THE CATHOLIC RECORD.

The Podigals.

Clasp hands awhile and pray! What is it we would say? The aching of our hearts what words can ease? World-worn of soul and sere, what wind has blown

6

here, Tossing these many days on stormy seas? Come, let us beat the breast! Where shall our souls find

Unhappy toilers of land and sea? Haggard, and guant, and brown, we wander up and down-Where shall we hide, or whither shall we flee?

All Clad in garments white we stole forth in the night, Flying His house wherein we knew no fear-Poor begars, wan and worn, of raiment soiled and torn, Who now would know us as His children dear?

Father, we loved Thee not! Ungrateful, we forgot Thy words of love and life, Thy fostering hand; But though no words will come, and quivering lips durab Wilt Thou not surely know and understand?

Blind fools to blind desires, mislead by wandering

fires, We held ourselves from nothing that was sweet: To Thee we gave no thought, we counted Thee as nought; All dark and wicked ways have known our feet.

Out of these evil ways, out of these empty days, What now remaineth worthy to be kept? From us the morn has past, the noontide fled as fast, And night fell darkly on us as we slept. The joys that were so vain, the pleasures that were

Pain Pain Pain Pass, nor is left us the poor gift of tears. Lo! we confess our sin—that we have dwelt therein!— Wilt Thou receive us after all these years?

Our weakness is our own, our strength from Thee

alone, Oh! help us, that we faint not in the way! Loose not thy avenging sword, nor send Thou forth, O Lord! The arrows of Thy justice, strong to slay!

Turn not from us thy face! Our guilt deserves a But show Thy mercy rather than Thy power: Close not on us thy gate—let it not be too late, Though thus we turn at the eleventh hour,

We have gone here and there, and fallen in

snare, In perilous places have our lives been cast: Sad heart and empty hand, all desolate we stand-But Thou, O Father! lead us home at last.

May we not call Thee thus, who gave so much for us, For whom Thy well-beloved lived and died? Our sins are black as night; we wither in Thy sight— Have mercy for His sake, the Crucified.

O Merciful and Just! in Thee we humbly trust, and low we bend beneath thy chastening rod, The while in hope and fear, up from those dwelling

drear Rises our cry, "Be pitiful! O God!"" A. F. O'K.

MISSION AT CALEDONIA.

From the Grand River Sachem. A Mision was opened in the Roman Catholic Church of this village, on Sunday the 16th inst., by the Rev. Father Lennon, of Dundas. The Mission services were continued during the whole week, ter-minating on Sunday last. Among those present who took part in the services were the Very Rev. Father Heenan, Vicar-General of this diocese; Rev. Father Heenan, Vicar-General of this diocese; Rev. Father Dowling, of Paris; Rev. Father Lennon, of Dundas; Rev. Father Cleary, and Rev. Father Len-non, of Caynga; assisted by Rev. Doherty, the re-sident P. P. There were three services each day, including the morning. The attendence at each service was large, in fact the church was crowded by devout worshipers, and among them, on several From the Grand River Sachem. devout worshipers, and among them, on several occasions, were some of the most prominent pro-testants in the village. The preaching by Fathers Heenan, Dowling and Lennon, was impresive, logical and practical each one in his peculiar style of oratory, doing admirably, and appeared to be highly appriciated by all present. There can be no doubt that it was productive of much spiritual good to the members of the church and to others who were in attendance, having the effect of a salutary revival, amongst the Roman Catholics of Caledonia and its vicinity. His Lordship Bishop Crinnon of Hammon, arrived by the 2. 15 train, at the station, on Satur-day afternoon, where he was met by Fathers Doherty; Eennon, of Dowling, of Paris; and Lennon of Cayuga, His Lordship Bishop Crinnon of Hamilton,

appointment as bishop-in the spiritual welfare appointment as bishop—in the spiritual weitare of those under your charge. Owing to your zeal for the cause of religion, and education, the number of Churches and Schools in the diocese has greatly in-creased, while the number of Priest has been nearly doubled. The present mission, which we understand was suggested by your Lordship, and which you are pleased to sanction by your presence, will we trust be beneficial to all, by renewing in us an earnest desire to follow the pecepts of our Holy Mother, the Church, for Christhimself has said "He that will not hear the Church let him be to thee as the heathen and the publican." In conclusion, we beg to express our sincere re Spect and devotion for your Lordship, and pray that Almighty God in his goodness may long spare you to fulfil the arduous duties of the high position which you now occupy, and assist you to continue the good work, which you have so ably and zealously begun. Finally we one and all, humbly ask your Lordship to extend to us your blessing. Signed on behalf of the congregation.

