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R 27.]

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LIFE.

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as a difficult job the right spot, The writer of aling since 1849, who, no donbt, we the ship had nn Alexander and sunk by sperm LADIES' DEPARTMENT.

Mrs. J. J. Skeffinzton Editress. PARIS FASHIONS.

Cloth, in different varieties, called draps de dame, are very fashionable for winter costumes. India or Scotch cashmere are also great favorites, and so is also velveteen, of a very smooth ribbed quality. The latter forms elegant costumes, with a skirt of plain cloth or velvet, second skirt and bodice of ribbed velvet of a shade to match. The fashionable colors are seal-brown, bronze-green, indigo and garnet, the most popular of all shades this winter for dresses, bonnets, ribbons, and so on.

PALETOT FOR YOUNG GIRLS.

This is of fawn-color beaver cloth, with sailor collar and cuffs trimmed with narrow braid of same color. It is fastened with large bone buttons.

WALKING DRESS.

This dress is of seal-brown cloth, trimmed round This dress is of seai-brown cloth, trimmed round the skirt with a kilting. The over-skirt is slightly drapped in folds in front. The back ornamented with large bone buttons. The jacket has two kilted revers and pleated basque.

HOME DRESS.

Claret cashunere, with cuirasse-bodice, trimmed with folds and narrow bands of satin of the same color.
We note that large shapes are bring adopted for BONNETS,

although small styles are not quite out of fashion. The following are a few of the latest models, a capote of white felt, smooth, with a plushy border; round the crown, a drapery of white faille, and cluster of three white feathers, with a large butterfly in the middle of the frizled feathers, under the curtain a large bouquet of roses.

Another of myrtle-green velvet, with a puffed border, with wings of bronze, and green plumage, a green satin ribbon crosses the cream, and forms strings in front.

The Devonshire hat of black felt bound with silk and turned up on one side, with a clustre of black

feathers.

The next is an American toquet, leige-colored, with border of plush, on one side two small cockades of feathers and a birds wing.

A Russian toquet of black velvet, of a limp shape, with a border of seal-brown ostrich feathers, and on one side a cluster of black feathers and a larger wing. drawn wing.

HOUSEWIVES CORNER.

How to Select a Good Turkey.—When fresh the eyes should be bright and full, the feet moist and supple. The hen turkey is by far the better. This should be bought two days before using, and hung in a cool place; it should be prepared for dressing the night before cooked.

PLUM PUDDING.—Three eggs, six ounces of suet chopped fine, one pound of flour, half pound of raisins, ditto currants, one ounce of lemon peel, one cup of brown sugar, half a teaspoonful of allspice, half a nutmeg grated, and a wineglass of brandy. Make a stiff batter with water, put this into a floured bag; have ready a pot of boiling water, and boil four bours.

fuls of granulated sugar and two of butter; then add a teaspoonful of rose water or lemon juice. Serve with good brandy. Have on the table a small

FRITTER.—Capital fritters can be made with kind of paste, which, being allowed to cool is co into shapes, which are dipped in butter and fried. Here are several forms of it:—1. Pass some potatoes through a sieve, stir into them a little melted butter and enough whole eggs to form a stiffish paste season with salt, pepper, and little nutmeg; form into the shape of little balls, and dip in batter and fry.

This may be varied by adding a little cream, also This may be varied by adding a little cream, also some ham or Bologna sausage finely mineed, and some chopped parsley. 2. Have a saucepan with about a pint of boiling water and one ounce of butter; drop into this gradually with the hand some Indian corn flour, stirring all the time until you get a liquid paste. Take care not to put too much flour, and to put it in gradually, else, it will form into and to put it in gradually, else it will form into knots and spoil the dish. Removing the saucepan from the fire, you stir into the paste a good allowance of grated parmesan cheese, a little salt and und pour out your paste on a marble slab
When cold, cut out into any shape and fry. The addition of ham or sausage can also be made to this. 3. Make the paste as above, only with common corn flour; when half cold stir into it some yolk of eggs, and flavor it with pepper, salt, and nutmeg; add chopped parsley and minced ham, then treat it as the others; or you may flavor it with

A young lady was boasting that every wanted to see her since her reputation as a belle had got abroad. "Yes said a rival beauty. "I saw a man this morning who'd give everything he had in the world to see you." "Who was he?" was the in the world to see you." "Who was he?" was the eager question. "An old blind beggar?" was the eager question.

reply.

