

"Baby Patrick."

BY RICHARD GERMAIN.

"So they've christened the baby, 'Patrick'?"
 "What a name!—What a name!"
 "To be laughed at on the playground,
 And wither their rosy cheeks;
 It sounds so all over 'Iris,'
 That I'd rather have called him 'Joe.'"
 "But Patrick! Patrick!"
 "Thus, flippantly, spoke a maiden,
 Of the upstart, shoddy style,
 Who had never read the story
 Of her father's careless life;
 Nor had heard of Patrick Sarsfield,
 His mother's lightning 'dancer';
 Nor of Duke Magnus, Patrick
 MacMahon, chief of France;
 Nor of Patrick Cleburne, 'rebel';
 We call'd him in the war—
 Whose charging cheer was music
 Away on the 'front,' afar;
 Nor of countless other sires,
 And of status great and good,
 Who don'd it a badge of honor,
 The name she would have taken."
 Ah, simple and weakly maiden!
 A maid of the thoughtless sort,
 And the harmless fling at folly—
 At the mark of shame you bear:
 For shame on the child of Erin,
 Who fancies it not polite
 To speak of the land of Cranston,
 Or mentions it—but to slight.
 I love the old name of Patrick;
 And none, in adopted land,
 Would wear it today, more proudly,
 If stamp'd by the *Anglo-American*
 For the true American honors
 The name not the name, I mean;
 And no values not less the *Anglo-American*
 Who sings of the Shamrock green.
 So maiden tell "Baby Patrick"
 To hold up his head at school;
 That they're not of the *Anglo-American*
 Who, cowardly, play the fool;
 Let him do his duty, and
 To God and his country dear;
 And his beautiful patrimony
 Shall always be proud to wear.

APOSTOLIC LETTER OF HIS HOLINESS, LEO XIII.

IN WHICH THE EPISCOPAL HIERARCHY IN SCOTLAND IS RESTORED.

From the highest summit of the Apostleship, to which without any merit of ours but by disposition of the divine goodness we have recently been raised, the Roman Pontiffs, our predecessors, never ceased to watch as from a vantage point the various portions of the Lord's field, in order that they might perceive what, as years rolled on, would be most conducive to the estate, beauty, and stability of all the churches. Hence, as far as was given them from on high, they were exceedingly solicitous, not only to erect and plant episcopal sees in every land, but also to recall to new life such as had through evil times ceased to exist. For, inasmuch as the Holy Ghost has placed bishops to rule the Church of God, whenever the state of most holy religion in any region is such as to admit of the ordinary episcopal government to be either established or restored therein, it certainly is not becoming to deprive it of those benefits which naturally flow from this divinely-established institution.

Wherefore, our immediate predecessor, Pius IX., of sacred memory, so lately called away to our sorrow and the regret of all, even from the beginning of his Pontificate, when it was apparent that the missions in the most noble and flourishing kingdom of England had made such progress that the form of Church government which exists in other Catholic nations could be restored, and, inasmuch as the English ordinary bishops by an Apostolic letter, dated 1st October, 1850, and beginning *Universis ecclesiarum*, and as, not long after, he perceived that the illustrious countries of Holland and Brabant could enjoy the same salutary arrangement, he there also, without delay, restored the episcopal hierarchy by another Apostolic letter, dated 4th March, 1853, beginning *Ex quo die*. The wisdom of these measures—to say nothing of the restoration of the Patriarchate of Jerusalem—has been amply proved by the result, which, through the divine grace, has fully realised the hopes of this Holy See; since it is known and evident to all how great an increase the Catholic Church has received in both these places through the restoration of the episcopal hierarchy.