in which he treated his subject. The inside fittings of the church, which were so badly damaged by fire a few weeks ago, have been completely repaired, and the Altar and Throne were beautifully decorated for the occasion with wreaths and flowers, which produced a most pleasing effect. During the whole week of the mission, large autiences listened to the instructions with marked attention and devotion showing that they therough. audiences istened to the instructions with marked attention and devotion showing that they thorough-ly appreciated the sacred character of the proceed-ings. On Monday His Lordship Bishop Crinnon, left for Hamilton, by the noon train, highly pleased both with the result of the mission and with the visit,

A PROTESTANT MINISTER ON CATH-OLIC WORSHIP.

THE REAL PRESENCE OF CHRIST IN CATHOLIC DEVO-TION.

The lecture at the hall of the Boston Young Men's Christian Union, on Sunday, the 16th ult., by Rev. Julius H. Ward, a minister of the Episcopal Church, was "one of the Lost Arts." Mr. Ward said: In the fresh tide of life that has buched this generation, religious inquiry has become the supreme fact among men and women who think and read. One of the wisest literary men of our time said to me the other day: "This Protestant life don't satisfy me." of the Again and again intelligent men and women say : "Don't ask me to attend meetings or hear sermons. "Don't ask me to attend meetings or hear sermons. That thing was overdone years ago." In these days of reconstruction, when people are religious outside of churches, when people of brains are out side the fold, what is the matter? Nay not an art has been lost in our Protestant religion, which is the art of arts for the development of our religious [67]. It there a unrule Partettot revise in Development if e? Is there a purely Protestant service in Boston rich enough in itself to exist without being touched up by preaching? The Sunday sermon competes with Sunday reading of the best sort, and competes in vain. Here is the modern dilemma. Modern Sunday services are chiefly devoted to intellectual disquisitions or sentimental twaddle, and neither feed the soul nor warm the heart. The difficulty runs yet deeper. The Protestant service was originruns yet deeper. The Protestant service was origin-ated to be the extreme of Catholic worship. I use the word not more in its Roman than in its Angli-can meaning. The general confession of intelligent people is that there must be a return to Catholic worship if Christian congregations are to continue to exist in the Protestant world. There is a great change passing over the community in this respect, and the return to Catholic usage is only a question of time. The search to-day is for the lost arts of re-ligious devotion. The point to be developed to-day is to show what religious worship is. It is both of time. The search to day is for the lost arts of re-ligious devotion. The point to be developed to-day is to show what religious worship is. It is both human and divine. God had in us the interest of a father in his children, and our necessities are such that we cannot live without God. All religious worship springs out of this relation between God and man. God has something to give; man has something to ask for; man's duty and privilege is to be grateful to God. Here are the germs and the mounted is market the present sector. grounds of worship, whether by confession of sin, declaration of belief, or gratitude of heart, as a centre. It is God in Jesus Christ that we worship. There is more than this. Worship to the public must be symbolic. It must appeal to the soul and heart through the senses. Nay, even this is not all. The worship, even as symbols, is empty unless there is reality in it. I find the reality in the fact that Christ is truly present by spiritual union with us, when we are brought into close human relations when we are brought into close human relations with Him under the veil of bread and wine, when they become the symbolic representatives of divine life in the Lord's Supper. Here you touch reality. The worship of Christ in the Sacrament of the Lord's Supper is the worship of God under the symbols which Christ said should be the channels of winitum person. This gives the Lord's Supper the

name which does not let down the Infinite God into practical contact with the human soul. It is in thus making Christ the central object of worship that we are lifted above ourselves. Mr. Ward showed at are lifted above ourselves. Mr. Ward showed at some length that this principle of worship had al-ways existed in the ideas of sacrifice, gratitude and communion, and that they culminated in worship which was neither idolatry nor mere inwardness of thought, but the use of body, mind, and soul to create life anew. Then the relation of this principle to the actual of worship was briefly concreate fite anew. Then the relation of this principle to the practical details of worship was briefly con-sidered, the lecture closing with a statement of what Christian worship of the truly Catholic sort does for our daily life, what joy, and refreshment, and up-lifting it contains.—*Boston Pilot*.