A Mississippi boatman, with immense feet, stopping at a public house on the levee, asked the porter for a boot-jack to pull off his boots. The colored gentleman, after examining the strangers' feet, broke out as follows: "No jack here big nuff for dem feets. Jackass couldn't pull 'em off, massa, with the feet begin in the property of the pr without fracturing de leg. Yuse better go back about three miles to de forks in de road an' pull 'em

thee to us, tempers our sorrow and inspires our praise; the remembrance of thee shall be as "a lamp to our feet and a light to our paths." Therefore

to our feet and a light to our paths." Therefore do I, believing in thy blessedness, call on thy help to-day, that I may enkindled that light in the face

Giblet Sour.—Remove the skin from the feet.
This may be difficult, but by heating in the oven or before the grate, the skin will come off easily. Also clean and skin the head, remove the eyes, clean the gizzent heart and line oven the eyes, clean the

them boil five minutes; then put in a piece of but-ter and a tablespoonful of cream or milk. Let stand five minutes on the back of the stove, then

boil four hours.

HARD SAUCE .- Rub to a cream four tablespo bundle of chip eigar lighters, used by gentlemen, as the sulphurous fumes of matches are very unplea-sant if used in setting fire to the brandy.

cheese. All the above pastes may be fried without having been previously dipped in batter, but it is more difficult to fry them creditably that way.—

dressing the night before cooked.

Diessing for the Turkey.—One stale loaf of baker's bread, crumbled fine; two potatoes, boiled and masked; three onions, cut fine and fried brown; a tablespoonful of butter; one egg, well beaten. Season with thyme, pepper and salt. Mix all together with the hands, fill the turkey with this, and be sure to fill the neck as full as possible, as it gives the turkey a better appearance when cooked. Butter the turkey well on the outside, and season with pepper and salt. Have a good oven, not too hot, and be sure to baste every ten minutes, as this prevents the turkey becoming dry.

Gibler Sour.—Remove the skin from the feet. This may be difficult, but by heating in the oven or before the grate, the skin will come off easily. Also clean and skin the head, remove the eyes, clean the gizzand heart, and liver; put all into a pot, with their father, who lay dead in the midst of them. before the grate, the skin will come off easily. Also clean and skin the head, remove the eyes, clean the gizzard, heart and liver; put all into a pot, with two quarts of water and two tablespoonfuls of rice. Father and mothers were there, young and old, rich two quarts of water and two tablespoonfuls of tomatoes, and two tablespoonfuls of tomatoes. Let it then boil and two tablespoonfuls of tomatoes. The proper is the continuous chopped fine, one spoonful of sugar, a little salt and pepper; let this cook one hour, then add soda cracker, grated fine, and a small piece of butter.

GREEN PASS—Add to two cases of peas a very little salt and only enough water to cover them; let them boil five minutes; then put in a piece of butter.

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GREEN PASS—Add to two cases of peas a very little salt and only enough water later later la astonished those who knew not now large a place he had in the hearts of his people, and how strong a hold upon their confidence and love. It is good for us to know how that powerful influence was gained and that great love created, and in order to do this we have but to look back upon the life, character, and work of his Eminence Paul Cullen, for twenty is reasy Arabbidaes of Dublin. Born in the first six years Archbishop of Dublin. Born in the first years of the century, of parents who carefully pre-served the traditions of Catholic faith and piety which they had inherited from an honorable anceswhich they had inherited from an honorable ancestry, the child from the beginning was offered and consecrated to God and so trained as to present no obstacle to the high gence which God in His good time sent—a vocation to the priesthood. It has been said, most truly, that the highest ambition of most Irish parents is to rear a son for the sentition. most Irish parents is to rear a son for the sanctuary, and this, which is sometimes said by the enimies of the Church as if it were a reproach, is the grandest testimony to the undying faith, purity, and devotion testimony to the undying faith, purity, and devotion of a martyred people. He was endowed with a strong, keen intelligence, and a memory which seemed large enough for all things, and incapable to the last of ever forgetting anything save injuries and faults of others. With such power of intelligence and happy memory, yet was the boy remarkable for an unchildlike devotion so study. The thoroughness and conscientiousness, so remarkable in after years, enabled him to acquire in a short time such knowledge that, whilst yet a stripling, he was found more than fitted for the specific studies of the knowledge that, whilst yet a stripling, he was found more than fitted for the specific studies of the priesthood, and so he went to the Irish College in Rome, and easily passed through all the preliminary examinations whilst he was yet but seventeen years of age. The strong faith which he brought with him from his bigh home was configured each of the property of t ith him from his Irish home was confirmed and enlightened daily by the sights and sounds around him—it seemed to be in the very air he breathed. Every day's hard study, every accession of theological legal, and historic knowledge served but to sink the

Church of God. Growing thus in knowledge and in virtue, he was found worthy of the priesthood, and

was ordained priest in 1828. And now began a

career of distinction and of glory for the young priest, and for the land that bore him. His first ac

after receiving the priesthood was to sustain a public defence of all theology. The vastness of the theme, embracing the whole cycle of theology, dogmatic and moral; the rising fame of the young priest,

FATHER BURKE.