The living heart of the Pontiff could ill brook that Scotland could not as yet have the same good fortune. And this grief of his paternal heart was the more keen, inasmuch as the great progress made by the Catholic Church in Scotland in days gone by was well known. And, indeed, wherever is even slightly conversant with Church history must have known that the light of the Gospel shone upon the Scots at an early date; for, to say nothing of what tradition has handed down of more ancient Apostolic missions to the said kingdom, it is recounted that towards the end of the fourth century, St. Ninian—who, as Venerable Bede attests, had been taught the faith and the mysteries of the truth at Rome—and in the fifth century, St. Palladius, a deacon of the Roman Church, having been both invested with the sacred mitre, preached the faith of Christ therein; and that St. Columba, abbot, who landed there in the sixth century, built a monastery, from which many others sprang. And, although from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many bishops in the country, although some of them had no fixed sees. But after Malcolm III. came into possession of the sovereign power in the year 1057, through his exertions at the exhortation of his sainted spouse, Margaret, the Christian religion, which, either through various political vicissitudes had suffered heavy losses, began to be restored and spread; and the still existing remains of churches, monasteries, and other religious buildings bear a brilliant witness to the piety of the ancient Scots. But, to come more directly to our subject, it is known that, in the fifteenth century, the episcopal sees had so increased as to number thirteen, to wit, St. Andrews, Glasgow, Dunkeld, Aberdeen, Moray, Brechin, Dunblane, Ross, Cathness, Whithorn, Elgin, and the Isles, and Orkney—all which were immediately subject to the Apostolic See. It is also known—and the Scots are justly proud of the fact—that the Roman Pontiffs, taking the Kingdom of Scotland under their special protection, regarded the above-named churches with special favour; hence whilst they themselves acted as metropolitan of Scotland, they more than once granted them their privileges and immunities, granted them in past times by the Roman Church, mother and teacher of all the churches, should be preserved intact; so that, as was decreed by Honorius III. of holy memory, the Scottish Church should be a favourite daughter, immediately subject to the Apostolic See without any intermediary. But whereas up to his time, Scotland was without a metropolitan, Sixtus IV., reflecting on the expense and difficulties which the Scots had to undergo in coming to the Roman metropolis, by an Apostolic letter of the 17th August, 1472, beginning *Temperantes Pastor Aleranus*, raised the See of St. Andrews, which, owing to its remote origin and the veneration due to the Apostle, patron of the kingdom, had naturally obtained the first place—to be the metropolitan and archiepiscopal see of the whole kingdom, the other sees being subjected to it as suffra-

gans. This also was done in the case of the see of Glasgow in the year 1491, which, being withdrawn from the ecclesiastical province of St. Andrews, was, by Innocent VIII., raised to the dignity of a metropolitan see, and had some of the above sees assigned to it as suffragans.

Whilst the Scottish Church thus constituted was in a flourishing condition, it was reduced to a pitiable state of utter ruin by the outbreak of heresy in the sixteenth century. Yet never did the anxious care, solicitude, and watchfulness of the Supreme Pontiffs, our predecessors, fail the Scots to keep them strong in faith, as is clearly seen from many evidences. For, moved with compassion for that people, and seeing the wide havoc wrought by the storm, now by repeatedly sending missionaries from various families of religious, again by Apostolic legations and by every kind of assistance, they laboured strenuously to succeed in restoring the Catholic world, besides the Urban College, a special college was opened for chosen youths of the Scottish nation, in which they should be trained in sacred knowledge, and prepared for the priesthood, in order, thereafter, to exercise its sacred functions in their native land, and to bring spiritual aid to their fellow-countrymen. And as that beloved portion of the Lord's flock was bereft of its pastors, Gregory XV., of happy memory, as soon as he had it in his power, sent William, ordained Bishop of Chalcodon, and furnished with ample faculties, even those which by proper rights belong to ordinaries, to both England and Scotland, in order to assume the pastoral charge of those scattered sheep; as may be seen in the Apostolic letter, beginning *Ex quo die*, dated 23rd March, 1623. To restore the orthodox faith in the said regions, and to procure the salvation of the English and Scots, Urban VIII. granted ample faculties to Francis Barberini, Cardinal of Holy Roman Church, as is shown by his letter, *Inter quosdam*, in form of a brief, dated 18th May, 1629. To the same intent also is another letter of the same Pontiff, beginning *Multe Sicut*, written to the Queen of France on the 12th day of February 1623, for the purpose of recommending to her good offices the faithful and the said church, reduced to a most sad state.

