FATHER BURKE.

THE ELOQUENT DOMINICAN IN LURGAN.

SERMON "THE CHRISTIAN LIFE."

On Nov. 17th, the Very. Rev. T. N. Burke, O. P., preached in St. Peter's Chapel, Lurgan for the purpose of raising funds to pay off the debt remaining due on the male and female schools erected by the priests of the parish. The sermon was preached after the half-past eleven o'clock Mass, which was celebrated by the Rev. Michael McConville, C. C.,

Lurgan.
The Most Rev. Dr. Deaby, Bishop of Dromore; Very Rev. J. O'Brien, V. G., P. P., Banbridge; Rev. John Landy, P. P., Aughagallon; Rev. E. Owens, C. C., do; Rev. H. Devlin, A. D., Tullygish; Rev. John Doyle, C. C., do; Rev. James O'Hara, P. P., Derrymacash; Rev. J. Hearns, C. C., do.; Rev. P. McConville, C. C., do., Rev. L. Byrne, P. P., Portadown; Rev. J. Donnell, C. C., do.; Very Rev. James Mc-Kenna, P. P., V. F., Lurgan; Rev. Father Campbell, C. C., do.; and Rev. J. McConville, C. C., do.;

were present during the sermon. Immediately after Mass, Father Burke ascended the pulpit and preached. He chose for his text the Gospel of the day :- "At that time, as Jesus was speaking to the multitude, behold a certain ruler came up and adored Him, saying, Lord, my daughter is even now dead, but come, lay Thy hand upon her and she shall live. And Jesus, rising up, fol- cation, he said that professors of a certain class were was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said knowledge? If they say they cannot teach them they minstrels and the multitude making a rout, He said—Give place, for the girl is not dead but sleepeth.

And they laughed him to scorn. And, when the multitude was put forth, He went in and took her by the hand, and the maid arose; and the fame thereof went abroad into all the country." The reverend preacher said that they had in the Gospel of that day one more evidence of the tenderness and greatness of the heart of Jesus Christ, How prompt was He to sympathise with every form of human affliction and sorrow; how ready was He to change their sorrow into joy. Having spoken to the multitude the man comes into Him, heartbroken, and says to Him, "Master my child, my only one, lies at home just dead. I stayed with my only one, lies at home just dead. I stayed with her, I watched her, and my heart still held hope unher, I watched her, and my heart still held hope until the breath left her; and my only hope is that Thou wilt have pity on her father's sorrow, and lay Thy hands upon my child, that she may live again." The Lord of Glory stood up and went with the afficted father to his house, and going there He found all the ceremonies for the dead ready. The house was a house of lamentation, when He said to them, "Be still and go forth from hence; the damsel is not dead, but only sleepeth." Entering into the room, the solemn chamber of the dead, He found the young girl really and truly dead. The life was \$\mathcal{E}\$000 was afra of mode and received.

A sul \$\mathcal{E}\$000 me for the heart was still never. the young gir reary and trus, each was still, never no longer in those eyes. The heart was still, never again to beat unless the hand of God touched her. Really and truly dead; one, and one alone, could command her to live again, and that one must be God, and was the God who stood there by her side and was touching her with His hand. The moment the dead felt the touch of the hand of God, that

