THE CATHOLIC RECORD.

SANCTITY OF THE CHURCH.

6

GRAND SERMON OF THE RIGHT REV. P. J. RYAN, D. D., BISHOP OF ST. LOUIS, MO.

We cannot, brethren, overrate the salutary influence on individuals and society of this Catholic doctrine of no divorce with power to marry again. Look at that man, in whose breast is raging the contest between passion and conscience. The wife whom he once loved has become hateful to him ; domestic trials and differences have estranged them. Before him appear youth and beauty. The reformed doctrine whispers in his ear : " Marriage is not indissoluble; youth and beauty can yet be yours." Only a divorce is necessary, and it is easily obtained by legal process ; any pretext is now suf-Fatal hope ! satanic whisper ! the ficient. bond is broken, and the poor outcast wife is left companionless ! But suppose the man a Catholic, he hears another and a far different doctrine. The holy old Church speaks to him in solemn warning ; she says : " You took that wife in the day of her early joy ; she gave you her young heart before my altar; you swore to be faithful to her until death you both part ; your union with her is like unto mine with Christ, and at the peril of your immortal soul that union is to be perpetual, to end only when you have knelt by her grave !

I ask the thinking men of this age who know "the signs of the times," and who feel that increasing divorces are corrupting human society, I ask them which is the more salutary, the whisper of the reformer, or the grand, solemn protest of the old Church ? To these reformers I say : You raised the floodgates of passion when you abolished the old doctrine, and now you try, perhaps, to stem the torrent with a straw, for no greater is your influence. The Church, with folded arms, has had to look on with deep sorrow at your fatal work. She alone can remedy the terrible evil by restoring the ancient doctrine, and you must yet kneel at her feet. and beg her to return and re-sanctify the Christian family, or witness the appalling dissolution of society itself! You charge the Church with being "behind the age." I grant it. She is behind this age, and has old notions of conjugal fidelity and indissoluble matrimony. The Church has always certain historic relations to the age. Sometimes, you will grant, she has been in advance of the age ; as when she led the age from pagan barbarity into the light and the age from pagan barbarity into the light and glory of Christian civilization, when she was the only Church and the only Christianity in existence to do so. Now she is behind the age, because it has turned its back upon her, and is bounding headlong toward the paganism from which she had rescued human society. She is behind the age as a faithful charioteer, because the age needs to be reined back-ward, since you, like the fabled reckless young charioteer of the sun, have permitted it to dash un-restrained and undirected toward moral chaos? Another striking evidence of the Church's sancity

Another striking evidence of the Church's sancity is her wonderful resemblance to her divine Spouse Like him in wonderful variety and as marvellous unity, with divine and human elements, and all the unity, with divine and human elements, and an the varied human elements subject to the one divine will. His power and charity, his meekness and humility, his compassion for the poor and the sinful, his deep sympathy for the distressed—all that was grand and anniable in his character—you see repro-duced in her, as clearly and vividly as his sacred face was come impressed on the nankin of Veronica duced in her, as clearly and vividly as his sacred face was once impressed on the napkin of Veronica. This wonderful resemblance is daily becoming more evident and convincing. Of all the bodies of men professing Christianity in this country, which one is most like unto Christ, in its works of charity and its self-sacrafices? When the disciples of John came to our Divine Lord and asked him if he were in truth the Messiah, or should they look for another, Christ replied : "Tell John the things that

out her sorrow, not daring to look into the heaven of his countenance, for well she knows that, like the heaven beyond the stars, "nothing defiled should enter there." The Pharisees are scandalized at this scene, and whisper to each other: "If this man were a prophet he would know what manner of woman de is that touches him—that de is a sin. woman she is that touches him—that she is a sin-ner." But Jesus rejects her not. Still she embraces these sacred feet, which are indeed "beautiful on the mountains," high above all human respect and Pharisaic scandal—the feet of him that evangelizes Phansaic scandal—the feet of him that evangehzes good things to that poor, contrite heart. Many sins he forgave her, "because she loved much." With how much divine compassion and tenderness did he treat her! and how faithful did she not prove! How like the husband is the spouse! Be-hold the outcast, sinful woman, whom our modern Pharisees believe beyond reformation. God has granted to her a cansciousness of her crimes has Pharisees believe beyond reformation. God has granted to her a cansciousness of her crimes, has sent sorrow into her heart, and as diamonds glisten in the dark, and in the night we behold "worlds of the dark and in the night we behold "worlds of the light" on the firmament we see not in the glare of the sunshine; so now, in her deep, dark anguish of soul, the great truths of religion come out and shine upon her. The world that allured and fascinated and destroyed her now laughs her to scorn, as Satan and destroyed her now laughs her to scorn, as Satan smiled at Eve after her fatal fall. Friendless, homeless, alone, the outcast wanders through the dark passes of this valley of tears, until she finds in the Catholic Church a place like the banquet hall of Simon, where she may fall at the feet of Jesus and weep, and " love much," and be forgiven. See these pure virgin nuns, styled appropriately of the "Good Shepherd," who have sworn at God's altar to devote their days to the reformation of out-casts like this one; see how gently they receive her: to devote this one; see how gently they receive her; how kindly they treat her; how she enters the con-vent chapel, and before the Holy Sacrament, at the