Again, in order to provide in the best manner possible for the spiritual government of the Scots, in 1694 Pope Innocent XII. deputed, as his vicar-apostolic, Thomas Nicholson, who was created and consecrated Bishop of Peristadium, committing to his care all the kingdom and the islands adjacent. And not long thereafter, when one vicar-apostolic was no longer sufficient for the cultivation of the whole of the said vineyard of the Lord, Benedict XIII. hastened to give the aforesaid bishop a colleague, which he was able to effect in the year 1727. Thus it came to pass that the whole of the kingdom of Scotland was divided into two apostolic vicariates, one of which embraced the Lowland, the other the Highland portion. But the division which had appeared sufficient for the government of the number of Catholics then existing, when through the Lord's blessing their numbers daily increased, was no longer suitable. Hence this Apostolic See perceived the necessity of providing additional help for watching over and spreading religion in Scotland by the institution of a third vicariate. Wherefore, Leo XII. of happy memory, by an Apostolic letter of 13th February, 1827, beginning: *Quanta letitia*, divided Scotland into three districts or apostolic vicariates, namely, the Eastern, Western, and Northern. It is known to all what a rich harvest, through the zeal of the new bishops and the anxious care of our Congregation de Propaganda Fide, has been gathered in by the Catholic Church in the said kingdom. Whence it is sufficiently clear that this Holy See, through that solicitude which it bears for all the churches, has used every endeavour to recruit and strengthen day by day the Scottish nation suffering from the sad calamities of bygone times.

But Pius IX., of happy memory, had exceedingly at heart the restoration of the illustrious Scottish Church to its pristine beauty and comeliness. For the bright example of his predecessors urged him on, they having, as it were, smoothed the way for the advancement of the work. And in truth, having on the one hand, endeavored to transmit to our Congregation de Propaganda Fide, which hitherto has bestowed special and assiduous care upon the said region, reports upon their sees and flocks committed to their care; and shall inform us through the said congregation concerning whatever they may deem it necessary or useful to decree in fulfillment of their pastoral duty, and for the increase of their churches. Let them remember, moreover, that they are bound to send in this report, as well as to visit the tombs of the Holy Apostles, every four years, as is enacted in the constitution of Sixtus V., of sacred memory, dated 20th December, 1584, beginning *Romana Pontificis*. In all other matters, likewise, which belong to the same pastoral office, the said bishops and archbishops and bishops shall enjoy all the rights and facilities which the Catholic bishops of other nations by virtue of the common law of the canons and Apostolic constitutions do enjoy or can now or hereafter enjoy; and shall be bound by the same obligations which, through the same common and general discipline of the Catholic Church, bind other bishops. Whatsoever, therefore, shall be decreed by the said bishops, archbishops and bishops, and for the increase of the churches of Scotland, or in the subsequent condition of the missions by special constitutions or privileges or particular customs may have been in force, now that the circumstances are changed, shall not henceforward have any power to convey any right or to impose any obligation. And for this end, in order that he should not arise in future on this head, we have the plenitude of our Apostolic authority, we deprive the said special statutes, ordinances, and privileges of whatever kind, and customs, and however a remote or immemorial time they may have been introduced, and are now in force, of all power of inducing any obligation or conveying any right.

Wherefore, it shall be in the power of the Scottish prelates to decree whatever is requisite for the execution of the common law, and whatever is competent to the episcopal authority according to the common discipline of the Church. Let them feel assured that we shall willingly lend them the aid of our Apostolic authority in whatever may seem conducive towards increasing the glory of God's name and helping in the spiritual welfare of souls. And wish for the restoration of the episcopal hierarchy we have decreed, will continue to aid those Pastors whom we shall place over them with still more ample aids and offerings, whereby they may be able to provide for the restoration of the episcopal sees, the splendour of the churches and of the Divine worship, the support of the clergy and the poor, and the other needs of the Church.