moment her eyes opened; life came back to her; her heart began to beat; she opened her eyes; she stretched out her hands to protect herself and the heart began to be and the stretched out her hands to protect herself and the first sight that came to the reviving eyes was the sight of Jesus Christ. To what a grand life the Lord God brought her back! The days of her youth were perhaps the most joyful; but she had never seen the face of God before, and now the first sight which greeted her was the face of Jesus We live in an age when the Catholic Christian and the strength of the control of the contr Christ, the Son of God, abounding in mercies to her. The first sound that was in her ears was the sound of His fearless voice; and her sense felt for the first time the grace of Almighty God. The apostles told them that all that was in the Scripture was written for their instruction, and that there was a deep for their instruction, and that there was a deep meaning in the moral and in the effect in the words of Christ. It contained not only the evidence of His power, but also contained the blessings full of meaning to be explained in the life and history of His Church, and to find in its full explanation the spiritual wants of His people. What did the young maid in the Gospel represent? Remember that she was just dead. Death had, indeed, come to her, but corruption had not yet touched her. Those eyes had scarcely lost the gift of life, the heart had eyes had scarcely lost the gift of life, the heart had scarcely ceased to beat, and the pulsation of animal life was merely throbbing. She was dead,—all the organs of her body were still; corruption had not yet wasted her away, which would have dissolved organs of her body were still; corruption had not yet wasted her away, which would have dissolved her into an indiscriminate mass. She wanted the Omnipotent to speak, and she was ready to speak again. She was the type and symbol of her nature. Man was created in the full glory of the virtues of life—the natural life in which his body and soul lived in the fullness of perfection and of health of body. His soul in all the energy of her power, His natellect filled with all its intellectual ability, his heart filled with all the capability of love, and his heart filled with all the capability of love, and his will manifestly submitted to the will of God. In addition to all these there was a higher natural life in which he lived in God; his mind filled with the knowledge of God, his heart filled with the purest love of God, his will submitted to God in the perfect obedience. This was his supernatural life; but when sin came in our first parents it was lost, and in them their own race lost their supernatural life. The light and grace of God, the high know-This was his supernatural life; ledge of His goodness, the high love of God, and the perfect obedience to God, they were then all deprived of, and the mind changed into a blindness

all the elements were there which were to be animated by the will of God, so as to spring once more into the glorious life for which it was intended.

them on a question most important, of the most absolute and vital importance that could occupy the attention and mind of Christians. He was not there to describe in fanciful or imaginary language the beauty of things. It was his privilege to speak to them rather in words of congratulation, to re-joice that the work was being done and has been done; that the buildings were already erected, and the building had gathered children numbering six-teen hundred. The work was in full operation, but at the risk and responsibility of the zealous priests who administer to their spiritual wants, and who the young souls, to fill their hands and lift from their shoulders the heavy burden of more than £500 which they had incurred in the name of religious education. The young mind must receive knowledges in the state of the state ledge, as it was the very life of the soul. The young life must be taught by Divine grace and by the power of God alone, that it may submit to God rather than to become subject to the unruly dictates of brutal passions. Education alone could do this work, education alone can bring out the power of the soul and commend it to the life that had only the power of living. The power might be there for ever if the soul was uneducated and allowed to grow up in ignorance, and would follow

the body as it grows apace into manhood, and, as the senses awake every passion, cries out for its own enjoyment, every unruly element of the body as-serts itself. The soul lost its helplesness when it became developed by education. In the uneducated soul there was no well-founded hope because no knowledge of the future, no preception of God, no sense of obligation, no humanizing influence to constrain one's passion. Such a one must necessarily be a criminal, for he has no conception of the law. He was a mystery to himself, and was the enemy of all around him. Such a man was dead to science, dead as a Christian, dead to all the higher purposes of humanity, and nothing remained for him but the scaffold and the prison. Referring to secular education, he said that professors of a certain class work. her and she shall live. And Jesus, rising up, followed him with His desciples. And behold a woman who was troubled with an issue of blood, came behind, and touched the hem of His garment; for she said within herself, If I touch the hem of His garment I shall be healed. But, Jesus, tarning and seeing her said: Be of good heart, My daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the

Church. The system of education for which he appealed to them that day was one united with religion. He asked them to give these children this education. It was their birthright. Deny them nothing. Let no man think the Catholic Church was afraid of modern science. She was the mother of modern science. She was the head of all science, and received with joy every new discovery in science. In conclusion Father Burke made an earnest and powerful appeal to the community to come forward and by their charity assist their priests.

A subscription list was then opened and about £300 was collected.

£300 was collected. Lord Lurgan sent a subscription of £10. He was, owing to illness, unable to attend as a collector; the Lord Primate also, expressed his inability to attend, and enclosed a subscription. WHEN AND HOW SHALL THE CATH-

OLIC CHURCH PERISH? BY THE REV. FATHER O'HAIRE, AFRICAN MISSIONARY.