Vent chapel, and before the Holy Sacrament, at the very feet of Jesus, pours out her prayers, and sighs and tears, and goes forth justified rather than those self righteous Pharisees who despise her. In most of the cities of Europe and America are houses of this most charitable order of the Good Shepherd, in which the Church continues towards the fallen Christ's mission of peace and pardon. To innumerable other noints, of resemblance between innumerable other points of resemblance between Innumerable other points of resemblance between Christ and His Spouse might I point, if time per-mitted. Her doctrines, like His, are daily misre-presented. She is calumniated and persecuted by the world, and has been so in every age, as He pro-phesied she would be. The very words spoken ragainst Him are spoken against her and her doe-trines. When He forgave the sins of the paralytic, his enemies thought that "he blasphemed," and asked, "Who can forgive sins but God?" When she, by the commission and power given her in the words, "whose sins you shall forgive they are for-given them," undertakes to forgive in His name, we hear the same cry, "She blasphemes; who can forgive sins but God ?" They called Him a seducer of the vacue of the same is in the total. of the people, an enemy to the state, as exciting re-volt, forbidding tribute, boasting that he could de-stroy and build up again the temple. How these misrepresentations are daily re-enacted! Doc-trines the most abhorrent to her and absurd are sup-posed to be believed and taught by the Church. The same pretext, and expressed in almost the same terms, are used against hhr as against her Spouse.

When the Redeemer seemed to the priests and Pharisees to receive too many converts, they met together to devise means to counteract his influence together to devise means to counteract his influence. "If this man prevail," they cried, "the Romans will come and take away our nation." Was not this the very cry of the American or Know Nothing party of this country a few years ago? "If this Church prevail, these Romanists will come and take away our nation." Observe, too, the reply of Caiphas, the high priest, to this complaint. He uses the very term by which these modern persecutors were known. He said to them : "You know nothwou have seen and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to They, indeed, brethren, "know nothing" who im-agine they can ever prevail by calumny and perse-cution and false charges, in staying the progress of the holy spouse of Christ His glorious Church. We see also this similarity to Christ in the Church's relation to the political parties of various countries in which she exists. Christ's mission was a divine one, and directed to human souls. He was above the mere political issues of the hour. The which one, and directed to human souls. He was above the mere political issues of the hour. The religious sects opposed to him were, on the contrary, divided on political questions. The Herodians (as their name implies) were for Herod and the Roman powers; others for the ancient political liberties of the Jewish people. These discordant sectarians saw that the Redeemer was receiving converts from every part, and, determined that he should "take sides" in politics. "If he declared for the Roman power," they thought, "the people will not join Him; if for national liberty, the other element of the authorities must convose Him." So thay ack Him the authorities must oppose Him." So they ask Him "if it be lawful to give tribute to Casar or not." He asks for a coin of the realm; on it appeared Gasar's image and inscription; he tells them "to give to Cæsar what belongs to Cæsar, and to God what belongs to God." The great moral question of right he decides as the Church decides the , but the politi-untouched. So of right he decides as the Church decides the ethics of political questions, but the politi-cal question he leaves untouched. So, brothren, have men endeavored to make us, "take sides"; but the Church, while teaching obedience to law as a moral duty, has kept clear of mere politiaw as a moral duty, has kept clear of mere ponti-cal issues, and hence she is respected and makes con-verts from all parties. Her mission is to human souls, and politics she leaves to politicians. Hence men feel she is above them, and she is a divine in-stitution which politicians, imperial or republican, can never use for their temporal ends. And after this rebuke, and sectarians asked our Lord And a more questions," so have the politicans ceased their to desecrate the Church, and now leave her efforts to her sacred mission. Behold, then, the wonderful resemblances be-tween Christ and his Church, in their history, their doctrines, and their sanctifying influence on men. O glorious Spouse of Christ! truly did Isaias sa that "no weapon formed against thee should prospe and every tongue that spoke against thee in jud ment thou should condemn." Holy Spouse ! he like unto thy Lord in all things. We have seen thy humble orign, when, in thy infancy, wrapped, as it were, in swaddling clothes and laid in a manger, thou didst commence the work of sanctification. We have seen the kings of the earth come to adore before, and lay their treasures at thy sacred shrines before, and lay their treasures at thy sacred shrines. We have seen thee grow into vigorous maturity, going round doing good to the nations, scattering miraculous bendeictions in thy path—curing the blind, the lame, the lepers, and the deaf ; raising the dead and preaching to the poor the Gospel of the Lord ; healing, civilizing, and sancifying the children of men. We have seen thee, O spotless Spouse ! rising in divine splendor above all human institutions, " thy face as the sun and thy vestments white as snow." transformed before the world, with white as snow," transfigured before the world, with