Teatro Fraschini, Pavia, during the present season Teatro Fraschini, Pavia, during the present season. Signor Omani is gifted with a magnificent bass voice and rare musical talent. He shall perform in three operas, viz.:—Dinorah, la Contessa d'Amalfi and PLombardi. In all, but especially the latter, he shall The Data we are certain, a great success." The Patriota of Pavia, pronounces his voice rich and powerful, and always with good intonation; and that he sings with a fine method. The Gazetta Musicale and Il Trovatore also give him

After his debut the former journal said Signor Omani's proper place was in the grandest operas. In his professional tour, Mr. O'Mahony will not as-sume any semi-Irish semi-Italian apellations, but will be hence forth known by his simple Irish patronymic, - Edward Joseph O'Mahony.

CHINIQUY ON CELIBACY

From the Sydney Punch.

The last lecture of the gentle and veracious cham-pion of Protestantism we publish to-day. Having made some observations concerning the conventual system generally, the saintly gentleman went on to

"In some of their monastic orders the guilty creatures rise at midnight and commence their orgies. What honest man or woman, my brothers orgies. What honest man or woman, my brothers and sisters, can have any object—except an impro-per one—in getting up in the very middle of the might 1 They pretend, of course, that it is for prayer, for meditation, for communication with heaven, for greater spiritual perfection, that they are moving about at these unhealthy hours. But is it not more reasonable to suppose that the pricks and stings of remorse keep sleep from their sensual eyes? Is it not more probable to suspect that they get up when all the rest of the world is asleep to in-dulge in games which they do not wish the world to see ? And these very orders have a marvellous and utterly unaccountable fascination for persons of supposed delicacy and refinement, and fashion and gentleness. Oh! the hypocrisy of those exhausted men of the world who, having drained the cup of generations. On the hypothys of those exhausted men of the world who, having drained the cup of pleasure to the dregs, take their pampered bodies to what are called in irreverent irrony, 'religious houses.' Oh! the wantonness of those flaunting young ladies who waltz out of the world into convents; leave an unfinished flirtation in the ballvents; leave an unfinished flirtation in the ball-room, an interrupted love scene in the balcony, to dance into the society of the Ursulas, the Scholasticas, the Teresas of that abominable old seraglio, the Church of Rome. Do you know that the photo-graph of every lovely novice in any part of the world is sent on the morning of her admission to the General of the Jesuits at Rome for submission to the Holy Eather 2. to the Holv Father ?

IN THEIR ACCURSED PALACES IN ROME

the pictures of millions of these youthful, deluded and lovely beings tapestry the walls and fill the cellars and presses and bookcases of the brethren. There I gazed upon the likenesses of three of the most beautiful creatures of the tribe inhabiting the shores of Lac des Mille Lacs and of Lake Superior. When I first looked upon their beaming, ingenuous countenances, lustrous with fish oil and holy mystic tenderness, I was a priest of Rome. They came to be begged tenderness, I was a priest of Rome. They came to my humble cabin, they kissed my feet, they begged my sacerdofal blessing. They had just murdered a drunken Orangeman and two colporteurs, and we re-joiced together, and sang a *Te Deum* in the native language, over what then, in my blindness, I con-ceived to be a glorious and holy work. It was the blessed time of the Indian summer. Here and there above our heads a branch of the maple tree, just touched by the frost, hung in the midst of the deep and dying green—a flaming mass of scarlet, orange, rosy-hued opal, or purple, dripping with gold; so that as the sunlight fell upon them, these patches seemed