"Whatsoever is born of God overcometh the world;

We live in an age when the Catholic Church, to which it is the glorious privelege of many of us to belong, is passing not to Thabor to be transfigured, so much as to Calvary to be crucified. We mingle, should cast our eyes upon the touching likeness that exists between the sufferings and resurrection of the

and how shall the Catholic Church perish!"

The life of our Blessed Redeemer presents such a series of humiliations and bitter sufferings, relieved by joy, transfiguration, victory, and glory, as render it a picture, indeed, of light and shade. In the beginning Christ our Lord was an object uncared for by the world. After the short but touching history of rejection at the Inns, we are introduced to the humility of His birth in a stable. We meet there an humble maid (Mary), an old carpenter (Joseph), and a few poor shapeholds have a light to the same of the stable of the same of the an inthiore man (Mary), an old carpenter (Joseph), and a few poor shepherds; but at the same time we are startled at hearing an angelic choir coming from the highest heavens to the Crib to sing—"Glory to God on high, and peace on earth to men of good will." This leads us at once to look at the counterand idolatry, and the will became all but the slave of brutal passions. Dead to God, but, yet, the part in the early history of the Church, in which we

see twelve poor fishermen having no respectable standing in society, no Royal patent to recommend natural faculties remained unimpaired and in exist-ence. The mind was still there with its natural instincts, the mind though enslaved was still there; standing in society, no koyai patent to recommend them, preaching, too, in the name of One who but a few weeks before died on a gibbet of disgrace. Yet we behold proud men and lofty nations kneeling before them to be baptized in the name of Jesus We pass on then to contemplate the life of Christ

For four thousand years this poor nature of theirs lay upon its death bed, but no voice nor hand could We pass on then to contemplate the life of Christ hidden at Nazareth for thirty years, in subjection to Mary and Joseph, a life of preparation for the great public mission of the Saviour; and here, again, we have a corresponding page in the first ages of the Church, hidden in the Catacombs of Rome, yet At length He came for whom Patri-Prophets had sought. He came as the arches and Prophets had sought. He came as the Child of the Virgin, the Son of God, and He stood over the deathbed and giving His touch to it with His hand the sound of the voice and the touch of diffusing in abundance the graces of God to the the hand of the Omnipotent was heard and felt and life was open again, and the man who had died with children of men.

Then Christ comes forth on His Divine mission-

Life was open again, and the man who had died with Adam rose up from his bed of death into a glorious life and in the grace of Jesus Christ. The dead girl in the Gospel was not only a symbol, but represented their nature reviving and living again. But the dead girl represented also the soul in the body of the young child. This Gospel was most opposite for the charity for which he (Father Burke) had come to plead that day. He had come to speak to

it was intended. So, too, the mission of the Church is one of comfort and salvation, but is often repaid by deep injury and persecution.

All conceivable tortures—the result of profound cruelty—being crowded into the close of the mortal

life of our loving Redeemer. He expired in excruciating agony. But the climax of refined persecuciating agony. But the climax of refined persecu-tion which Christ suffered, that he might show Himtion when Christ suffered, that he might show Himself as man, brings us face to face with the glorious mystery of the Resurrection, whereby He proves Himself God.

So, too, the Church—the Spouse of Christ, whose

privelege it is to follow Christ—has ever demon-strated the divinity of her origin and existence by rising from every persecution in increased beauty and power. Ever presenting to a querulous and wicked world an argument in favour of her imper-ishable character! Always demonstrating that at

S. Clement of Alexandria—a convert from pagan s. Clement of Alexandria—a convert from pagan philosophy to Christianity, and afterwards a Father of the Church—explained the mistery of the Christian persecution by the noble thought that the drama of the world's history has been enacted beforehand, and, by way of a preliminary in the life of Jesus Christ, the Alpha and Omega of Creation. Thus, he says the thirty-three years the Redamper. Thus, he says the thirty-three years the Redeemer passed upon earth are reproduced with admirable precision and gradually develop themselves in the history of the Church and her successive heads—the Sovereign Pontiffs, the representatives of Christ earth. In the Catacombs. continues the upon earth. and the poor assemble around the cradle of the Pa-pacy, as formerly they did around the Saviour's Crib. Then, princes and mighty ones of earth follow in their footsteps. Some, after the example of the Magi, offer their services to the Vicar of the Son of God; others, hypocritical, like Herod, are unwilling to acknowledge the Christian religion, only the better to stifle and drown it in a deluge of blood. But the Church is triumphant over violence as over perfidy. From the date of her constitutions she squares herself in the life of her Divine Founder,

and faithfully reflects its every circumstance.