SERMON AT THE MONTHS MIND OF THE LATE CARDINAL CULIEN.

The months mind of the late beloved Gamina of the many solds an areas. The long sky late of the principle of the property of the proper (Eccl. 49). The Holy Church of God alone can such a character and soul as were his whom we lament, and when God has taken uch an one away the Church consoles her children by the remembrance of his greatness, and invites us to share in this consolation—"Let the people show forth their wisdom and the Church declare their praise." O father and friend—"Currus Is-rael et auriga ejus"—I fearlessly call upon thee to help me to-day. Meek and gentle spirit, so wise in thy great humility, who wouldst never in life permit a word in thine own praises to be spoken before thee, alas; the sad hour is comes our duty and our comfort—"Blessed are they that saw thee and were honored with thy friend—ship" (Eccls. 48). Our gratitude to God, who gave thee to us, tempers our sorrow and inspires our praise; the remembrance of thee shall be as "a low." and fortitude under all his unexampled that and sufferings, the triumphant faith and confidence with which he asserted and defined the privileges of the Mother of God and the position of the Holy See, the munificent and tender charity with which to the last he scattered and gave to the poor, the calm-ness and screnity with which in the midst of injustice, bloodshed and confusion he surrendered his holy soul to God—all these and much more have made the name of Pius IX. immortal and have made his great Pontificate almost the solitary glory of the his great Pontineate almost the solitary glory of the 19th century. The new Pontiff soon learned to appreciate and love the Rector of the Irish College. Under the calm and gentle exterior, the keen eye of the Pope detected a brave spirit, undaunted courage, and a perfect readiness at any moment to die for the right. We find accordingly that in the stormy days that followed, when revolution and anarchy reigned in Rome, the great College of Pro-Crolly. Pius, with the instincts of his high office, joyfully assented to what he well knew would be a great blessing to Ireland, and mark a glorious epoch great blessing to Ireland, and mark a glorious epoer in her ecclesiastical history; and despite his vehement opposition, and all the obstacles which his humility could suggest, Paul Cullen was on the 24th of February, 1850, consecrated in Rome Archbishop of Armagh, and Primate of all Ireland, and landed on our shores with the additional honor of Delegate of the Holy See. If Ireland, were the richest and most prosperous nation in the world, instead of being the poorest and most afflicted, she could not show in this year of grace, 1878, more noble and being the poorest and most affineted, she could not show in this year of grace, 1878, more noble and magnificent evidences of her faith and love for God and for His Church. The guiding spirit animating, encouraging, and directing the wonderful work of the Irish Catholic Church for the last twenty-eight years, was Paul Cardinal Cullen, and history will record the events of his Pontificate as perhaps the most wonderful and glorious epoch in the whole ecclesiastical history of Ireland. His first act, after he was enthroned in St. Patrick's Chair at Armagh, was to summon the great national Synod of Thurles over which he presided as Legate of the Holy It might be supposed, as, indeed, it was often asserted, that his long absence from Ireland, and his protracted stay of 30 years in Rome, had unfitted him for his position as head and leader of the Irish him for his position as head and leader of the 171sh bishops, and that he was, of necessity, ignorant of Ireland and of her wants. But we must remember that for many years Dr. Cullen was the agent and representative of the Irish bishops in Rome; that all the ecclesiastical business of the country went through his hands and was transacted by him; consequently that he more than any other living man knew and understood the state and the wants of the Church in Ireland. We must also remember that, though far away in Rome, the heart of the that, though far away in Rome, the heart of the man and his strongest human love was with Ireland. On many important questions the bishops were divided and used freely that freedom of opinion which the Catholic Church grants to all her children. But the presence of a Master Spirit soon began to be felt, and the decrees of Thurles came forth signed by the Irish episcopate to a man. These decrees touched upon every important practical foundations of that faith deeper in his soul whilst on them he was building up the fair superstucture of vast and varied learning. With God's holy presence ever before his mind flist at prayer and last to leave it, until from this exercise and habit of prayer he acquired an ardent love and tender devotion; the most modest, gentle, and silent of all his companions, the lumblest student in the house, and decrees touched upon every important practical question of the day. Church discipline war re-stored and enforced; the obligations imposed as votion; the most modest, gentle, and shent of an ms companions, the humblest student in the house, and gifted with a meckness which nothing could ruffle or disturb; he was as well known for his sanctity at home, as he was marked for his learning and ability in also the privileges accorded by connon law, defined and extended; the beauty of the house of God and the schools; simple, straightforward, and most truthful, blessed mereover with a cheer(ulness and joyousness which remained to him to the last, and its surroundings provided for by an authoritative decree; the great question of Catholic education, by "he delivered his nation from destruction, ousness which remained to him to the fast, and which is the inheritance of a pure heart; the hope and joy of his superiors, the delight of his companions; it required no far-seeing eye to perceive that, whilst contented with the lowest, he would one day which he deriver his mind of the settled for ever, according to the mind of the Church; the ties which bound our ancient Church to Rome drawn closer; the more ample instruction of the people provided for; the dangers to which they were exposed clearly pointed out and de-nounced; in a word, a new spirit infused into every order and branch of the Catholic Church in Ireland. admirably fitted for the highest dignity in

