Women's Burdens are Heavy, and Hard to Bear.

Answers to Puzzles, Nov. 24th.

- 1. Goldsmith. 2. Pope. 3. Rado. 4. Bacon. 5. Hawthorne. 6. Burton. 7. Hood. 1. Foot stool. 2. Yard-stick. 3. Sleigh bells. P Roman 4; M. Smith 8; F. McCarthy 8; S. J. Murphy 5. S. J. Murphy is not competing this time, but is answering the puzzles for amusement; marks will be credited to him as honorable mention and for a prize.

FREE EARN A WATCH OR RIFLE

THE WRITELIGHT WICK CO., TORONTO, ONT.

THE WRITELIGHT WICK CO., TORONTO, ONT.

IF

TAKE THE PLEASANTEST OF MALT BEVERAGES

YOUR DIGESTIVE POWERS ARE DEFICIENT YOU NEED SOMETHING NEW TO CREATE AND MAINTAIN STRENGTH FOR THE DAILY ROUND OF DUTIES.

JOHN LABATT'S ALE AND PORTER

FOR SALE BY ALL WINE AND LIQUOR MERCHANTS

TORONTO - J. James Good & Co., cor. Yonge and Shuter Sts. MONTREAL - P. N. Hoadley, 127 De Launier Ave. QUEBEC - N. Y. Montreuil, 277 St. Paul St.

J. E. SEAGRAM DISTILLER

WINES AND LIQUORS WHISKIES MALT and Family Proof OLD RYE, ETC.

Also Manufacturers of those Renowned Brands, 'Old Times' and 'White Wheat' Conceded by Connoisseurs to be the Choicest Flavored Whiskies in the Market. J. E. SEAGRAM, WATERLOO, ONT.

Premier Brewery of Canada

One of the most complete breweries on the continent—capacity 155,000 barrels annually—equipped with the most modern plant, including a De La Vergne refrigerating machine, 2000 gallons per hour, with water tower in connection—a 25 horse power electric dynamo for lighting brewery and running several motors—large water filter, capacity 2000 gallons per hour, through which water, after passing, is absolutely pure, and is used in all brewings, and our improved facilities enable us to guarantee our products. European and American export trade have pronounced our establishment and products equal to the best in their respective countries. Large malt house and all other appliances in connection.

THE O'KEEFE BREWERY CO.

OF TORONTO, (LIMITED)

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ALB and BROWN STOUTS.

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The Catholic Register

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THURSDAY, DECEMBER 8, 1893.

Calendar for the Week

- Dec 9—Immaculate Conception, B. V. M. 9. S. Leocadia. 10. S. Melchior. 11. S. of Advent. 12. S. Corpus. 13. S. Lucy. 14. St. Andrew Bohola.

Montreal's Charter Committee have allowed the law regarding exemptions on church property to stand as before.

According to our contemporary, The Canadian Churchman, Methodism in Canada is sapping the strength of the other Protestant denominations.

Forty years ago thousands of the victims of misrule in Ireland reached the vicinity of Montreal fever-stricken and despairing.

The following report and protest, made by Rev. Francis Doherty, C.S.B., army chaplain at Manila, to Major General Otis, commanding officer there, has resulted in the returning to the United States of the person complained of.

There faithful to their duty and about to your command.

The government organs, notwithstanding the friendly references made to Canada, in President McKinley's message to Congress, are preparing the public for the announcement of the failure of the continued negotiations at Washington.

One incident of this bank robbery trial must not be allowed to pass without comment.

The actual value to England of all the jingo talk in which our politicians are competing, may, we think, be measured by the failure to recruit the Leinster Regiment in Canada.

In connection with the general subject of the modern art of recruiting it may be that the Americans understand it better than the English.

Never have a Canadian judge and jury heard a case surrounded more plainly with danger signals of a possible error of justice than the bank robbery trial at Napanee last week.

who was accused of treachery to his employers for a share in the treasure.

The Monitor, published at Ottawa, makes a reference to the work being done by the Toronto Separate Schools, that displays a surprising want of knowledge of the facts.

While we are on this question, let us say a word about the De La Salle graduating class of '93 which may not be quite relevant; however it cannot be altogether devoid of interest for our readers.

The Liberals and Home Rule.

We publish in another column a speech delivered by Honorable Edward Blake before the Women's Liberal Organization, at a dinner in London, on November 28.

athletic training, an object which objects would be a blessing in this country.

The Toronto Separate School

The Monitor, published at Ottawa, makes a reference to the work being done by the Toronto Separate Schools, that displays a surprising want of knowledge of the facts.