A distinguished odern writer, giving vent to his thoughts on this subject, says:—"For the first three hundred years of the Church's existence the sacred torch was hidden in the Catacombs and caves of the earth, or, if ever seen by men, it was only when held aloft for a moment in the hands of a dying martyr. Yet the flame was spreading, and a great part of Asia, Armenia, Egypt, Spain, Italy, and Gaul had already lighted their lamps before that memorable year 312, when the Church's light, sud-denly shooting forth, appeared in the heavens, and a Roman Emperor was converted by its brightness.
Then did the Spouse of Christ walk forth in all her
beauty and holmess, and her light shone to the children of darkness. The Christian faith was publicly
preached, the nations were converted, churches and ionasteries were erected, and God smiled upon the earth with the blessings of Christian faith and Roman

A foreign Prelate of literary reputation, who A foreign Prelate of literary reputation, whose works are before me, speaking on this subject, says:

—"Consider for a moment how Christianity was propagated in the beginning. It depended for its success on no worldly arm. It had to cope with the pride, and power and, wisdom and wealth of this world. "Learn of me,' says the Saviour to the first missionaries of his teaching, "to be meek and humble of heart." "If any man will be my disciple, let him deny himself and take np his cross and follow me." "He that humbleth himself shall be exalted." And so trained went forth the twelve fishermen, poor in every thing that this world fishermen, poor in every thing that this world values, but rich in humility, meekness, patience, de-votedness and love; and like their Divine Master, they conquered the world—their sound went forth to the uttermost bounds of the earth. Look to the standing miracle of the existence of the Catholic Church! What power is there in man that dares aim at universal dominion? There were men who struggled for universal con

There were men who struggled for universal conquest; but the barriers of Nature, not to speak of the opposition and obstinate resistance of nations, overwhelmed their ambitious designs. Alexander, the greatest of conquerors, who, in the rapidity of his victories, seemed, like his symbol in the prophecies, to bound over the countries he would reduce to his dominion, stopped in the very height of his career, and shrank back before that mighty arm of Nature, which, rising from its fastnesses and gigantic rivers, waved back his terrified soldiers and generals. The Romans, surpassing all other people enerals. The Romans in the solidity of their triumphs, moulding in the solidity of their triumphs, moulding and fashioning with patient care the conquered into their own image, aimed at universal conquest; but their legions melted away in the forests of the North. Mountain ranges, huge rivers, impassible seas, wide steppes and morasses more fearful still, stand forth to crush the wild drawn. stand forth to crush the wild dream. The greatest stand forth to crush the wild dream. The greatest potentates whom this world ever saw aimed only at universal conquest. They felt themselves the madness of thinking to hold even for one short year the wide world in the bondage of universal dominion. In later days Napoleon the First, imitating the ambition of Alexander, would also bring the world under his sway, but in the very zenith of his power he stumbled. "In the Russian retreat," says Alison, "the soldiers of Napoleon could no longer hold their weapons; they fell from the arms of the most robust; the muskets dropped from the frozen agus robust; the muskets dropped from the frozen arms ose who bore them. of those who bore them." Afterwards, at Waterloo, he suffered defeat, and ended his life on the miserable Island of St. Helena. Yet this dream, too ex travagant for the most exalted visions of human ambition, is realized, is a patent fact in the existence of the Catholic Church. No barrier of Nature can stop her missionaries. Crucifix in hand, her priests eross the seas and mountains, penetrate the swamps and forests, and everywhere plant the blessed Standard of the Cross. In them all the members of the human family, barbarians as well as civilized, discern the presence of the gifts which belong to the supernatural order and of grace, which connects them by an almost visible bond with the unseen world. The Catholic Church, by these simple means, not only subdues the passions and prejudices of men of every hue and of nations of every political and social bias, but she holds them firmly fixed under social bias, but she holds them firmly fixed under her dominion. Does not this prove, beyond a doubt, that the operations and victories of the Church rest not for their efficacy on the power of man, but are directed by the power of God? Does it not satisfactorily demonstrate that the Catholic Church, unlike all other institutions, shall never by any means perish-that she cannot expire?