arrived by the 2. Is train, at the status, of statu-day afternoon, where he was met by Fathers Doherty; and a numerous assemblage of the laymen of the Parish, who escorted him to the Church. On the arrival of the cortege there, His Lordship being dressed in full robes, was presented with the follow-ing address, which was read by Dr. Green on behalf of the congregation: My LORD,—We, the Catholies of the Village of Caledonia and vicinity, extend to your Lordship a heartly welcome on this the occasion of your visit amongst us. While we acknowledge you as Chief Pastor of the decep interest you have taken since your tion of the deep inte the rescue from disk one rank, to she in way to the rescue from disk one rank eternal ruin of those sweet maidens; but one day, as I was prostrate be-fore the statue of St. Peter, in the mighty basilica, A FAMILIAR OF THE BLOODY INQUISITION knelt beside me, and, in the pure Huron language (pronounced with a genuine Tipperary brogue), in-timated to me that if I was curious about fish oil, I had better return to the Bay of Moisie, or the Gulf had better return to the Bay of Moisie, or the Gulf of St. Lawrence, where it was to be enjoyed in abundance and in security, but that my attempt to look after it in Rome would result "*in laving me* (this was how the wretch spoke) in laving me as baceful as the dried cod of commerce. Here," said the impiors wretch, in continuation, "we know something of the thrade, for we sale our papers with the ring of the fisherman, and, by the howly Mose, if you are not soon out of this back to the Ojibbe waas, we'll harpoon you like a humped-backed whale in the Gulf of St. Lawrence, and put you in a place warmer than the *Baie des Chaleurs.*" I arose AND LEFT ROME. And now, brothers and sisters, I have done. You know the glorious objects of my mission. They are twofold—to insult the swo hundreds of millions of people who belong to the Roman faith, amongst whom I lived for half a century, and to carry back to Canada as many dollars, barrels of pork, quantities of molasses, and other things necessary to the main-tenance of holy religion as I can procure. It is true that I have accomplished nothing among you, except to gratify the intolerant, the malignant and the vulgar; but I have done my best. You must not expect too much from a poor little Canadian priest who does not talk your language well—as, indeed, he cannot his own. But I charge you before I leed, he cannot his own. But I charge you before I leave to cherish and honor the distinguished citizens —the men of peace, of culture, of tenderness, who loved me and honored me in your midst—John Davies and Ikey Josephson, and McGibbon and Kippax. These are the valiant soldiers of tolera-Rippax. These are the variant solutiers of tolera-tion of religious freedom--of Christian charity, The audience rose en masse and greeted the venerable Chiniquy with round upon round of cheering— Kentish fire—and all kinds of demonstrations of en-domination drained from the rolid Davids (endomination). thusiastic admiration. Two rabid Papists (smelling of whiskey and holy water) embraced John Davies and begged him for the love of heaven to put down their names upon his election committee; severe matrons gave orders for poultry to Mr. pax; and one morose and dangerous-looking man, apparantly just emerging from or about to enter delerium tremens, told Mr. McGibbon to put him down on the free list as a reader of the Standard. Mr. Punch has finished his work with Chiniquy, and would now, that it is all over, ask why was this and would now, match is an over, ask why was this fair country chosen to be so dishonored and de-graded by the spectacles of grotesque, incoherent, sectarian malevolence such as we have been com-pelled to witness for the past few weeks? What have our Roman Catholic fellow-colonists done to us that they should be subjected to such gross out us that they should be subjected to such grow our rages—such intolerable insults—such grevious in-dignities as they have been compelled to submit to ? Mr. Punch has endeavoted to do his part, and has set the rabid outpourings of a feeble fanatic to the subject bandity.



PUZZLER'S CORNER.

"Aye ! be as merry as you can."

We cordially invite contributions to this corner with the name and address of each contributor Answers will appear two weeks after each set o Solutions must reach us by the "Monday' previou to publication.

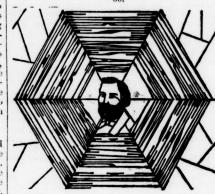
Address : " " PUZZLER."

"Catholic Record " Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

To be awarded on St. Patrick's Day, 1879, 1st. Prize, a handsome Bible; value \$10, 2nd. The Life of the Biessed Virgin; value, \$5, 3rd. The CATHOLIC RECORD for one year, and any book from Sadlier's list of value \$2. Total value \$4. 4th. The CATHOLIC RECORD for one year, value \$2. If preferred, any book of the same value from Sad ler's list will be sant instead of prizes, 1. 2 and 4. To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of age. We hope our youthful readers will, for their own im-provement, take a special interest in the "Corner." SOLUTIONS TO THE CHRISTMAS PUZZLES.

66.