members of her sacred charge. She alone can preach to the poor and illiterate by her system of oral, authorative teaching. She preaches to the deaf and dumb by her striking pictures and statues and beau-tiful symbolism. Her means of instruction are Catholic as the doctrines she teaches; and, like her Spouse, she can dapt herself to every class of dis-ciples, now teaching a Nicodemus and now evan-gelizing the unlettered poor. Behold again his charity to the fallen woman,and see how in this also the Spouse imitates him. The "sinner of the city" falls prostrate at the feet of Jesus, washes them with her tears and wipes the with her hair. Scarcely are they dry when a fresh torrent wells up from her broken heart and she sobs out her sorrow, not daring to look into the heaves of his countenance, for well she knows that, like the

work of benediction which he had commenced. So shall it be until the consummation of ages. Oh ! pray, brethren, that these blessings may be fully realized in this country ! The Catholic Church is no stranger here ; her cross was the first civilizing stan-dard planted on these shores ; he was here before heresy or schism. The Catholic pilgrim from Genoa came before the Puritan pilgrim from England. The vessel of the Blessed Virgin that bore Columbus touched these shores before the May Flower. If political differences and civil wars atnong her peo-ple have impeded her full action on society ; if she has had her great vicissitudes in the past—behold ple have impeded her full action on society if sue has had her great vicissitudes in the past—behold now "the winter is past and flowers appear in our land." In the healthy, intelligent, and compara-tively free Catholicity of these States, we see "the second spring"—lo ! the fields are green, and the reapers are met in council to devise means to gather in the future golden harvest. And now, brethren, as our Divine Lord himself, the fountain of all san-ctity, is about to give you his benediction in the to by accament, with eyes and hearts directed to him. Oh!, .ay, with all the fervor of your souls that his benediction may descend on the councils of your assembled prelates; that the spirit of wisdom and understanding may enlighten their minds, and the spirit of fortifude and piety nerve and warm their hearts, that they may be enabled to lead you and yours by the way of sanctity, to the nuptials of the lamb with his spouse triumphant.

TREATMET OF SERVANTS.

Treat your servants with confidence and consideration, and do not suspect them of doing wrong. They must be trusted more or less by the household, and trust, in most cases, begets a sense of responsibility. Require erreful performance of their duties, strict obedience to your orders, tidiness and cleanness in their persons, respectful manners and willing service, and make them understand how much their good conduct adds to the comfort of the whole household. They must have time to do their washing and keep their clothes in order, or they cannot be clean and tidy. Treat them with kindness, but never with familiarity. Don't ask unnecessary questions. If they are sad and moody, take no further notice of it, than to suggest (if practicable), that the usual holiday hours be taken on that day, rather than on the day appropriated for them. Without wholesome ours of recreation uninterrupted work becomes intolerable. If they are ill take care of them. Allow them to see their friends in the evening, not in the day-time for it interrupts work. If you deny the privilege of citizen-ship, you establish an unnatural condition, which is a premium for deceit and worse than deceit. Servants will have friends, even lovers. Do not compel them to hide in areas. or to make appointments, but let everything be honest and above board. There are and must be differences in the mode of pleasure and enjoyment, and in the gratification of wants and wishes, but there is a common womanhood. Let us remember this grate fully and feel how much is in the power of every mistress of a house-hold to elevate those