The clergy and people received the decrees of the National Synod with joy, and the Primate, return-

ing to his see, began the enforcement of them with

youth, and this at the very time when temptations are strongest, when passions are wildest, and the world full of pride and sin, most alluring, "O stulti aliquando sapite." O, ye fools, be wise in time, exclaims the Psalmist. How long will it take to open men's eyes to simple truths even when brought home to them by terrible facts. Look around you and behold the fruits of University education which is not based upon religion. A godless, pitiless Atheism, spreading on every side. Young men plunging into every form of extravagance, luxury, and sin, without conscience, without ance, luxury, and sin, without conscience, without heart, without affection, their manliness lost and effeminated by their vices, all reality of soul and character destroyed in them, every recollection of character destroyed in them, every reconcction of early faith, every lingering influence of youthful piety effaced from their minds and nothing left but the scoffling tongue, the polluted heart, the blank weary mind of the voluptuary and the infidel. To save his people from evils like these the Cardinal established the Catholic University, and so surely the community which head the first place in the heart of the great Archbishop, and they were the poor, and the afflicted. The institutes of Mercy and Charity were strengthened and encouraged in their work of visitation and consolation of the sick and dying; the Infirmarian Sisters, and the religious men of the Order of St. John of God, who introduced for the same purpose of attendance on the sick; the great Hospital of the Mater Misericordiae siek; the great Hospital of the Mater Misericordiae, his own special work, was founded, and other like institutions fostered and enlarged, whilst for the relief of the poor, the Societies of St. Vincent de Paul were estabished in every parish, and the charity of the faithful so stimulated, that Dublin may fairly claim the title of the City of Charities. In June 1866, the Archbishop of Dublin was declared Car-dinal Priest of the holy Roman Church, with the title of San Pietro in Montorio. This was the first time in history that so great an honor was con-ferred on the Irish Church and people. Justice was at last rendered to that faithful Church whose love has proved stronger than death, whose faith never failed, who was actually spreading that faith to the ends of the earth, wherever the feet of her exiled children trod, who was thus becoming the of new and great Ceurches in distant lands, and who was illustrating that faith at home in a thousand was illustrating that faith at home in a thousand forms of holiness, whilst her generous sons were shedding their Irish blood in defence of Peter's throne in Rome. Great was the joy of Ireland in that day, and many a prayer went up to Heaven from Irish hearts for blessings on the great, the just, the generous Pontiff, who had remembered our land. There remained but one crowning glory to so great a life. On the 8th of December, 1869, the (Esumenial Council of the Vatican assembled the (Ecumenial Council of the Vatican assemble the (Ecumenial Council of the Vatican assembled in St. Peter's, and foremost amongst the united bishops of the whole Church stood the Cardinal Archbishop of Dublin. Three hundred years had elapsed since the last great Council had met in Trent to defend Catholic faith against the then rising heresy of Luther. How completely that great assembly had done its work, how splendid the revival of Catholic faith and sanctive which resulted

vival of Catholic faith and sanctity which resulted from its labors, is matter of history. But e age brings its own dangers and difficulties to Church of God. Protestantism, during the t

