



PUZZLE

be as merry as you can."

write contributions to this corner

address of each contributor.

appear two weeks after each set of

recapitulates by the "Monday", review

of the "Catholic Record" Office,

388 Richmond Street, London, Ont.

PUZZLES TO PUZZLERS.

on St. Patrick's Day, 1879.

the Blessed Virgin; value, \$5.

the year for one year, and any

of the value \$2. Total value \$4.

book of the same value from Sat-

instead of prizes, 1, 2 and 4.

our young friends, we allow them to

to solve, while not more than two

competitors over 18 years of age.

inspiration will, for their own, im-

mediate interest in the "Corner."

MAS PUZZLER'S CORNER

solutions till 1st March, 1879. Take

all prizes offered for it.

OP-LETTER PUZZLE.

R-R-G-T-H-N-O-H-A.

ETICAL ANAGRAM.

Well! who signasp iref!

in joy nand rease!

in agelne ths meit,

awaes run.

78.

was born on the 15th August,

ay of the week did that day oc-

79.

of the following verse. During

of history did he write? Name

of his compositions:

Virgin best;

tedious song should here have

tedious star

IRISH NEWS.

AN IRISH COLLEGE FOR AFRICAN MISSIONARIES.

[From our Irish Exchanges.]

Many of our readers will learn now, probably for the first time, that a college has been established in the outskirts of the city for the training of mission-

aries for the conversion of the heathen in Africa. The dwelling-house on the Ballyvogue road, known as Ashgrove, which stands in an excellent situation, and with ample grounds surrounding it, has been remodelled, repaired, and enlarged, and the college has actually commenced its work under the superintendence of the Rev. Father O'Haire. This institution cannot fail to be regarded with the deepest interest, intended as it is for one of the noblest works to which the Church calls her enthusiastic fol-

lowers. The interest aroused and the sympathy felt for the benighted inhabitants of the African continent has been shown in numerous ways of late years. The enterprising have pierced what were considered its impenetrable parts, and as the torch of the discoverer flashed across the dark continent, what a picture of depravity shocked the gaze of astonished civilization! To permanently illuminate the in-

fidels and pagan lands with the bright light of pure Catholic Christianity is a work well worthy of all who are desirous for the spread of the Gospel preached by those alone authorized to announce it to the world. Not only have Catholic missionaries had to overcome the pitiful ignorance of the savage, but they have also had to contend with a jealous and obstructive Protestantism, in the previous efforts which they made to go into Africa. The East India Company, and afterwards the Dutch domination in South Africa, while encouraging Protestantism pre-

vented Catholic missionaries from even entering into their territories, and the result in South Africa is that paganism has been partially replaced by a form of belief hostile to Catholicism. Now that Central Africa promises to be, at no very distant date, accessible, it is the duty of Catholics to make such preparations as will enable those who are willing to undertake the work, to gather into the one fold some of the teeming populations with which many of the countries in Central Africa are in-

habited. About twenty years ago a good French bishop, Dr. de Marion Brillac, instituted in Lyons a congregation called "The Society of African Missions," out of which grew a lay brothers' novitiate at Clermont-Ferrand (Puy-de-Dome), and it evidently gave rise to a convent of nuns at St. Martin de Vaux in the Vendee at Lyons, diocese of Grenoble, and also to a convalescence house at Nice for the fathers of the society who are, through infirmities of age or illness obliged to return from the missions. The first field in which the members of this society wished to set about their heroic task was Dahomey, the most de-

graded part of all Africa, where virtue is blunted, vice encouraged, where horrible cruelties are practised, while the miserable people are ground down by a deluded despot, whose very palace is decorated with the skulls of enemies slain in battle or offered in sacrifice. This IX. erected in 1850, and the 20th Slave Coast into a novitiate under the care of the "Society of African Missions." Shortly afterwards the founder of the society and four other priests went to Sierra Leone, where, in less than two months, the five fell victims to a malignant fever, the first sacrifice of apostolic zeal offered by the society to heaven. Since that time the society, chiefly drawing its support from the alms of the ever-generous French Catholics, has increased in numbers, and, as a consequence, expanded the boundaries of its missionary labors. In 1876 the Very Rev. Father Plaque, Superior-General, ap-