A CONSTITUTIONAL WALK.

Few people walk enough in winter, yet it is precisely at that season which people of close sedentary habits should walk. How grateful the crispair is to the lungs! How clear and sweet it is to the nostrils! How it inspires and sustains one in a swinging gait of four or five miles an hour! How the cheeks glow, and the eyes shine, and the muscles tingle with delightful vigor, after such a walk through the winter sunshine! A chaise ride is not half so good, for it robs the trip of the necessary exercise. Try it, you who seek health and strength. Try it, you who seek health and strength. Winter walking, as a "nervine," is a million times better than medicine, and for improving the com-plexion it is worth a whole harborful of lotions and washes. It will put an edge on appetite that you can't buy at the doctor's. If you have never tried it, take a walk.

"I don't like winter," said one pickpocket to another. "Everybody has his hands in his pockets."

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" previous Address : "PUZZLER," "Catholic Record" Office,

388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

PRIZES TO PUZZLERS,

To be awarded on St. Patrick's Day, 1879,
1st. Prize, a handsome Bible; value \$10.
2nd. The Life of the Blessed Virgin; value, \$5.
3rd. The CATRICLE RECORD for one year, and any ook from Sadlier's list of value \$2. Total value \$4.
4th. The CATRICLE RECORD for one year, value \$2.
If preferred, any book of the same value from Sader's list will be sent instead of prizes, 1 2 and 4.
To encourage our young friends, we allow them to mpete for all the prizes, while not more than two ill be awarded to competitors over 18 years of age.
We hope our youthful readers will, for their own invovement, take a special interest in the "Corner."

LOOK OUT for the CHRISTMAS NUMBER of the RECORD NEXT WEEK. There will be a special PUZ-ZLER'S CORNER, with puzzles of peculiar interest, and additions to the prize list.

The Latin sentence of last issue contained a slight ror. We correct it accordingly, and allow two weeks

55. LATIN SENTENCE. Translate: Ne seror, et abollas meam et tuam suam

61. GEOGRAPHICAL SQUARE.

GEOGRAPHICAL SQUARE.
 A gulf and island of Greece.
 A county in New York State.
 A Turkish Gulf.
 A river in N. Carolina.
 A most important chain of mountains.
 The initials of this square spell the 1st. and the finals spell the last.

62. WORD PUZZLE. stand took 2 taking of the 63. CHARADE.

First cut off my head and I'll be found. In the present time the whole year round, But replace my head, and I'll appear. At least at one season of the year. In quantities large when brought to view I give to nature the purest hue, And am to many a cause of pleasure, But to many of misery beyond measure.

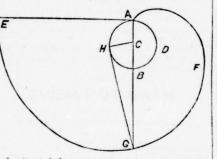
64. MATHEMATICAL PROBLEM.

A's and B's shares in a speculation at simple interest, altogether amount to \$500, they sold out at par, A. at the end of two years and B. at the end of \$8, and each received in capital and profits \$207.

How much did each embark?

Find 3 Nos. in A. Progression whose sum is 99, and whose product is 33264.

' SOLUTIONS 39 & 48 to 52. 39.