Church of God. Protestantism, during the three hundred years that intervened between Trent and

the Vatican, had followed the law of all heresy, and, broken up into a thousand subdivisions of error, had lost all hold on the intellect of the world. A

spirit of blank infidelity had sprung from it, result-ing in the hideous atheism which is the awful dis-

tinguishing mark of our own days. In answer to

thy of Jesus Christ, Plus IX. defined the dogma of the Immaculate Conception of the Mother of God, thus emphasising the decrees of Nice and Ephesus, and putting forward the sanctity of the Mother as a shield to the infinite sancity of the Man-God, her Son. The hour predestined in the Divine decrees is come, when the Catholic Church must proclaim authoritists.

authoritatively and dogmatically to the world all

that she had ever taught and believed of Peter and

the unbelievers who denied the divinity and sanc-

tity of Jesus Christ, Pius IX. defined the dogma

the regeneration of the world. A prefatory flyleaf commences in this manner:brothers, men of the whole world, it belongs to you to solve the problem of society and the universe." The first step towards the happiness of mankind must be taken by immediate slaughter of all emporers, kings and princess. All occasions of war between the "national families" must be removed, and as a first step to this the reforming cook demands "the abolition of generals." The third class of men who would stand in the way of the inauguration of a perfect economy of "national families" are prefects, gendarmes and policemen. The punishments with which retail dealers are threatened are remarkably ferocious. All eatables are to be sold at a fixed price, but the articles on sales must be remarkable in these classes. sales may be ranged in three classes—good, better and best-so that every purchaser of meat, butter, bread, or other food may choose according to his taste and his purse. The author of the scheme is no Communist, but a champion of the right, of property. Thieves, adulterators, coiners, cheats, and similar criminals, are to be "thrown into the flames." We thought that this threat might be metaphorical until we discovered from a later extract that "robbers and cheats who are able to produce extenuating circumstances are to be punished by a milder death." Trades unions are to be obligatory. Every citizen is to pay a monthly contribution into the three public banks of health and wealth-the commercial, the provincial and the universal. The Universal Repubic will fix the amount and the kind of payment which each class of citizen is to render. The civil list will, apparently, be a very big affair. Every one will have a "right either to work or to be pensioned." Passanante declares in one passage in this notebook that he venerates "Christ

HOW A MAN GOES TO BED.

"Brutus(which Brutus?) as the model of self-

the model of steadfastness

denial and courage."

Speaking of how a man goes to bed, an exchange says:

"There's where a man has the advanage He can undress in a cold room and have his bed warm before a woman has got her hair pins out and her shoes untied," That's how it looks in print, and this is how

it is in reality: "I am going to bed, my dear, It's half-past ten." No reply. "Now, John you know yon're always late in the morning. Do get to bed!" "Yes, in a minute," he replies, as he turns the paper wrong side out, and begins a lengthy article headed "The Louisiana Muddle." Fifteen minutes later she calls from the bed-room: "John, come to bed, and do not keep the gas burning here all night," and murmuring something about "the bill being big enough now," she creeps between the cold sheets, while John sits placidly on, his feet across the piano stool and a cigar in his mouth. By-and-by he rises, yawns, stretches himself, throws the paper on the floor, and seizing the shaker, proceeds to that vigorous exercise, shaking the coal stove. Just at this stage a not altogether pleasant voice inquires: "For pity's sake! ain't you ready for bed yet?" Yes, yes, I'm coming. Why don't you go to sleep and let a fellow alone?"

Then he discovers that there's coal needed. When this is supplied and rattled into the stove, he sits down to warm his feet. Next he slowly begins to undress, and as he stands scratching himself and absently gazing on the last garment, dangling over the back of the chair, he remembers that the clock is not wound yet. When that is attended to he wants a drink of water, and away he promenades to the kitchen. Of course when he returns his skin resembles that of a picked chicken, and once more he seats himself before the fire for a last "warm up." As the clock strikes 12 he turns out the gas, and with a flop of the bed clothes and a few spasmodic shivers he subsides—no, not yet; he see if the front door was locked, and another flop of the bed-clothes brings forth the remark: Good gracious! if that man ain't enough to try the patience of Job!" Setting her teeth hard, she awasts the final flop, with the so much vigor, yet so much sweetness, that we are reminded of St. Charles Borromeo returning to his piocese with the decrees of Trent in his hand. In 1852 the great and saintly Archbishop of Dublin one and ever taught and believed of Peter and of his successors. Before religious hands can touch his temporal crown—the only thing within their reach—whilst the lingering glories of Rome, Catholic and Papal, yet surround him; the great Church accompanying blast of cold air, and then quietinquires, "if he is settled for the night," to which he replies by muttering: "if you ain't the provokingest woman!"