The spiders web may be read by placing it rly horizontally with the eyes. The left hand nearly horizontally with the eyes. The left hand side of the paper being placed nearest the eyes the words "The Puzzler" will be discerned at the top of the web. Turning the paper slowly in the direction of the sun's motion, the whole of the Puzzler's let-ter will be read thus:—"The Puzzler—wishes many -a very happy-Christmas and-new Year tothe

By turning the paper upside down, the head in the centre will be seen to be the Puzzler's head. Therefore the signature is "The Puzzler." the

67. Dead Cats.



[FRIDAY, MARCH 7.

+6d=22, an "indeterminate" equation. We must \therefore find in how many ways this can be solved. It is clear that a may be taken between 0 and 6, b between 0 and 4, c between 0 and 3, d between 0 and 3. Now taking d = respectively to 0, 1, 2, 3, we get these 4 possible equations, which must all be solved if possible.

3a+4b+5c=223a+4b+5c=16a c being in the same equations successively may taken between 3, 2, 2, 0. 3a + 4b + 5c = 103a + 4b + 5c = 4

 $\begin{array}{l} 3a + 4b + 5c = 4 \mid \\ \text{Now if in the 1st equation } c = 0, 3a + 4b = 22 \\ a = \frac{22 - 4b}{3} = 7 - b + \frac{1 - b}{3} \\ a = \frac{1 - b}{3} = 7 - b + \frac{1 - b}{3} \\ \text{say} = q \\ \therefore b = 1 - 3q \\ \therefore b = 1 \\ a =$

these numbers will represent a, the 2nd ==b; 3rd =-c; 4th==d. The numbers are 6100, 2400, 3210, 4020, 0320, 1130, 0401, 4101, 2101, 0022, 0103, 2021, 1211, and all the combinations of 5 of these which, without the process of carrying a figure in the ad-dition, will make 7458, will answer the conditions

of the problem. 2nd part. To find these combinations. Let us 2nd part. To find these combinations. Let us assume 6100a+2400b+3210c+4020d+0320e+1130f+0401g+4101h+2102k+0022l+0103m+2011n+1g11p=7458. Also k=5-a-r-c-d-c-f-g-h-l-m-n-p. The solution of these two equa-tions will give the combinationt required. Substi-tute for k its value in the 2nd equation. We get 3053=1782e+972f+1701g+2080l+1999m+81n +891y-3998a-298b-1108c-1918d-1999h=81(22e+12f+21g+n+11p) + (2080l-1918d) + 1999(m-5a-h-(298b+1108c. Now ~om the natureof the 13 numbers found by the solution of the firstfound numbers it is readily seen that the quantitiesfound numbers it is readily seen that the quantities Format minimiters it is relative seen that the quantities a, b & c in the 2nd part cannot exceed the values placed below them here, otherwise some of the figures would exceed the corresponding figures of 7458. That is, a, b, c, d, e, f, g, h, k, l, m, n, p, Cannot exceed 1, 1, 2, 1, 1, 1, 1, 1, 2, 2, 2, 2, 2. Now calling the quantities between the 4 vin-eulams respectively. E, 2L, M, B \therefore 81E+2L+ 1999M-B=3052. E may range from 0 to 77.

Then When l d are respectively 0.0 : 1.0 : 2.0 : 0.1

: 1,1 : 2,1 : 2L becomes 0 : 2080 : 4160 : -1918 : 162 : 2242 : When b,c are respectively 0,0 : 0,1 : 0,2 : 1,0 : 1,1 : 1,2 :B becomes 0 : 1108 : 2216 : 298 : 1406 : 2514 :

and as M may range from -3 to 2, for the various values of M & B, we shall have the following 36 values of 81E+2L, the values of M being inserted vertically, those of B horizontally, viz.:

[909] 1015 Hard Shark at most only the numbers marked * will satisfy the conditional for any one of them—2L must = 88E, and tions for any one of them—2L must = 88E, and must therefore be divisible by 9×9 . This reduces

 $\begin{array}{l} 1035-0, 1035-102, 101-2000, 102-0, 102-10, 102-$ 162, 4160.