Construct circle AHD with radius = 1. Through the centre C draw ABG: AE the tangent representing the length of rope = 2p if p equals the well-known No. 3.14159265 +. Now let the rope take the direction AHG as in the figure. It makes meanwhile the involute EGHAE: and the quadrant described on AF-1 involves EGHAE: described on AE+involute EGHAE+ = 1 the area grazed × area of circle AHBD; since the similar figures are proportional to the squares of the corresponding straight lines on which they are constructed. (Easy deduction from Euc. 20 and 23 vi.) Now the area of circle AHBD = p, while 23 vi.) Now the area of circle AHBD = p, while the area of the tower = 1 acre. ∴ The area in acres on which the horse grazed = 2 (the quadrant on AE + involute EGHAE + HBG) ÷ p. Let us now find HG, HB. Since AH+HB = p, and AH + HG = 2p, ∴ HG-HB = p, i. e. tan ∠ HCB — circ measure HB = p = 3.14159265 + This equation is transcendental, and can be solved only as a trigonometrical equation. as a trigonometrical equation. L HCB is easily seen to be nearly 77½°, on assuming which to be the value we obtain: tan 77½°— arc 77½°= the value we obtain: $\tan 77\frac{1}{2}\circ - \arctan 77\frac{1}{2}\circ = 4.51070850-1.35263018=3.15807832$, which compared with the true value of HG—HB, viz., p gives for correction -.01648567. Now $\sin (x+h) = \sin x + \cos x h + S$ and $\cos (x+h) = \cos x - \sin x h + Z$. [by Trig.] S, Z being infinite series involving h^2 , h^3 , &c. And since $\tan = \frac{\sin}{-}$; If we

divide the former by the latter, $\tan [x+h] =$

= $\tan x + [1+\tan^2 x] h + a$ series in-

 $\cos [x+h]$ volving h^2 , h^3 &c.

If now h be made the error of HG, on assuming If now h be made the error of HG, on assuming HG to be the arc of $77\frac{1}{2} \circ$ we shall have $\tan [77\frac{1}{2} \circ +h]$ —arc $77\frac{1}{2} \circ -h=3.14159265+\text{which }x \text{ being} = \frac{77\frac{1}{2} \circ}{7\frac{1}{2} \circ +h}$, is the same, by the value for $\tan [x+h]$, as $\tan 77\frac{1}{2} \circ +h+\tan 277\frac{1}{2} \circ h$ —arc $77\frac{1}{2} \circ -h+$ a series involving $h^2=3.14159265+\cdots$ simplify by the values of \tan and \tan already known, and reject the series involving h^2 , as exceedingly small, \cot $\tan^2 77\frac{1}{2} \circ h=-0.016458567+\cdots h=-0.016458567+\cdots$.01648567

tan² 771 ° very nearly: and for any assumption for

arc HG, the correction $h = \text{error of result } \div \tan^2$ [assumption for HG] very nearly. This affords a ready formula for the correction of HG. Now tan ready formula for the correction of Ho. Now tan $77\frac{1}{3}^{\circ} = 4.5107085$: and by squaring and dividing as above we obtain h = -0.0081024. HG = 1.35263018 - 0.0081024 = 1.35181994, and this circumstants 1.35263018—.00081024 = 1.35181994, and this circular measure gives ______ represented thereby at 77 \circ 27m. 12sec. Applying above formula a second time, we obtain as still more close value, HB = 1.35181675, and corresponding _____ HCB=77 \circ 27m. 12.2 sec, the correct value. . . . HG, the tangent = 4 4934076.

Now quadrant on AE= $\frac{1}{4}$ p AE 2 = p^3 . The area AE 3 of the involute EGFA = $\frac{AE^3}{6CE}$, by the formulas;

and involute HGFAD = $\frac{\text{HGP}}{6\text{CB}}$ \therefore EGHAE EA3 — HG3

6CB Again the sector CHB=\frac{1}{2} CB. HB, ain't no show for such as me."—Reno (Nex.)

 \triangle GHC = $\frac{1}{2}$ CH HG = $\frac{1}{2}$ CB. HG \therefore subtracting the sector from the \triangle ; figure HBG = $\frac{1}{2}$ CB [HG—HB] = $\frac{1}{2}$ CB. p, which is equal $\frac{1}{2}$ the area of circle. Now CB = 1. Comparing these results with the expression first obtained for the area \therefore . The area in acres over which the horse grazes = $\frac{1}{2}$

 $[p^3 + \frac{1}{2} EA^3 - \frac{1}{2} HG^3 + \frac{1}{2} p] \div p = [2 p^3 + \frac{1}{2} P]$

14 [4.4934076]3 $p^3 - \frac{1}{3} (4.4934076)^3 + p] \div p = \frac{13}{3} p_2 - \frac{13}{3} p_2 - \frac{13}{3} p_3 - \frac{13}{3} p$

3 3p +1. Now squaring p, or 3.14159265 & cubing the second denominator, and dividing by 3p, we find these quantities to become: 46.058153-9.626229 +1=37.431925 acres.