plied to Ireland to unite with France in the spiritual crusade. The appeal was contained in a letter to the Rev. Father O'Haire, and explained exhaustively the ambition of the society and the order which actuated its members. After describing the constitution of the order, the superior was asked, "knowing my dear Father O'Haire, the ardent missionary spirit of the sons of the 'Green Isle,' I have spoken plainly to you of the dispositions required in those who would join our society. Glad, indeed, would I be to see among its members the sons of St. Patrick, knowing, as I do, as every faithful Catholic must know, the fervor of their faith and that missionary spirit which in long-past ages brought them across the seas to leave glorious names all over Europe, and to make known in the then pagan lands that holy faith which we are now striving to spread abroad in those countries where Satan yet reigns." After mentioning that the regulations for the nuns were the same as those which governed the brotherhood, Father Plaque asks for volunteers to join the community even from among those who, though not aspiring to the priesthood, may yet be endowed with the proper spirit for missionary work. This invitation was responded to by many Irish of both sexes, some of whom are now in the novitiate, while others are doing apostolic work at Lagos, South Africa. So great an undertaking, however, as the conversion of a pagan continent to Christianity requires earnest efforts, and it was felt if Ireland were to divide with France the honor of engaging in the enterprise that it would be necessary to found in the Emerald Isle an apostolic school where Levites would receive a preparatory course of training before proceeding to the novitiate and theological seminary at Lyons. Per-

mission to establish such a school in Cork has been kindly granted by the venerable bishop of the diocese, and Father O'Haire now pleads all Catholics to aid him to establish the institution. By pointing to the figures, which speak with a sad eloquence of their own, of the pagan population of Africa, and referring to the spiritual advantages granted to those who participate in the good work of the conversion of the savage, he makes out an unquestionably strong case, even without the additional testimony which he supplies in the shape of letters of approval of the Society of African Missions, written by some of the most eminent members of the Sacred Congregation he Propaganda Fide, among whom we notice that of the late Cardinal Franzini. We can scarcely believe that Catholic Ireland will be deaf to the touching appeal, and feel assured that Cork will feel honored at being chosen as the spot where missionaries for the glorious but perilous work will be partially trained. The conversion of pagans has ever been considered a matter of the highest importance by the Church; and, considering that there are some hundred and fifty millions of Africans wallowing in the lowest depths of paganism, we can see how worthy of Catholic support is Father O'Haire's undertaking. Trusting in the never-failing charity of the Irish faithful, the reverend gentleman has already set about the establishment of the apostolic school on the outskirts of the city. As in former times the sons of Ireland converted European nations to Christianity, may we not hope that the pupils of the Cork school will be the means of bringing Africa within the shadow of the cross? Not merely from a religious point of view does the

work of converting the pagan deserve every encouragement, for we should also recognize the truth that Christianity brings to those who embrace it the highest power of civilization; and if we would wish to see a change come over the physical condition of the great waste of Africa we should do all in our power to disseminate among its people doctrines which will elevate them from their present unhappy state.—Cork Examiner.

DEATH FROM ILL-TREATMENT IN AN ENGLISH PRISON.

Another case of alleged gross ill-treatment of an inmate of an English prison is this week reported in the English papers, and has been brought under the notice of the House of Commons by Mr. Mitchell Henry. The facts seem to be that a young man named Nolan was admitted into Clerkenwell jail on the 9th of August in good health, but this and by last few weeks, coupled with the privations to which he was exposed after admission, brought on congestion of the lungs, from which he died. The coroner's jury found that his death was greatly accelerated by the repeated and excessive punishment of bread and water ordered by the governor and sanctioned by the surgeon. It is mentioned that the deceased—who, curiously enough, bears an Irish name—was obliged for several days to sleep on a plank bed. On the whole, the Medical Press makes a very temperate comment on the case when it observes that it is a hard case if a delicate man cannot be committed to prison for ten or three weeks without the risk of being almost starved—although perhaps accidentally starved—to death. It is to be hoped that Mr. Mitchell Henry will "see more" about the matter.