While we are on this question, let us say a word about the De La Salle graduating class of '93 which may not be quite relevant; however it cannot be altogether devoid of interest for our readers.

Robert's goes Wrong.

"Mr. Charles G. D. Roberts, poet, remarks in the current Harper's, by way of showing that England and America are of one race, that 'the blood that fathered Farragut is the blood that fathered Blake,' the famous admiral.

ing that no words could exaggerate the value of the local government.

They were not the authors of this transfer to the people of local self government, but the great laborer who accomplished more, attempted more, and sacrificed more for Ireland than any other statesman in this century.

The final words certainly offer no encouragement to the Irish representatives, whose friendship for the Liberal party is not what some would-be leaders of the leaderless Liberal party once more wish to make it, an article of their expediency.

The public ought to know Rev. Dr. Langtry's quotations quite well. They are familiar acquaintances. The Dr. always uses the same old set.

Dr. Langtry Again.

The Mail, on Tuesday, published a letter from Dr. Langtry the opening sentences of which are exquisite.

we are not surprised that our excellent contemporary, The Pilot, has sought him blundering.

Charles G. D. Roberts is very good at his lyrics, but if the production of his that appears in the Christmas number of The Globe be a sample he ought to give up writing short stories until he can write something better than baldness.

The "Black Abbe" is represented as a terrible monster, who at the head of a band of Indians seeks the life of a young British officer.

He must think his Protestant readers to be little children anxious to hear a bungled up tale about the mysteries of their pet bugaboo.

Dr. Langtry Again.

The public ought to know Rev. Dr. Langtry's quotations quite well. They are familiar acquaintances. The Dr. always uses the same old set.

Sir—A friend has called my attention to a lecture delivered by the Hon. G. W. Ross in Old St. Andrew's school-house on "Canadian History."

Observe that there are three exclamation marks to indicate the Dr.'s amazement. But the occasion did not find him at any loss for words, because he had a crusty old quotation at hand as of yore, and he took upon the whole lot and fired them high and dry at the head of the unfortunate Mr. Ross.



THE BALLAD OF CALNAN'S CHRISTMAS.

HELEN GRAY COME IN THE CENTURY MAGAZINE.

When you hear the fire-gongs beat fierce along the startled street, See the great-limbed horses bound, a-d the gleaming orgieo away, And the driver in his pisco, with his fixed, heroic face, Say a prayer for Calnan's sake—ho that died on Christmas day!

Ollag! Ollag! Each to his station! Ollag! Ollag! Quick to clear the way! (Oh! but keep the soldiers of salvation, Fighting nameless battles in the war of every day!)

In the morning, blue and mild, of the Mother and the Child, While the blessed bells were calling, thrilled the summons through the wire. In the morning, blue and mild, for a woman and a child Died a man of gentle will, plunging us to fight the fire.

Ring, swing, bells in the steeple! Ring the Child and ring the Star, as sweetly as ye may! Ring, swing, bells, to tell the people God's good will to earthily men, the men of every day!

"Thirty-four" swung out again, with her mighty, bounding team: Horace's horse pricked them on, with they could as at a goad; Jimmy Calnan in his pisco, with his old Irish face, Iron hands upon the reins, eyes a strain upon the road.

C aug! Clang! Quick to clear the way! (Sweetly rang, above the clang, the bells of Christmas day.)

Tearing, plunging through the din, scarce a man could hold them in: Now on earth could pull them there: Mary Mother guard from harm Your woman straight ahead, stony still with sudden dread, And the little woman-child, with her waxen child in arm!

Oh, God's calls, how swift they are! Oh, the Cross that hides the Star! Oh, the fire-gong beating here through the bells of Christmas day! Just a second there to choose, and a life to keep or lose— To the curb he swung the horses, and he flung his life away!

Ring, swing, bells in the steeple! Ring the Star and ring the Cross, for Star and Cross are one! Ring, swing, bells, to tell the people God is pleased with many men, and deeds that they have done!

MY DESTINY

I was travelling southward in no particularly contented mood—at least it pleased me to think that I was going against my will and solely out of respect to a distant relative of my father, who had summoned me to his house on a matter which might have stirred my blood a little had I chosen to give my fancy range and scope. But youth is the most uncertain thing in the world, and since the affair was none of my doing I chose to assume that I had no interest in it.

And yet, when half my journey was done, I began to feel some uneasiness, some excitement even. This was partly due, no doubt, to the fact that I had never travelled before in my own chains; it was an experience that made equal appeal to my pride and to my sense of responsibility. I was proud of my new importance, and at the same time a little fearful of making some mistake that should betray me as a novice to the vigilant eye of inn-keepers or hostlers.