48. PARIS A D R I A R E V E L I S E R E S A L E M

49. This will be solved next week owing to the read mentioned in last week's issue.

son mentioned in last week's issue.

50. A Tree.

51. Cup-board.

52. Let the nos. be 20+x, 20-x: sum of squares $=800+2x^2=718$. simplifying and transposing, $x^2=-41$. $x=\sqrt{(-41)}$, a condition which is impossible. However the "imaginary" quantities which will fulfil the conditions of the problem are 20+\((-41); 20-\((-41).

53. The broken tree forms a right angled triangle. Let hypotheneuse =x, perpendicular =100-x, base =50, $<(100-x)^2$, $>90=x^2$, <0, by doing the labor of squaring and transposing 12500=200x. the broken piece is $^1250^\circ$ $=62^1_2$ ft, long.

No. 49 is deferred to next week No. 49 is deferred to next week.

Geometrician, Amica, Cora, solve 48, 50, 51, 52, 53. 5

points each Thanks to Cora for a good problem.

Kate O. & Maggie O. solve 48, 50, 51, 53. 4 points each.

Willie M. solves 50. 1 point. The answer is not the
same as we give, but it suits the problem.

*Ella gained last week 4; points instead of 4.

We hope none of our other puzzlers will lose courage. We intend to give generally at least one trying
mathematical problem, to keep the standard high, but
we will always try to adapt the Corner to the ability
of our correspondents.

RIPPLES OF LAUGHTER.

Quills are things that are sometimes taken from the pinions of one goose to spread the opinions of another.

Scripture Fulfilled.—An Englishman in Paris can truthfully say, "I was a stranger and they took me in.'

The young man who boasted that he would vet make a noise in the world now beats a gong in a country hotel.

"Cold streaks playing tag down my back," is the way a Michigan girl describes the approach of an

ague chill. Eternal vigilance, a loaded cane and revolver, are

the price of the liberty of a Bates College Freshman to wear a stove-pipe hat.

There is no mistaking a true gentleman, says the New Orleans Picayune. When he approaches a free lunch-table he always calls for a napkin and a chair.

Merely because he tied her up with a clothes line, poured kerosene over her and was about to light her, Mrs. Welton, of Plymouth, Conn., is suing

for divorce.
"That's the sort of umbrella people appropriate," That's the sort of unborena people appropriate," said a gentleman to a companion one morning, showing a handsome silk rain shedder. "Yes," rejoined his companion quietly; "I thought so when I saw you holding it."

A man in a rural settlement, who has been an in-

veterate smoker for the last twenty years, has sud-denly and permanently given up the practice. He knocked the ashes out of his pipe into a keg of blasting power.

"Professor, did you ever think of the beautiful

lesson the stars teach us?" "What is your opinion," said the Professor, desirous of information, "of their teaching?" "How to wink," answered the their teaching?" "How to wink," answered the stranger, in a sad, sweet voice, and went his way.

A doting mother of a waggish boy, having bottled up a lot of nice preserves, labelled them: "Put up by Mrs. D——." Johnny, having discovered them, soon ate the contents of the bottle, and wrote on the bottom of the label, "Put down by

by Johnny D——,"
"Now, then," growled old Mr. Boobyshell,
when he was about ready to start down town,
"what fool moved that hat ?" A little search in silence; then, "What idot touched that hat I'd like to know?" Silence and search. "Some empty-head-

to know?" Sience and search. "Some empty-head-ed ninny has got my hat again!" Seeing it stick-ing on the top his cane, where he leaned it up in the corner. Dead silence.

An old Scotch lady sat listening to a preaching oracle noted for his sonorous and high-sounding jaw-expanders. She wept and demonstrated her appro-val with such zeal that a friend, knowing how little these magnificent sentences could be absorbed by these magnificent sentences could be absorbed by her intelligence, asked her if she understood what the preachar talked about. "Ay, mon," she indignantly replied, "D'ye tnink 1 wad hae the presumption, but did ye no ken the holy wag o' his

HOW A BODIE PARSON CLINCHED CHEROKEE JACK.