she employs. Appoint a time for the holiday of each servant, and, if possible, do not allow arrange-ments to interfere with this appropriated ments to interfere with this appropriated time. If necessary to defer it, have no question about it. I have never known an instance of unwilling assent. "Good mistresses make good servants," is an old adege and usually Servants are influenced by example. true. If they see that your conduct is governed by principle they will respect you. If they see that your temper is well regulated, and that you desire to do your duty to them, while you expect a steady performance of their duty to you their respect will be mingled with affection, and a desire to deserve your favor.

RIPPLES OF LAUGHTER.

"Do you ever have malaria here ?" said a lady to an illiterate hotel-keeper. "Yes," said he, "we'll have it to-day, for I've got the best French cook in the city.

A little boy not a great way from this city, in-nired concerning the stars : "Pa, what are those quired concerning the stars : "Pa, what are things up there-are they little drops of sun ?

"I live in Julia's eyes," said an affected dandy in Colman's hearing. "I don't wonder at it," replied George, "sinze I observed she had a sty in them when I saw her last."

At a shop window in the Strand there appears the following notice :---" Wanted 2 apprentices will be treated as I of the family."

"My dear boy," said a fond mother, "never de-fer till to-morrow what you can do to-day." "Then, mother," replied the urchin, "let's eat the plum-pudding to-night."

Why are sheep the most dissipated creatures in creation? Because they gambol in their youth, spend most of their days on the turf; the best of them are black legs, and they are sure to be fleeced at last.

A man died last week, leaving considerable pro-perty, one-half of which he left to three needy and deserving young lawyers, to enable them to get the other half

Somebody remarks that young ladies look on a boy as a nuisance until he is past sixteen, when he generally doubles up in value each year until, like a meerschaum pipe, he is priceless.

"The trouble with this goose with wine sauce, said a guest at an hotel to the proprietor, who smilingly asked if everything was satisfactory, "is, that the age is in the goose instead of the wine."

Mamma (suddenly) - "Oh ! Oh ! Oh ! " Jack-What's the matter, mummy ?" Mamma-" I've jammed my little finger in the door of this wretched store-cupboard !" Jack—"Jammed your little finger ? Oh, let me suck-it, mummy?—Punch.

"What do you mean by a cat-and-dog life ?" said "What do you mean by a cat-and-dog me r sam a husband to his angry wife. "Look at Carlo and Kitty asleep on the rug. I wish men lived as grace-fully with their wives." "Stop," said the lady. "The them together, and see how they will agree."

During a series of wet days a gentleman ventured to congratulate his umbrella-maker. "Yes, that's all very well, sir," he replied, "but then there's nothing doing whatever in parasols."

A Boston teacher, who in a fit of vexation called her pupils a set of young adders, on being reproved for her language, explained by saying she was speak-lng to those just commencing arithmetic.

Three gentlemen being in a coffee-house, one alled for a dram because he was hot. "Bring me another," says his companion, " because I am cold," The third, who sat by and heard them, very quietly called out, "Here, boy, bring me a glass, because I like it."

A western girl, according to the Carroll *Herald*, hung up her stocking at Christmas, and when she came down in the morning she was terribly disap-pointed to find nothing in it. On a closer examination, however, she discovered an upright piano, which had imperceptibly slipped down into the toe.

"Sandy, what is the state of religion in your town?" "Bad, sir: very bad! There are no Christians except Davie and myself, and I have my doubts about Davie."

A little Portland girl recently testified innocently to the life of drudgery experienced by the average "queen of the household" who does her own house-"queen of the household " who does her own house-work. Somebody asked the child if her mother's hair was grey. "I don't know," she said, "she is too tall for me to see the top of her head and she never sits down."

A lady who, though in the Autumn of life, had a lady who, do gin in the Automn of the internation of the internation of the spring, said to Jerrold, "I cannot imagine what makes my hair turn grey. sometimes fancy it must be the essence of rosemary, with which my maid is in the habit of brushing it, What think you ?" "I should be afraid, madame," What think you ?" said the distinguished dramatist, dryly, "that it the essence of thyme."