I had recently, by the death of my father, come into a moderate fortune. I was the only child, and my mother had died long before, so that, apart from a few legacies, I was sole heir. As I have said, I was young, being no more than two-and-twenty, perhaps too young to have unchecked license in the use of lands and money. You may be sure that I, who before me; it seemed to me a field for high adventure, a thing empty with romance. From the empty pockets of a man, I had suddenly risen to the full purse of a man of substance, and to be honest, I think it was somewhat to my honour that I made no evil use of my new power. I had many faults then, pride being the chief, but since those days I have learned wisdom.

With the turn of the century many changes came to me, but I can now only write of a single episode that occurred before this century was born. Well, then, some three-fourths of the way between Worcester, from which I started, and Dorking, in Surrey, to which I was journeying, I stopped to change horses, and for my own and my servants' refreshment. During the last hour I had been thinking of a good deal of what I expected at my destination, and my pulse began to beat the better of my will. In a word, I was going to see the girl whom I was destined to marry.

My father and his relative had not been on the best of terms for many years, but that had not prevented them from arranging that their children should wed—an arrangement in which I, as I knew, the lady either. To add to the uncertainty of the whole affair, I had never seen her; I did not even know whether she were ugly or beautiful, short or tall. I might be going to assume a boniface of roses or of steel.

However, I was determined that if the daisied did not please me or I her, there should be no marriage. I had no taste for matrimony, and had too delicate a stomach to take a wife without love.

I forget the name of the village at which this halt was made, but I remember that the sign of the inn was the "George and Dragon." The place had a long white front, with green shutters to the windows, and over the door a great lamp hung from stanchions let into the wall, so that the inn was as bright as day. I descended from my carriage; I saw the landlord standing at the door smoking a pipe and winking in the sunlight like a sleepy dog.

summer weather, and before long, as though the merest al of the place inclined to rest, I began to nod in my chair.

And with this nodding came a pleasant dream, and, of course, it was about her whom I was on my way to meet. It seemed that I saw her standing in a sunny orchard, with ripening apples over her head, and her face and dress were flecked with the moving shadows of leaves. The grass was high about her feet, reaching, indeed, almost to her knees; her brown hair floated free about her shoulders, and there was such a sweet smile on her lips that I made onward as though to step back.

"Nigel," she said; "wait, Nigel!" I said, "I have thought at once became how to win this fair creature of the orchard, but with that I awoke and found myself in the parlour of the "George and Dragon," and there was a maid setting out my meal.

As I turned to the table there was a great noise of wheels and shouting, and I stood up to see what sort of traveller came with such a tumult of crival. A chaise drew up before the door, the horses all a foam and the postilions smeared with dust. One of the men jumped down and had the door open before the landlord was awake. A very elegantly dressed man stepped out, and after looking after him; she took his hand timidly, without looking into his face, and I saw that she would have freed it again long before he had a round to let go.

She held her head so low that I could not get a clear sight of her face at that moment, but her figure (and I already said much) was to be judged in such manner as was graceful and slim, and, as it were, with such force of youth in it, that I felt myself happy not to have looked upon it. "Come, come," said I to myself, "remember the errand you are on; but the difficulty was that I had nothing of my future bride to remember except her name, which was Aubrey. I did not like the look of the girl's companion, and I liked it less when I saw him at close quarters later on."

I sat down to the table while my gentleman was giving his orders, which he did with small courtesy and great noise, and I had already made good with an excellent cold caper before the new guests were ushered into the room. The man hesitated for a moment when he saw that the place was already taken, but after looking at me and down in a manner that made the blood tingle in my cheeks, and, I suppose, concluding that I was harmless, he came in without more ado and drew the girl after him. She had been crying; the tears even then were wet upon her lashes.

She threw me a timid, wistful glance, and then dropped her eyes; if she had gone down on her knees and begged for my consideration, it could not have made me more her servant than that glance. She was most tenderly pretty, and the more I stole furtive looks at her the more pleased I was with the message my eyes carried to my heart. As to her age, it could not have been beyond eighteen, so that I felt old by comparison, and I was infinitely touched by the redness of her eyes and cheeks when she had rubbed them with the tips of her fingers, still tightly clasped in her hand. I was sure she would have spoken to me had she dared, and I was resolved that, at any rate, we should not part unacquainted. As for the child's companion, the more I saw of him, added to her tears, made me sick. He was not altogether ill-looking man, and might by some have been accounted handsome, but he had a cruel, almost a shifty, restless eye, and was of a swarthy, insolent complexion that I did not like. As for dress, he put my outfit, although I had rather prided myself upon it, completely out of countenance. He had more silk about him than all my wardrobe contained, and his ruffles were of the finest lace; he was also decked with gold chains and rare jewels—at least to me the jewels appeared rare, but I

doubt, after all, whether they were more than paste. He would have seated himself close to the lady and would have ventured some tenderness with her, but she gave him no encouragement at all, smiling grimly to himself, he watched her as a cat watches a frightened bird.