But now we turn with most humble prayer to Him in whom it hath pleased God the Father in the dispensation of the fulness of time to restore all things, beseeching Him who has begun the good

work, we cannot but raise it, or restore it, with the addition of the title of Edinburgh to the rank of the metropolitan or archiepiscopal dignity, to which it has formerly been raised by our predecessor, Sixtus IV., of venerable memory, and assign to it as by these presents, by virtue of our Apostolic authority, we do assign, add and give unto it—four of the above named sees as suffragans—namely Aberdeen, Dunkeld, Whithorn or Galloway, Argyll and the Isles. As regards the See of Glasgow, considering the authority, importance, and nobility of that city, and specially in view of the highly flourishing state of religion therein, and the archiepiscopal pre-eminence conferred upon it by Innocent VIII., we have thought it altogether fitting to decree to give to its bishop the name and insignia of an archbishop, as, by these presents, we give; in such manner, however, that until it shall have been otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honour, any right proper to a true archbishop and metropolitan. We will also and ordain that the Archbishop of Glasgow, as long as he shall be without suffragans, shall be present with the other bishops in the provincial synod of Scotland.

Now in the aforesaid archiepiscopal or metropolitan see of St. Andrews and Edinburgh shall be included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the River Eden; also the county of Stirling, saving the territories of Falkirk and East Kilbride.

In the archdiocese of Glasgow shall be included the counties of Lanark, Renfrew, Dunbarton, the territories of Falkirk and East Kilbride, situated in the county of Ayr, which is separated from the southern portion of the same by the Lugton Water flowing into the River Garnock; also the islands of Great and Little Cumbrae.

In the diocese of Aberdeen shall be contained the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides), Caithness, Sutherland, Caithness, the Orkney and Shetland Islands; finally that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Perth and Banff join.

In the diocese of Dunkeld shall be included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife lying to the left of the River Eden; also those portions of the county of Stirling which are disjoined from it and are surrounded by the counties of Perth and Clackmannan.

The diocese of Whithorn or Galloway shall contain the counties of Dumfries, Kirkcubright, Wigton, and that portion of Ayr which stretches southwards to the left of the Lugton Water flowing into the River Garnock.

Finally, the diocese of Argyll and the Isles shall embrace the county of Argyll, the Islands of Bute and Arran the Hebrides, and the southern portion of the county of Inverness which stretches from Loch Luing to the eastern boundary of the said county, according to the line above described.

Thus, therefore, in the kingdom of Scotland, besides the honorary archbishopric of Glasgow there shall be one only ecclesiastical province, consisting of one archbishop or metropolitan and four suffragan bishops.

We doubt not but that the new prelates, following in the footsteps of their predecessors who by their virtues rendered the Church of Scotland illustrious, will use every endeavour to make the name of the Catholic religion in their country shine with still greater brightness, and to promote the salvation of souls and the increase of the Divine worship in the best manner possible. Wherefore, we from now declare that we reserve to ourselves, and to our successors, the right to divide when needed the aforesaid dioceses into others, to increase their number, to change their boundaries, and to freely execute whatever else may seem to us in the Lord most conducive to the propagation of the orthodox faith in the same.

And as we see clearly that it will be of great benefit to the said churches, and to the welfare of their people, that they should be transmitted to our Congregation de Propaganda Fide, which hitherto has bestowed special and assiduous care upon the said region, reports upon their sees and flocks committed to their care; and shall inform us through the said congregation concerning whatever they may deem it necessary or useful to decree in fulfillment of their pastoral duty, and for the increase of their churches. Let them remember, moreover, that they are bound to send in this report, as well as to visit the tombs of the Holy Apostles, every four years, as is enacted in the constitution of Sixtus V., of sacred memory, dated 20th December, 1584, beginning *Romana Pontificis*. In all other matters, likewise, which belong to the same pastoral office, the said bishops and archbishops and bishops shall enjoy all the rights and facilities which the Catholic bishops of other nations by virtue of the common law of the canons and Apostolic constitutions do enjoy or can now or hereafter enjoy; and shall be bound by the same obligations which, through the same common and general discipline of the Catholic Church, bind other bishops. Whatsoever, therefore, shall be decreed by the said bishops, archbishops and bishops, and for the increase of the churches of Scotland, or in the subsequent condition of the missions by special constitutions or privileges or particular customs may have been in force, now that the circumstances are changed, shall not henceforward have any power to convey any right or to impose any obligation. And for this end, in order that he should not arise in future on this head, we have the plenitude of our Apostolic authority, we deprive the said special statutes, ordinances, and privileges of whatever kind, and customs, and however a remote or immemorial time they may have been introduced, and are now in force, of all power of inducing any obligation or conveying any right.