A Renoite, corrupted by a recent visit to Bodie, is ruining his soul by the relation of a sinful anecdote concerning Cherokee Jack, a Bodian gambler, and a clergyman of the place. The parson was asking for subscriptions looking to the erection of a church for the ornamentation of the Bodie landscape, and entered a saloon, where the gambler was seated at a table, stirring a hot whiskey. The parson hailed him in this style:

"Mr. Jack, you are an ungodly, but I be lieve, a generous one. Will you contribute something to the erection of a church in our midst?

The gamblesome one thought deeply for a time, consumed half his punch and made re-

ply "I'll tell you what I'll do, parson. You vere one o' the boys yourself, onst, I've been told. Suppose we play a game o' seven up to see whether I give you \$10 or nothing?

A light, born of the recollection of other days, gleamed in the eyes of the holy man and he lifted up his voice and cried aloud: "It's a whack!

They sat themselves down, those two, the godly and sinful man, and cut for deal. The parson won and turned up a Jack. "Count one for the Lord," spoke the par on, and Cherokee begged.

"I'll yive you one," said his reverence.
"It goes," said Jack.

'And that makes one for the devil," quoth the parson. But behold, when at the end of the deal he took account of that which had come into his net, he spoke:

"High, low, and the game, added to my friend the Jack, scores four for the Lord.' "I'm buckin' agin a game that the devil can't help a fellow in," complained Cherokee, as the parson scored three on the next deal and went out. "When the fellow you're playing puts the prayer hoodoo on the keerds. he added, as he handed over the \$10, "there

FRIDAY DECEMI

IRISH

MR. PARNELL

[From our Irish TRALEE

To day Mr. C. S. P. ingly large meeting of Association, at their ow question. The room w ings from beginning to thusiastic. Mr. Thoms association, occupied th The chairman having

tian, welcomed Mr. Rourke, T. C., said this convened for the pnr Mr. O'Connor Power, gow, upon the land qu questions outside the They were aware that Parliament he had adv ated to benefit every s people, whether it was of the agricultural la national independence forget also that he was trious Irishman who, trust reposed in him a people to English 1 bribe that was offered who clung to the legi land to the last. (C that union had never that protest was mad brave Robert Emmet. tried physical force. protested in their own they were here to-day advocating the cause

advocating also the car (Cheers.) He review Rule movement and where he heard Mr. and Mr. Ferguson ma them as Irishmen, an they could not do the than by inviting Mr. lieved Mr. Parnell wa painted by Mr. Butt believed he was deter even the bayonets of independence of his This association had the hostile press a hear, and laughter)forward resolutions freshing and invigor clared that, however lived, it would alwa people and legislative

The chairman said pleasing duty to intr who had paid Ker them. (Cheers and was heartily welcon mercy that they co spirit in Kerry. (C even officers of this wash political renought to be kicked laughter, and cries of A Voice—Don't of Another—He's ri

Chairman -- All I won't be a member be kicked out of th ter.) Mr. Parnell, M. P with enthusiam. I much indebted to t sociation for the op

addressing so large tenant-farmers of 'You're welcome.' Mr. Walpole—If have more. Mr. Parnell—In t had addressed to the John Martin aud speaking to many taking the part to take in recent y felt that he, a your assistance and guid ayne and John formed at this imponnecting link be hear)—who would much impetuosity spur forward those lag behind. (Hea

such men. It was urged upon him o the course which it was not until a that he [Mr. Parr seeing that there lift up the countr have fallen upon sponsibility—you unknown as that to initiate a cour dent, if it was fo country, must ha blessings for this land. [Cheers.] from him a learn tion. If they we of them knew p turn to another part of his subje

-[cheers]-he v ious principles y means proposed tlement of the all, the Ulster t knew, was a custof Treland, and Land Act. it tate. Ithat lousto tee great major a tenant-right of the plantation

Thore or less upon others; b Mr. Parnell-