I went on eating for some time, and applied myself with great attention to the wine, in order to spur a somewhat tardy tongue. As he sat by me, I knew my carriage would be ready, and that by no short time to succor beauty in distress, for that was what my heart conjectured the scene before me to represent. At last, leaning back in my chair, and uttering a sigh of satisfaction, I found my voice.

"I give you good-day, sir. This inn is a fair refreshment, and a better than it looks like." I had known worse," he said, glancing at the table, then he turned his back on me again. "You travel fast," I said, "as though upon some pleasant errand." "I was though the run was a wretched one," he said.

"No, no, even they, surely, would respect a lady's company. The errand must be pleasant." "I have no objection," he said, may be right, or it may be wrong. I imagine that to be my business." "Come," said I, "don't be angry, but drink a glass of wine with me. We need only to part, and good liquor will dwell better in the memory than our words."

"Sir," he answered, "I am very sorry, but I do not wish you to drink your acquaintance, and you may drink your youthfulness." "I have no objection," he said, "but I will not do so until you have given me a little more of your wine." "I have no objection," he said, "but I will not do so until you have given me a little more of your wine." "I have no objection," he said, "but I will not do so until you have given me a little more of your wine."

"The devil!" he said. "What you the pair of you? The boy is impudent and deserves a whipping, and you, turning to the lady, 'not much less. Stop anivelling and be done with this nonsense.'" "As for the whipping," said I, dropping a hand on my sword, "I take and I've only whipping with steel."

"Bravo!" he sneered, "and a pretty hand you make at the game, I'll be bound." "I'm at your service, sir," I said, draining my glass. The fellow was terribly put out, but I could see that he had good reason to avoid a quarrel; he looked from me to the window, and from the window to the lady, and bit his lip with rage. After a pause he said more quietly: "I fight only with men, and then with such as can show beads."

"For the lack of the beard," said I, "you have to thank my razor." "Indeed," he said; "then the razor must be like the Lord Chancellor's, and do little work." "You have a pretty wit, sir." "I have often been commended for it." "Doubtless by men, then, for it bites too sharply for women."

"Nay, you mistake, for women are my greatest flatterers." He smiled scornfully at the girl that if my life had to answer for it I could not have held my tongue. "Is it a woman's way to flatter by tears?" "I asked," he said, "if I had time and were unencumbered, I'd slit that saucy tongue of yours in half a second." "I asked for information, sir, not for threats. I thought that in your charming society, which I enjoy immensely, women might find their pleasure in tears."

"You think too much, boy," he said, and then with an oath he left the room, and I heard him cursing the landlord for his delay in serving him, calling him more foul names than were proper for a girl to listen to. That was my opportunity, and I stepped quickly to the door, and, as the lady's imploring eyes met mine again in full gaze.



There are to-day thousands of homes all over the country that were once childless and unhappy and that to-day echo with the laughter of happy children. It is the result of a marvelous medicine, known as Dr. Pierce's Favorite Prescription. This is the greatest of all medicines, because it cures all who suffer from weakness and disease of the delicate and important organs that bear the burden of maternity. It makes them healthy, strong, vigorous and elastic. It makes them pure and virginal. It kills inflammation, breaks up ulceration, soothes pain and cures all who are afflicted with nervous debility. It banishes the discomforts of the expected period, and makes baby's coming easy and pleasant. It restores the health of the weak, and a beautiful supply of nourishment. It transforms weak, nervous invalids into happy, healthy mothers. An honest dealer will not urge an inferior substitute upon you.

I am an old mother of a fine healthy child," writes Mrs. B. C. Barnes, of No. 5 Hampshire Street, St. Louis, Mo. "I feel that I have never been so healthy and more good than anything I have ever taken. It is a great blessing to me. I have been suffering from nervous debility for five years, and I have never been so well as I am now. I have been suffering from nervous debility for five years, and I have never been so well as I am now. I have been suffering from nervous debility for five years, and I have never been so well as I am now."

Northfield ate largely and drunk deeply, but the girl hardly carried a morsel to her mouth, and when she did the quivering of her lips was pitiful to see. He urged her to take more, but she only shook her head and at last put down her knife and fork altogether.