Wherefore, it shall be in the power of the Scottish prelates to decree whatever is requisite for the execution of the common law, and whatever is competent to the episcopal authority according to the common discipline of the Church. Let them feel assured that we shall willingly lend them the aid of our Apostolic authority in whatever may seem conducive towards increasing the glory of God's name and helping in the spiritual welfare of souls. And wish for the restoration of the episcopal hierarchy we have decreed, will continue to aid those Pastors whom we shall place over them with still more ample aids and offerings, whereby they may be able to provide for the restoration of the episcopal sees, the splendour of the churches and of the Divine worship, the support of the clergy and the poor, and the other needs of the Church.

But now we turn with most humble prayer to Him in whom it hath pleased God the Father in the dispensation of the fulness of time to restore all things, beseeching Him who has begun the good

work to perfect it, confirm it, and strengthen it, and to give, to all those whose duty it is to execute the things which we have decreed, the light and strength of heavenly grace, so that the episcopal hierarchy restored by us in the kingdom of Scotland may be for the greater good of Catholic religion. For this end, also, we invoke as intercessors with our Saviour Jesus Christ, His most blessed Mother, blessed Joseph, His reputed Father, the blessed Apostles Peter and Paul; likewise St. Andrew, whom Scotland venerates with special devotion, and the rest of the Saints, and especially St. Margaret, Queen of Scotland, the glory and pillar of the kingdom, that they may benignantly favour that Church now rising again from its ashes.

Finally we decree this our letter can never at any time be charged with the fault termed *subreptic* or *oblique*. (These are legal terms for which there are no adequate words to give their exact meaning, which is taking away craftily, little by little, or adding anything in the same way.) or with any defect of our intention or with any other defect, but shall always be held valid and firm, and shall obtain effect in all things, and shall be inviolably observed. Notwithstanding Apostolic edicts and general or special sanctions published in synodal, provincial, and Universal councils, and notwithstanding the rights and privileges of the ancient sees of Scotland, and of the missions and apostolic vicariates afterwards constituted therein, and notwithstanding the rights and privileges of all churches or religious institutions whatsoever, even although ratified by oath, or by Apostolic or any other confirmation, and all things to the contrary notwithstanding, we expressly abrogate all these things in so far as they contradict the foregoing, although for their abrogation they would require special mention or any other formality, however particular. We decree, moreover, that whatever be done to the contrary knowingly or ignorantly by any person in the name of any authority whatsoever, shall be null and void. We will also that copies, even printed, of this letter, when subscribed by a public notary, and stamped with the seal of an ecclesiastical dignitary, shall have the same credit as would be given to the expression of our will by the exhibition of this diploma itself.

Let no man therefore dare to infringe or rashly gain say this page of our erection, constitution, restoration, institution, assignation, addition, attribution, decree, mandate, and will. If any one should presume to attempt this, let him know that he shall incur indignation of Almighty God, and of His Blessed Apostles Peter and Paul.

Given at Rome at St. Peter's in the year of the Lord's Incarnation one thousand eight hundred and seventy-seven, the fourth of the month of March (4th March, 1878), in the first year of our Pontificate.

F. CARDINAL ASQUINI.

C. CARDINAL SACCONI, Pro-Dataris.

Visa de Curia J. de Aquila e Vicecomitibus, Reg. in Secretaria Breviarum.

RIPPLES OF LAUGHTER.

Why is a beggar like a barrister? Because he pleads for his daily bread.

Tell us, somebody, why our law makers are never arrested for passing worthless bills.

When does man become too familiar with a lady?—When it begins to patter on her back.

No one need get discouraged if he remembers that he will always be worth \$25 anyway—to medical students.

A Confectioner man has invented yellow spectacles for boarding house keepers who want their land to look like butter.

"How greedy you are said one little girl to another who had taken the biggest apple on the dish; "I was just going to take that."