DEATH OF AN PATRIOTIC IRISHMAN.

A correspondent of the Nation writes as follows: It is with sincere regret we beg to announce, through the columns of your widespread journal, the death of a noble and liberal education in the vicinity of Millstreet, County Cork, where he received the rudiments of a sound and liberal education in the Celtic and English languages, which enabled him to push his fortune in the land of his birth, and took a very prominent part as well as interest in retaining and diffusing the Irish language, which he could fluently speak and freely write, and to which society he was a subscriber. He has been universally regretted by all who claimed his acquaintance.

DEATH OF EX-CHIEF-JUSTICE MONAHAN.

The death of this week recorded of ex-Chief-Justice Monahan, a gentleman who had a somewhat notable career. He was, as an attorney-general, was elected member of Parliament for Galway despite the opposition of Thomas Francis Meagher, and who shortly afterwards conducted all the state prosecutions of '48. He was a typical specimen of the Irish political lawyer, and he rose to office in the worst days of political corruption in this country. His conduct as a judge was not, on the whole such as might have been expected from such a training. He displayed little or no partisanship on the bench, and he honorably distinguished himself in the Galway election case, in which he differed from Judges Morris, Keogh, and Lawson. The most remarkable trial at which he presided was the Yelverton.

ROBBERY IN GALWAY.

To the Editor of the Freeman: Sir,—Under the heading of "Rowdyism in Galway," in your issue of Saturday, December 7, I have read with surprise an account of a fracas which I am sorry to say has occurred between the students of the Queen's College here and the town lads. On Thursday, the 5th December, about fifteen students were witnessing with others Mr. C. Sullivan's company performing "Rory O'More." A dispute arose between a student and a young gentleman from the town, which appears, from what the police have discovered, the townsmen first transgressed, about sixty in number fell on the students, some of whom at first made resistance, in number about eight. These got knocked about a good deal, and when they could make for the street, they were on the next evening, Mr. Sullivan having issued notices to the students, thirty-seven students presented themselves at the door of Black's Assembly Rooms for admittance, a few of them having sticks, and not staves. One of the college authorities, however, asked them as a personal favor to desist from going in. They then quietly dispersed, and when in the act of doing so one of the students was struck on the temple with a stone, a circumstance which appears to be left out by your correspondent. The conduct of the students in Galway has been generally marked as good, and when we read of a riot, occurring in other places similarly situated the good people of Galway have completely shrugged their shoulders and said they are not like our boys. But our character has now been attacked, and it is for that reason I am intruding on your valuable space. Hoping you will excuse me for trespassing on your valuable space, and trusting to your honor to insert this, I am, yours truly, JUSTICE.

TERRIBLE FATE OF A CORK GENTLEMAN.

LISMORE, Tuesday. A sad accident, resulting in the death of Mr. James Daly, member of the highly respectable firm of M. D. Daly & Son, wholesale grocery, Academy Street, Cork, occurred at Blackwater Vale Hotel, in this town, last night. From evidence given at the inquest just held, it is conjectured deceased must have been reading in bed and fell asleep, leaving the candle lighted on the bed, where the candlestick was found this morning. When the waiter went to call him about eight o'clock he was driven back by a rush of suffocating smoke, and on entering deceased was found outside the bed dead, his legs and side scorched, the bed burned, and the boards on fire. Medical assistance was immediately obtained, and every effort made to restore animation, but unhappily life was at the time extinct. Deceased was a gentleman of temperate habits, and was perfectly sober retiring to rest. Almost his last act for the night was with characteristic generosity to tender a donation of two pounds to the local branch of the St. Vincent de Paul Society. The event has cast a gloom over the town, and the utmost sympathy is felt for his afflicted family.