"The child," he said, "I begin to weary of this nonsense; I don't want a crying baby on my hands." "I can't help crying," she said. "You must help it, my lady; people will think strange things to see your red eyes, and perhaps spoil the sport."

"My carriage was being brought round, and the sound of music the man prick up his ears. At the same moment an idea box into my head. 'The chaise is ready,' Northfield said; 'quick, drink something at least, if you cannot eat.' He filled a glass with wine, and I could have sworn he adroitly dropped some secured powder into it.

"Drink," he said, pushing it toward her. "You are mistaken," said I; "that carriage is mine." The girl had put out her hand to take the glass, but as I spoke I moved toward the door and purposely stumbled against her arm, the glass was upset, and as the liquor soaked into the cloth, the powder lay upon the surface like the gray sand. "A thousand pardons!" I said. "You clumsy fool!" cried Northfield, rising as though to strike me. But he thought better of it, and took the lady roughly by the arm.

"Come, we will leave this gentleman to play the fool alone," he said, and he went to the door. "I will go no further," with you." "Come!" he said, and lightened his hold upon her until she cried out. "Sir," said I, staring at the stained cloth, "did you ever know red wine to have gray drops before?"

"He turned pale, and the girl cried out again; she tried to free herself, and called in terror that she could not. He clasped a heavy hand over her mouth. "Mr. Northfield, if that is your true name," I said, "you're a rogue, and the lady shall not stir a step." He released her suddenly to confront me, and in answer to a signal she ran round and stood trembling by my side.

"You see, she puts herself under my protection," I said. "It is not nice for a gentleman to drug a lady's wine; indeed, the law might have something to say." "By Heaven," he cried, his face white with passion, "you shall pay for this. She is my wife."

The lady was so weak from fright that I had almost to carry her out, but when we reached the door she put up courage to lean upon my arm. The landlord was leaning in the open as usual, and my chaise was ready. I put it into his hand, bade him not disturb the other guest for half an hour, so that we might have a good start in case the fellow was not for a pursuit, and then opening the carriage door, handed the girl in, and she sat down with me. I took the reins, and directly I was seated, off we went, at such a terrific pace, and in such a cloud of dust, that you would have thought a royal procession was on the road to court.

I leaned back against the cushions at my companion's side, and looked at her cautiously. The tears had ceased, her eyes were closed, and though her mouth still quivered from time to time, her breathing gradually grew quieter, and her hand, which I felt cautiously, was lifted up at the sight of her, she was so young, so sweet, so tenderly fashioned. Her left hand lay in her lap, and I saw that there was no wedding ring upon it; I had been certain before that the man had lied. I was so moved by her meanness of mind that I could not refrain from taking her fingers. They closed upon mine for a happy second.

"My professor!" she murmured. "But how could you have been so stupid to do that? I began to suspect you, but the strangeness of my situation, and it was certainly sufficiently awkward to make me nervous. Here was I, a young bachelor, on my way to my uncle's house, whose daughter I was to marry, and in my carriage was a girl, young and pretty, and of a most engaging person, whose name I did not know, whose parent, or abductor, or whatever he was, had been so inconsiderately unkind, and whose name I had just learned, and who was so young and so beautiful, and who was so confident in her hands as she might have been in her mother's."

"By this time she appeared to be asleep, and I had not the heart to call her back to knowledge of the speeding carriage, and her world of sorrows. But at last, when we were some dozen miles on our way, she awoke, and I tried to bring matters to a close. I touched her hand again, and again her fingers answered mine; she had not been asleep after all!

"Madam," I said, "we are now travelling southward, and if your home lies in this direction I will bid my men drive you there." "Oh, no, no; not home!" she cried. "Where, then, if not home?" "Anywhere but home," she said; "my father will never forgive me if I do not."

"He could not surely withstand your pleading?" She opened her eyes, and shook her head. "He would never forgive a runaway, she said. "Not even when the runaway thinks better of it and returns?" "Ah, but that is not all. If you only know how woful I've been!"

"Dear lady, you make much of little. I dare take my oath you have no heavy sin upon your conscience. Suppose you did run away with this rascal Northfield, and he should betray you, and you've stopped in time." "I believed he loved me," she said. "He loved me, and I was so unhappy. But he was, oh, so rough, so cruel! I hated him then!"

"She stamped her foot and set her little teeth again, which made the heat rise in me again. I was sorry that my sword had not prickled deeper the man who could plot against so fair a life as this deserved no pity." "Think no more of him," I said. "You are now with me, and as safe in my keeping, if you will trust me, as in a pursery." "I will trust you—yes," she said; "you saved me."