PUZZLER'S CORNER.

[FRIDAY, JANUARY 10.

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 of

roblems. Solutions must reachfus by the "Monday", reviou to publication. 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 Carnottic Riccorb for one year, and any book from Sadher's list of value \$2. Total value \$4, 4th. The Carnottic Riccorb for one year, value \$2, 1f preferred, any book of the same value from Sad-ler's list will be sent instead of prizes, 1, 2 and 4, To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of age. We hope our youtful readers will, for their own im-provement, take a special interest in the "Corner." THE CHPISETMAS DIZZIEPS COPNED

THE CHRISTMAS PUZZLER'S CORNER

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

76. DROP-LETTER PUZZLE.

B-S-R-Y-U-R-R-G-T-H-N-O-H-A-. 77. POETICAL ANAGRAM.

Owh rifeb si feil ! who sginasp irebf ! Who er bif sti jsoy nad reasc Ti meses of eb ni agelue thiw meit, Nad sevael su awaes run.

78.

Sir Walter Scott was born on the 15th. August, 1771. On what day of the week did that date occur !

Name the author of the following verse. During what period of British History did he write? Nam some of his principal compositions :

" But see, the Virgin blest Hath laid her Babe to rest ; Time is, our tedious song should here have

ending:

Heaven's youngest-teemed star Hath fix'd her polish'd car, Her sleeping Lord with handmaid lamp attending ; And all about the courtly stable

Bright-harness'd angels sit in order serviceable." 80.

How far may a person go in a stage which makes 8 miles an hour, so that by walking back at 3 miles an hour he may be gone only $6\frac{1}{2}$ hours ? By arithmetic.

If an article had cost me 15 per cent, less, the same selling prices would have brought me 25 per cent, more. What was the gain per cent? By 82.

Find the values of x in the following equation without employing the methods of quadratics : 1 1 1 1 1

 $\frac{1}{x} + \frac{1}{x+b} = \frac{1}{a} + \frac{1}{a+b}$

A MULE'S RESERVED POWER.

Louisville Courier-Journal. This mule looked like he was 138 years old, and was dead standing upon his feet. He was hitched to a pine-bodied spring-waggon, with a high dash-board. The "team" was standing on the levee in mute silence, while the old darkey who "driv" it went aboard the whatf-boat. A tramp could make a barrel of money selling lictures of that nule, labelled "Patience." His long, flabby ears hung down each side of his head like window-awnings with the rods out of them. His face wore a sober look, while out of his mouth hung a tongue eight inches long. His tail was swung down from the rear end of his hurrscane roof like a wet rope, while his whole body seemed as motionless as death itself. Presently a red-headed urchin, with an old boot in the head wellow are in from the lower body. hls hand walked up in front of him, and, looking into his face, saw that the nule was asleep. He walked around, climbed up into that wagon, leaned over the dashboard, lifted that mule's tail, and let it over the dashooard, fitted that mule's tail, and let it come down in time to catch a death-grip on that boot-leg. That mule woke up so quick that he kicked the boy and the dashboard twenty feet into the air. He didn't stop there. He changed the position of his cars, hauled in his tongue, planted his corafaet and his head between his knows, and from orefeet, and his head between his knees, and from the foreshoulders to the tip of his trunk was in motion, and he didn't look like he was more than two years old, the way he was kicking that old two years old, the way he was kicking that old wagon-body into kindling-wood with his heels. He had it all to himself, and was doing fine when the old darkey rushed up the hill, got in front of him, and, grabbing him by each ear, shouted, "Whoa! I tell you. Wat's de matter wid you ? Whoa-up!" and looking around at the crowd, yelled, "Will some o' yer gemmen git dat er boot-leg out wile I hole him ? kase de waggin's mine, an? I jes borrowed de mule." But no one ventured and when we left his heels had almost reached the tail gate, and the old darkey was still yelline. tail gate, and the old darkey was still yelling

Lo say we, brethren, to the enquirer for the true Church of Christ, who will wait to examine her fruits of sanctivy: Go tell the world what you have seen or heard—"the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to them.