A western editor says that water has tasted strong of oil since ever since the deluge, and that's the reason why he takes whiskey in his tea.

A doctor's mistakes are buried six feet under the ground, said a lawyer. And the lawyer's are hanging six feet above, said the doctor.

A Vermont farmer has invented a bottle that will always turn right side up, thus failing to spill the contents no matter how drunk the owner is.

His idea and Hers.—Customer:—"Mother wants a nice plump chicken please. Poultryer:—"Trussed miss?" Customer:—"Oh, dear no! I am going to pay for it."

It is said that few orators know when to sit down. Some of them won't take a hint except when it comes in the shape of an egg that has seen its best days.

He was tickled of his baldness and retorted quite sharply, "well, there are two things you never saw in this world, a red headed negro or a bald headed fool."

Why is a thief your only true philosopher? Because he regards everything from an abstract point of view, is opposed to all notions of protection, and is open to conviction.

"Well," said an inpatient fellow to Talleyrand, as he came out of the council chamber one day, "what has passed in council to-day?" "Four hours," replied the Prince gravely.

The natives of Lord Howe's Island, in the South Pacific, petitioned for four good schoolmasters and some iron pots. The gentle aborigines very evidently contemplate giving a party.

"John," said a rich Quaker to his extravagant son, "I am afraid thou art getting a rake." "Nay father," returned the youth, daily, "it is thee that has raked, and I am spreading it for thee."

"What tunnel is that?" asked a stranger in our city who was driving round in a sleigh taking in the sights, yesterday. "Tunnel? Why that's no tunnel; that's a lively man snoring."

"What makes dogs mad?" asks an exchange. "Eyes." It makes a dog mad as a wet hen the minute he sees a boy with a tin can in one hand and a string in the other looking for something to tie them to.

The *Harvard* man writes from Boston:—"The old people have all the good eyes. Young men here wear eye glasses as young men in Montana wear revolvers, and young men in Chicago carry samples of cordwood for canes."

A stingy husband threw all the blame of the lawlessness of his children in company by saying his wife always "gives them their own way." "Poor things," was her prompt reply, "it's all I have to give them."

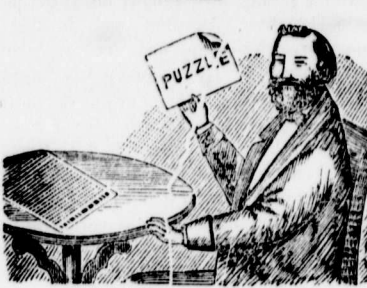
"Mamma said it is not polite to ask for cake," said a little boy. "No," was the reply, "it does not look well in little boys to do so." "But," said the urchin, "she didn't say I must not eat a piece if you gave it to me."

"Swell,"—Well, yes, I was thinking of joining a volunteer corps myself, but it seems to me there is such a lot of fudge among 'em." Volunteer:—"An' you have no desire to increase the number. I shouldn't be in your place."—*July*.

Charles Lavender:—"Now my dear Jane, how do you think these spectacles become me?" They are my own invention." Affectionate Wife:—"Oh, my invention that hides so much of your face must be very becoming to you."

A man passing through a gateway in the dark ran against a post. "I wish that post was in the lower regions," was his angry remark. "Better wish it somewhere else," said a bystander, "you might run against it again."

PUZZLER'S CORNER.



"Age is 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 of problems.

Solutions must reach us by the "Monday" previous 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 Blessed Virgin; value \$5.
 3rd. The Catholic Record for one year, and any book from our list of value \$2. Total value \$17.
 4th. The Catholic Record for one year, value \$2.
 It is preferred, any book of the same value from our list will be sent instead of prizes, 1 and 2.

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 improvement, take a special interest in the "Corner."

THE CHRISTMAS PUZZLER'S CORNER.

will be open for solutions till 1st March, 1879. Take notice of the special prizes offered for it.

108. Poetical Anagram.

Ei wdon's si yaws du'oy isdyw kees,
 Evfi hnihs robe yes tiwh kees,
 Fow mih ony peaks, otawoh; ony peaks,
 Dan who, bendawn, dawn here.