"Ah," said I, "if I had such a sweet maid as you for a sister!" "I will be your sister," she said, smiling into my eyes. "Then, dear sister, you will have a brother whose life is at your command." "You have already risked it once!" "That was nothing, child; even my groom would have done as much."

She shook her curls in petty displeasure, and my responsibility began to weigh upon me very pretty. For although all this was very pretty and a game at which I could have spent hours, yet the carriage was still lying at top speed toward my destination, and if the lady would not tell me where she lived what was I to do? In all my uncertainty, however, and in spite of

the talk of sister I was sure of one thing, and that was that I would not marry my relative Audrey. "After a time I drew to my companion again, and I did not but observe how, with returning security, her love-fulness grew. It seemed to expand and open like a blossom shyly turning upward after a storm. The thought that I insisted on taking her home I might have little opportunity to cultivate at acquaintance already, dear to me, put another notion into my head, and although it was wild enough I was in no mood to reject it on that score.

"I am going," said I, "to a relative in Surrey, and if you like to come with me I can promise you a courteous if not a cordial welcome. You will be safe there at least, and to-morrow or at any time you wish I will see your father and plead for your forgiveness. It already grows toward evening, and we cannot go too far from my uncle's house."

"I will go with you," she said, "and oh, thank you for the thought." "When it was settled I began to see to what a pretty complication I was working, and indeed it seemed doubtful whether my own reception would be even courteous. The circumstances of my high and noble birth, and my countenance, explain something, but I have no reason to suppose my uncle either blind or a fool, and I was determined from the first to let him see where my preference lay. As to Audrey, since she had never seen me she could not love me so there would be no hearts broken. The probability was that she disliked the prospect of my visit as much as I did.

It was a beautiful clear evening, wonderfully graceful of season, and in the still silence that fell between us, I turned to the carriage window and looked out at the country through which we sped. My companion during all the time had been to either had never taken any account of the countenance. I have observed in many girls. Presently we passed over the base of a noble hill, with a white shingle through the green, and all astray, as it seemed, with little winds.

"That must be Box Hill!" I cried. "She started and laid a hand on my arm, leaning to my side of the chaise to look." "Box Hill!" she repeated, and her face paled and her voice shook. "Why not 'Box Hill'?" I said. "We're close to Dorking now." "Dorking!"

"The poor child shook with fright and hid her face in her hands." "Oh, you're taking me home," she cried, "and I did so trust you!" "Dear lady," I said, "if your home is here, 'tis no fault of mine that you are back again. Remember, I beseech you, that you never told me where you lived, nor did I question you."

"She took no heed of me, but wrung her hands and cast herself back against the cushions in despair." "To come back after all!" she cried. "I was wicked to run away, I know, I know; but to come back the same day like a child truant! I never really loved Mr. Northfield, but he persuaded and persuaded and flattered me, and at last I promised. I was to marry a man whom I'd never seen, and I couldn't bear the thought of it. He was coming to-day, and he'll be a home-ener now, and I shall have to marry him!"

"I listened to this speech in blank amazement, but when it was ended I laughed aloud for joy of the light that broke upon me." "You're un-kind to laugh," she sobbed. "I'm unkind to you?" I cried, catching her hand. "What is your name, sweet mistress?" "Audrey M-Mortimer," she said. "And mine," cried I, "is Nigel Gray, very much at your service, and very much in love with Audrey."

"For a moment we gazed into each other's eyes in a kind of transport, and then with more ado I took the little lady to my arms. She was so young and so beautiful, and my heart beat high and quick to think from what, under Providence, I had saved her that day. "What can I tell father?" she asked. "You only left home this morning?" "Yes, Nigel." "Tell him that you ventured on to the road to see this strange relative of yours, and that he recognized you and picked you up."

"But that would be a story." "Well, I will tell it for you, if you will forgive me afterward. Do you think you will ever love me, Audrey?" "I love you already, Nigel." "And so, you see, the adventure ended happily for both of us, but I told her father privately exactly what had already been said in order that we might be on guard against the man Northfield. He, however, had had his lesson, and his woman, who was proving serious, he hid the secret, and thought it best to keep a closed mouth. Indeed, not long after he disappeared from the country, and was heard of later on in America, where, I trust, he was better appreciated than he ever was here.

Mr. M. T. Wigle

OF Kingsville, Essex Co.