162, 4160. M = 0, 0, 0, 1, 1, 1, 2, 2, 2, -1 l = 1, 2, 2, 0, 1, 1, 0, 0, 1, 2. d = 0, 1, 0, 0, 1, 0, 1, 0, 1, 0. b = 0 in every case. c = 0, 0, 1, 0, 0, 1, 0, 1, 1, 0.The value of E=10 does not answer the condi-tions, we therefore reject it with its consequences. Continuation of Solution 70 next week.

RIPPLES OF LAUGHTER.

The water in the rivers of France is always l'eau. Mary had a little lamb. It was roasted, and she wanted more.

Did the man who got up a sensation use a stepladder or a fire-escape ? Speaking of rude remarks, any remark is rued that gets you into trouble. Funny, isn't it, that coals, instead of going to the buyer, go to the cellar ? Why is it impossible to cheat at chess ? Because all movements must be on the square.

FRIDA

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FROM

THE AD Mr. A. 1 evening, I England,"

Men's Soc

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Mr. Su

E. D. GREEN, WM. TAYLOR JOHN DOYLE.

Caledonia, Feb. 22nd, 1879.

To this address his Lordship made a brief and appropriate reply, expressive of the pleasure that he felt on visiting them on this occasion, and spoke words of kind encouragement to persevere in the discharge of their religious duties as good Catholics and faithful Christians. The Bishop concluded his and faithful Christians. The Bishop concluded his reply bestowing his benediction upon all present. On Sunday morning solemn High Mass was cele-brated at half-past ten o'clock, by Father Lennon, assisted by Father Doherty, as master of ceremonics. The Bishop occupied the throne, assisted by the Rev. Fathers McNulty and Dowling, as deacons of honor. At the end of the Gospel, his Lordship ascended the steps of the Altar, and delivered a sermon on the Incarnation of Christ, which was a master piece of sacred oratory. His Lordship excited the admira-tion of all present by the impressive manner in tion of all present by the impressive manner in which he treated this great mystery, showing the advantages that mankind derived from this illustration of God's Omnipotent Power, and loving mercy At the end of the sermon, the celebrant intoned th Credo, which the choir rendered with admirable effect, the full and musical voice of Miss Manix being especially noticeable during the mass. The beautiful solos of Misses Sullivan and Graham of Hamilton, were rendered with exquisite taste and wondrous skill. Miss Minnie Cullen presided at the organ, and executed her part with excellent taste and great ability. At the end of mass, His Lordship gave confirmation to over eightly adults and children, and adder a d them, for some time on the nature and ability. sacrament, and the duties and responsibilities which devolved upon them after its rece In the evening vespers commenced at 7 o'clock, and after the Magnificat, the Rev. T. Dowling delivered a lecture on " the Church and the Bible," which which was perhaps one of his happiest efforts, and elicited very general approbation, for the masterly manner

ANOTHER IRISHMAN IN ITALIAN

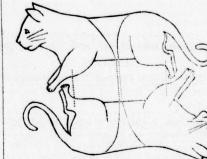
OPERA

Boston Pilot

Another Irishman, Mr. E. J. O'Mahony, of the eity of Cork, Ireland, has made a most successful debut in Pavia, Italy, this season, in Italian opera. In a recent issue of *The Pilot* a short notice was given of him in our Irish department, which, through his brother, was received in Italy; this through his brother, was received in Haly; this brought absent brothers together, at least by com-munication, whose time of separation extended to several years. On receipt of *The Pilot* the singer immediately wrote to us, enclosing his eard, and we have much pleasure in giving a synopsis of his

Mr. O'Mahony was born at Cork in the year 1845, on the 4th day of August. In his early years he displayed a singular aptitude for music, singing, at the early age of eight years, the alto, or rather contralto, line in Mozart's music, under the eminent composer M. Joseph L. Roeckel, then organist of St. Vincent's Catholic Church in Cork. After the departure of M. Roeckel, the young singer, a pupil of the Christian Brothers, left St. Vincent's and repaired to the Cathedral, where, under Prof. John Fleming, now deceased, his manly voice was first heard. He was subsequently bound apprentice to the late John F. Maguire, M. P., at the printing business, and soon found his way to the theatre, where the opera was given by such artists as Charles Durand, Rudsersdorff, Swift, Heywood, etc., the former of whom became acquainted with and at-tached to the aspiring opera singer. His appren-ticeship completed, he married a lady of fortune, Miss Lizzie Shanon, an eminent musician. This caused him to think seriously of his intention to follow the stage as a profession. In order to carry out his ideas he and his wife left Ireland for Italy, where he placed himself in the most celebrated of Italian schools, that of Maestro San Giovanni, the result of which is more ably given in the following from some of the Italian musical journals, which, no doubt, are excellent authority for his ability. The *Gazetta del Teatro* says :—" Edouardo Omani" (according to Italian orthography)—" Edward O'Mahony.—This artist, educated in the highly-re-puted school of the Maestro San Giovanni,shall make his first appearance in the operatic career in the