109. Hidden Cities.

(a) Frank, Bill, Pat, Dick, swore at Ed.—3 cities in Ireland.

(b) Tom ate a pie near U.—3 cities in Sweden.
 c 110. Hour. Glass.

No. 1. To confide in.

" 2. A correspondence.

" 3. Expectations.

" 4. A Chariot of war.

" 5. A plant.

" 6. Metal unrefined.

" 7. Annual exhibitions.

" 8. A period of the night.

" 9. An opprobrious appellation.

The central letters spell the name of great missionary saint.—"Cora."

111. Geographical Square Word.

A city of Spain.

A county of Michigan.

A cape of Australia.

A city of Birmah.

A town in the eastern part of Prussia.

A city of Ireland.—*Amica*.

112.

Three watches hang side by side and all show 12 o'clock at the time of observation; the first is known to gain 10 minutes, and the second to lose 10 minutes in 12 hours, while the third keeps accurate. In what time will all the hands first be at 12 together?—*By Arithmetic*.

113.

$x = \sqrt{(a^2 - 1) + \sqrt{(a^2 - 1)}}$, find value of x .

SOLUTIONS.

95. Necessity is the mother of invention.

96. Poynting's Laws.

97. I am at the head of twenty-five, and with-out me Paris is captured.—The letter *a*.

98. Vancouver Island; in the Pacific Ocean, separated from British Columbia by Gulf of Georgia and Queen Charlotte's Sound; discovered by Vancouver, a Dutch Navigator, in 1792, and in 1858 by Act of Imperial Parliament made a British Colony.

Hong-Kong, on Chinese coast 75 miles southeast of Canton. It was ceded to Great Britain as part indemnity for the expenses of the war in 1842.

Labuan; northwest of Borneo. It became a British Colony in 1846, under Sir James Brooke.

Seychelles, discovered by the French in 1743, are 500 miles directly north of Mauritius east of Africa; annexed to Great Britain in 1814.

The capital of each of those four places is *Victoria*.

99. $(1 + \frac{1}{x})^x = e$, $\therefore 1 + \frac{1}{x} = \sqrt[10]{e}$, and $1 + \frac{1}{x} = 1.16137$, $\therefore \frac{1}{x} = .16137$; x is the rate per unit, hence rate per cent. = 16.137.

100. Interest = discount + interest on discount, \therefore the interest on discount = $220 - 180 = 40$. If \$40 interest comes from \$180 principal, \$420 interest would come from—

$\times 180 = 890$ principal.

101. From 1st. eq. $(x + y)^2 = \frac{a}{x^2}$, from 2nd eq. $(x + y)^2 = \frac{b}{y^2}$, $\therefore \frac{a}{x^2} = \frac{b}{y^2}$, and $x = \frac{a}{b} y$; and $y = \frac{b}{a} x$; substitute these values, and we get $x + \frac{b}{a} x = \sqrt{\frac{a}{x^2}}$, $\therefore x = \frac{\sqrt{a}}{1 + \sqrt{\frac{b}{a}}}$, and $y = \frac{\sqrt{b}}{1 + \sqrt{\frac{b}{a}}}$.

Correct solutions received as follows:—"Amica," 95, 96, 97, 98. "Cora," 95, 96, 97, 98. "Kate O," 95, 96, 98.

We request all who sent solutions to the Christmas puzzles to send us their solutions *again* before the 1st of March.

London, Jan. 23.—The *Manchester Guardian's* London correspondent says:—"It is understood that the five Cabinet meetings held within the past few days were chiefly devoted to the preparation of the programme for the coming of Parliament, and the chief work related to the Irish University question.

There is no doubt that negotiations have passed between the Government and the heads of the Catholic Church upon that subject. Mr. Isaac Butt, member of Parliament for Limerick, has been the medium of communication. Outside of official circles a strong impression prevails that an understanding has been arrived at, and that the proposed legislation is to be based upon the lines of last year, the money to be provided out of the balance of the Irish Church Fund. My own information does not go so far. Up to the present time the exchange of views between the Government and the heads of the Catholic Hierarchy has led to no arrangement and the prospect for a settlement is not so favorable as was recently deemed likely.