CURED OF ITCHING PILES OF 25 YEARS STANDING

M. T. Wigle, better known to every one in the vicinity as "Uncle Mike," was troubled for over 25 years with itching piles. At times he was so bad he would have to quit work. The irritation became so intense with constant rubbing that they became swollen and painful. He had been treated by many physicians, but found nothing that gave him relief. Reading in the paper the cure of a friend who had suffered in the same manner, and been cured by Dr. Chase's Ointment, he had been induced to give it a trial. He had been using the first application he got such relief that he had the first comfortable night's sleep he had enjoyed in years. The one box made a complete cure, and he says he would not be without it for 50 cents if it could not be replaced. He writes: "I have been known in the community in which he resides. It is over two years since he was afflicted, and he has never been troubled since."

Physicians fail to make a cure when Dr. Chase's Ointment gave immediate relief.



Bishop Grimes in Ottawa.

Ottawa, Dec. 7. Bishop Grimes, of the diocese of Christchurch, New Zealand, who has been in Ottawa since Saturday, preached yesterday morning in St. Patrick's church, and this evening in St. Patrick's. His Lordship is on his way home from Rome. He has been away from New Zealand about a year, and expects to reach there in the early part of January. He will sail from Vancouver. For eleven years he has been bishop of the diocese of Christchurch, and previous to his appointment there he had exercised the duties of the ministry in England, Ireland, and the United States. On his present trip through America he has preached in New York, Hartford, Conn., Montreal, as well as in Ottawa. He has taken up collections in all these places in aid of the New Zealand missions, and for the erection of a suitable cathedral in his diocese. In the recent audience with the Pope the Holy Father had headed the list of subscriptions.

Speaking of the Pope, Bishop Grimes said that the Grand Old Man of the Vatican in his eighty-third year is still full of vigour. On first sight the Pope looked weakly, but when he began to talk of church work his eye kindled, and he exhibited much mental strength. The Holy Father's mind is very lucid, and he spoke earnestly of the many things he intended doing for the church in the succeeding two years. Bishop Grimes says that in recent years Catholicity has made rapid strides in New Zealand. Sixty years ago there was not a Catholic church nor a resident priest in the whole country. Now there are four bishops, one hundred priests, five hundred teaching nuns, and one hundred thousand of a Catholic population. Catholics comprise one-seventh of the total population of the country. The parishes of the priests are very large, and the utmost difficulties are met with in the work of the church. His Lordship cites an instance of one priest in his diocese, who must ride seventeen miles every Sunday and holiday between two masses. To visit the extremity of his parish he must spend six days on horseback, journeying over dangerous rivers and streams, huge cliffs and boulders, or along the sea-beach on shores of the Pacific, or through tracks through forests. Another, a few months ago, travelled nearly 400 miles by sea to give the last sacraments to a poor man who had not seen a priest for forty years. Catholics have built schools in New Zealand, all through their own efforts. In this respect the Government not only refuses to aid Catholics, but ignores them.

Bishop Grimes states that New Zealand is a great country, and offers great prospects, especially to farmers. The population is composed largely of the people of England, Scotland, and Ireland. The native population, the Maoris, who were originally cannibals, have been reduced to forty-five thousand, through war, disease, and other causes. The Maoris at first took no notice to Catholicity, but are now showing much in favor of it. Since they have been at war with the whites, they regard all whites, whether missionaries or not, as deadly enemies. The great industry of New Zealand is sheep raising, as many as 100,000 sheep being on some farms. Five million carcases of frozen mutton were exported from New Zealand to England last year, and placed on the markets as fresh mutton. There are many mines in the country waiting to be developed. In some respects New Zealand is ahead of European countries. Telephones, for instance, are in universal use, while in Europe not many are employed. In the diocese of Christchurch 7,000 people own bicycles. Electric light is not as yet much used, as the gas companies, who monopolize the lighting privileges, oppose the introduction. The first council of the Catholic Church in New Zealand will be held towards the latter part of January, and Bishop Grimes will attend. About fifty years ago a number of English gentlemen formed in New Zealand an exclusively Church of England settlement, known as the Province of Canterbury, with Christchurch as its chief city. To-day this colony has its inhabitants of as many denominations as has the Mother Country.

ST. JOSEPH'S FANCY FAIR. Preparations are about completed for the grand Fancy Fair, which will open on Wednesday next (14th inst.). It will take place in Dingman's hall, corner of Broadview avenue and Queen street east, and will continue from December 14th to the 21st, inclusive. The ladies have been working industriously for the last few months, and from present indications the bazaar will prove in every

...a complete success. Arrangements have been made with the various societies, who have kindly consented to provide entertainments for the different evenings. The fair will open on Wednesday with a grand concert and entertainments for the children of St. Anne's and St. Joseph's schools. Thursday has been secured by the Emerald Beneficial Association, while the Catholic Order of Foresters will appear on Tuesday. The other dates have been left open for the I.C.B.U., the A.O.H. the C.M.B.A., and the Knights of St. John. The proceeds of the bazaar will be applied toward the liquidation of the church debt.