MR. O'CONNOR POWER, M. P., AND MR. BUTT, M. P.

I have received the following document from Dr. Ward. He informs me that several signatures have been already put to the enclosure.

December 9, 1878.

"MY DEAR MR. BUTT: I have been requested by the members of the party now in London to forward you the enclosed letter, which is a copy of one that is being signed by the members here, and I am informed by other members now in Ireland are anxious to sign. When all the signatures are appended I will forward you the original letter. I have been asked to send you the copy at once in order that you may be able to take without delay any steps you may think right. Very sincerely yours, W. H. WARD."

[Enclosure.]

December 9, 1878.

"TO ISAAC BUTT, ESQ., M. P.

"DEAR SIR, We members of the Irish Parliamentary party, of which you are the leader, have read with deep regret the letter which appeared in the Freeman's Journal from Mr. O'Connor Power (also a member of the party), in which he uses language in reference to you utterly unjustifiable, and to which we give the most unqualified repudiation.

THE CATHOLIC RECORD

Mr. Power having also, in said letter, applied epithets to you of a degrading character, we feel called on to say that the imputations which they convey are utterly unfounded," etc., etc.

There has been some talk that the attention of the House would be called to Mr. Power's letter, but if this intention was ever seriously entertained, I believed it is now abandoned.

MR. O'CONNOR POWER, M. P., 25 RUTLAND SQUARE, NORTH, DUBLIN, DEC. 8.

To the Editor of the Freeman:

Sir,—Mr. O'Connor Power's letter, which appeared in the Freeman's Journal of Friday last, has created a feeling of indignation, not only amongst Parliamentary representatives, but amongst all classes of the community, as has seldom been equalled. This feeling, I regret to say, has been much placed in a journal so influential and popular as the one which you so ably conduct. I feel it is only due to myself on the first opportunity in my power to enter my most earnest protest—first, against the language made use of towards her majesty's troops now serving in Afghanistan, when on so recent an occasion, under the gallant leadership of a distinguished Irishman, have aided fresh hands to those who, in the next few days, against the vile slanders contained in Mr. Power's letter of the great leader of the Irish Parliamentary party, elected not by the members of that party, but by the unanimous voice of the Irish nation. I feel convinced that the members of the Irish Parliamentary party and the Irish Home Rule League, of which bodies Mr. O'Connor Power has been ostensibly a member, will promptly take decisive action to vindicate themselves from the gross insult thus offered to them through their chosen leader, Mr. Butt. Yours faithfully, CHAS. H. MADDON.

DEMOMINATIONAL EDUCATION.

The Daily Telegraph of Saturday published a remarkable article on the Irish university question. It alludes to the promise of Government that when its list of home legislative measures is produced Ireland will not be overlooked, and asks if these words forebadow a proposal to settle the university question. Our contemporary certainly gives good reason for such a measure being introduced immediately. No Government could accomplish a settlement with such ease as a strong Conservative Government like the present. Lord Beaconsfield can educate his party, as we all know; and this is a lesson which would be a message of peace to Ireland, and operate directly as a counter charm to political sedition. This is perfectly true, and if Government be wise it will act on the advice. The Daily Telegraph says that the Intermediate Education Act was a step towards a solution—that "it is practically concurrent endowment applied to middle-class schools of all denominations." The same principle was applied years ago, as I truly pointed out, to English denominational colleges and schools; and probably not one in twenty of the pupils trained in them belong to the Catholic Church. This is an unintended effect, but it seems likely to be permanent. We may regret the obstinacy with which the Irish prelates adhere to religious teaching as the basis of an education, but the Protestants of Ireland, and probably not one in twenty of the pupils trained in them belong to the Catholic Church. This is an unintended effect, but it seems likely to be permanent. We may regret the obstinacy with which the Irish prelates adhere to religious teaching as the basis of an education, but the Protestants of Ireland, and probably not one in twenty of the pupils trained in them belong to the Catholic Church. This is an unintended effect, but it seems likely to be permanent. 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