Live Cats.



The 2nd cut which is here presented repre-sents the two cats as resuscitated. One is, of course, upside down. The dotted lines are the lines which have been removed from the dead cats, and the places to which the have been moved are evidently the lines which are absent in the first figure. here produce both dead cats and living ones.

68.

you must be a wordious donkey indeed If without a glass you cannot read

If you place the caligraphy before a mirror ou will readily read it thus;— You must be a wond'rous

donkey indeed If without a glass you cannot read

69. Fill the 8 gallon measure and from it fill the 5 gallon measure. Pour the 5 gallons back into the barrel. Now from the 8 gallon measure pour the 3 remaining gallon into the 5 gallon measure. Again fill the 8 gallon measure and from it pour 2 gallons into the 5 gallon measure, thus filling the 5 gallon measure, and leaving 6 gallons in the other. Again pour the 5 gallons into the barrel. One more

Young Swell : I should like to have my moustache dyed. Polite Barber: Certainly; did you bring it with you?

A scrape.—The man who meets one's remarks with a "fiddle-sticks !" clearly wishes to do violins to one's feelings.

A Parisan genius has invented a square umbrella, but what's the advantage over the other kind which is never round when it rains?

Cleanliness is generally regarded as a virtue; but in Germany they call a bath "bad," and even in France they look upon it as a "bain."

An Agricultural paper tells how to dress a hog. But what's the use of dressing a hog ? It would ruin its clothes before it had them on two hours.

A foreign journal says Poe's "Raven" was bor-rowed from the Persian. If Poe was alive, he would doubtless deny the fowl as-Persian !

Mrs. Whitney's "Key to the Cook-Book" is a good work; but it is not half as satisfying, when a man is huugry, as the key to the pantry.

"Why should we celebrate Washington's birthday more than mine ?" asked a teacher. never told a lie !" shouted a little boy. "Because he

An old judge told a young lawyer that he would do well to pick some of the feathers from the wings of his imagination and stick them into the tail of his judgment.

When a man dies suddenly, "without the aid of a physician," the coroner must be dalled in. If the man dies regularly, after being treated by a doctor, everybody knows why he died and the coroner's inques is not necessary.

A little girl, visiting a neighbor with her mocher, was gazing curiously at the host's new bonnet, when the owner queried; "Do you like it, Laura?" The innocent replied: "Why, mother said it was a perfect fright; but it don't scare me?" Laura's mother didn't stay long after that.

"May it please your honor," said a lawyer, ad-dressing one of the judges, "I brought the prisoner from the jail on a *habeas corpus*." "Well," said a farmer in an under tone, who stood at the back of the court, "these lawyers will say anything. I saw the way est out of a sale at the court door."

the man get out of a cab at the court door." A farmer wrote as follows to a distinguished scientific agriculturist, to whom he felt under obligations for introducing a variety of swine :---" Res-pected sirs, I went yesterday to the cattle show. I found several pigs of your species. There was a great variety of hogs, and I was astonished at not seeing you there."

by from the 8 gallon measure fill the 5 gallon measure, and 1 gallon will be left in the 8 gallon measure, and 1 gallon will be left in the 8 gallon measure. 70. Assume A, B, C, D, us the number of sets of 3, 4, 5, 6 volumes respectively, which can be placed on any one shelf. We have evidently 3a+4b+5c seeing you there." Alady taking tea at a small company, being very fond of hot rolls, was asked to have another. "Really, I cannot," she modestly replied. "I don't know how many I have eaten already." "I do," unexpectedly cried a juvenile upstart, whose mother had allowed him a seat at table. "You've eaten eight. I've been countin'!"