LEHMINKUHL'S MORAL THEOLOGY. "Theologia Moralis" Auctore, Augustino Lehmkuhl. (Moral Theology. By Augustinus Lehmkuhl, president of the Society of Jesus. Ninth Edition. In two volumes. Revised and amended by the author.)

We have received a copy of the above standard and valuable work, from the publisher, Mr. B. Herder, of Freiburg, in Breisgau, Germany. The German printers are gratified in the execution and beauty of their work, and this is well borne out in the appearance of the volumes in use, which are of a lasting credit to the publisher. Though this valuable book is not generally used as a text-book in our seminaries and colleges, this comes on account of its diffuseness, and its rather elaborate way of taking up a treatise and not an account of any intrinsic fault of doctrine or morals.

Indeed it is a favourite book of reference to our ambitious scholars, who desire to make themselves fully masters of the science of ethics, and who are competing for the higher grades of honours and preferment. The author is noted for the clearness and precision of his views, and the boldness and confidence with which he treads upon grounds that are but lightly touched by most other theologians. The delicacy of a subject has no fears for him, and there is no department in which he is not perfectly at home. The book is written in beautiful Latin, in a peculiar style that has a special charm for the reader. It will be seen that the work is an invaluable one for the student of moral theology. It is dedicated to P. Louis Martin, the Superior General of the Society of Jesus, and the author in his preface remarks that he has not spared labour to put before confessors for their guidance true and substantial doctrine, and to theoretically expound matters hitherto obscure. The author treats of the many different civil laws of the different countries, and states, which is one reason for the diffuseness of this work. In his preface to this ninth edition he says he has had regard to the new decrees of Rome, as well as to the new civil law promulgated in Germany; and he also deals with some questions in probability that have been lately agitated. The fruits of this magnificent work will certainly appear in the plain wish of the author, who prays that God would deign to use these, his labours, for the promotion of His glory, and the eternal salvation of men.

The first volume contains moral theology in general, and a special tract on the virtues and duties of Christian life. The second contains special moral theology, or treatise on the Aids to Christian life, with two appendices. Mr. B. Herder is to be congratulated on this beautiful edition of a most valuable work.

WEDDING BELLS. St. Mary's church, Bathurst street, was the scene of a very pretty wedding on Thanksgiving morn, the contracting parties being Mr. John O'Shea, of the Parliament buildings, and Miss Agnes Memory, of Portland street. The officiating clergyman was the Very Rev. J. J. McCann, A.D.M. Half-past seven was the time appointed, and a large number were present to witness the ceremony. The bride was dressed in a travelling costume of purple, and looked charming. The bridesmaid was her sister, Miss May Memory, who was also dressed very appropriately. Mr. Wm. Henry acted as best man. The bride was given away by her brother, Mr. Wm. Memory. After the ceremony the wedding party retired to the home of the bride, No. 11 Portland street, where a wedding breakfast was awaiting them. The bride and groom received many costly and serviceable presents. They will reside on Palmerston avenue, near College street.

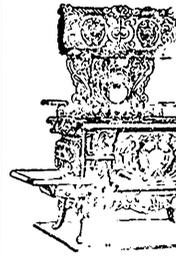
KNIGHTS OF ST. JOHN. The Ladies' Auxiliary, No. 42, Knights of St. John, having been informed of the sudden death of Mr. John Massey, father of the Misses Massey, unanimously adopted a resolution to assist with the bereaved family in their sad affliction. It was further resolved that a copy of the resolution be sent to the Misses Massey, entered on the minutes, and published in the Catholic press. J. Duttie, recording secretary.

Looking Ahead.—"I don't quite understand," said the civil service examiner, "why you marked one answer 'to be continued.'" "You mean the one in which I was required to give the boundaries of the United States?" "Yes." "Well, I thought it wouldn't be well to be too positive until after the Philippine question is settled." The Bishop's Advice.—A clergyman once complained to Bishop Bloomfield of London that his parishioners were indifferent to his teachings. "No sooner," said he, "do I begin to preach than they begin to doze." "Do you," asked the Bishop, "preach your own sermons?" "Always, my lord—always." "Then, my good friend, suppose you try someone else's," retorted the Bishop.

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