Not only does she point to the physical miracles as attestation of her sanctive, but to the moral miracles cles of her charity. Who takes most care of the poor, the sick, and the friendless? Who has founded Sisters of Charity and Morey for their set ounded Sisters of Charity and Mercy for their refounded Sisters of Charity and Mercy for their re-lief? Who is most like to Jesus Christ in calling to her all "who labor and are burdened?" Where, outside her pale, do we behold the similar institu-tions of mercy? Where do we see the young woman laying at the foot of the cross her youth and wealth, and all earthly hope and love, to spend her days in loathsome hospitals, tending the suffering members of her mystic Spouse? This resemblance between the Church and Christ, the sponse and the husband forms, at this day, and in this country, a nonular and telling argument of the Church's divipopular and telling argument of the Church's divi nity.

The sisters of charity are the evangelists of the hour. Their living testimony, backed by deeds of hour. Their hying testimony, backed by deeds of purest charity, is bringing conviction to the minds and hearts of our non-Catholic people. You re-member, brethren, the plain, unanswerable argument of the man born blind, to whom Jesus Christ re-stored his sight. The Jewish priests took him aside, and bade him give glory to God, becsuse Christ was or since. The simple honest man being the merced a sinner. The simple, honest man briefly answered: "If he be a sinner I know not; but one thing I de know, whereas I was blind now 1 see. God hears not sinners." Bshold the argument : he cared me ; by his fruits I judge him. This required no great Logic ; the fact and its consequence were obvious. Let bigots tell the returned soldiers or the liberated They reply, If she be so we know not, for we have They reply, II she be so we know not, for we have not examined her; but "one thing we do know," whereas we were sick 'now we are well, and these Sisters of Charity and Mercy did it? They waited on us in hospitals and on battle-fields, and they did this without pay or human motive. A bad tree cannot produce such good fruit. God gives not such compare, and devatables to the members of such courage and devotedness to the members of such wicked societies as you would have us believe the Catholic Church to be. Splen-did miracle, that appeals at once, breth-ren, to intellect and heart, convincing the one and moving the other ! The Church's mission now seems to be like that of Peter at the gate of the temple called Beautiful, when he raised the lame man and sent him bounding with joy through the gate into the temple of God. So, brethren, did the Church the temple of God. So, brethren, and the Church bend down the country in the hour of her suffering, spoke to her children words of consolation and strength, raised them by her ministrations of mercy, and now sends hundreds rejoicing through the "beautiful gate" of Catholic charity into the temple of the living God ! She it is that also "preaches have and prophecy bearing testimony to thy divine the Gospel of the poor." In her temples are the poor to be always found, and are the most cherished to hear thee, and declaring that who dared to de-

... AN AMERICAN LADY SEES THE POPE.

[Correspondence Philadelphia Telegraph.]

We were quite a large American party. The ladies were required to dress in without gloves, and wear black lace veils all' Espagnol. Arriving at the Vatican at noon, we were ushered into the audience chamber by one of the attendants dressed in scarlet silk-brocade livery; about 400 visitors were present of all religions, many Catholics who had come long distances, others only curious to see the solemn and imposing ceremonies After waiting perhaps an hour, during which time, woman like, we had thoroughly can-assed and criticised the audience, just : they were no doubt doing with us, Leo XIII. arrived, accompanied by two Cardinals, but without any other pomp or delay. Removing his hat and scarlet cloak (pardon me if I do not speak technically), he appeared in a pure white robe, wearing a sash of *morie antique* rib

bon and scarlet slippers embroidered with gold. The visitors sat in rows around the audience chamber, and accompanied by one of his Cardinals, his Holiness, on having every person presented to him by name by the Cardinal, blessed each individual, all kneeling. Christians of all denominations kissed his hand, while the Catholics also kissed his ring and foot; many of those present brought rosaries to receive the Papal blessing. It was really a most impressive occasion; the Pope seemed most benign, happy and affectionate, and at the conclusion of his long ceremony, which lasted an hour and a half, he pronounced a general benediction from the Pontifical chair, and the audience dispersed.

A man may sneer at a woman all he will because A man may sneer at a woman an ne win because she can't sharpen a lead pencil, but she has the smile on him when he stands holding an unoccupied sus-pender button in his hand, and wondering whether it will hurt less to pull the needle out of his thumb the same way it went in, or push it on through.

...

better," replied, "Ah! but, my lord, you do not know how much worse I should have been without them.'

"According to Milton, Eve kept silence in Eden to hear her husband talk," said a gentleman to a lady friend, and then added, in a melancholy tone, Alas ! there have been no Eves since." " Because. quickly retorted the lady, "there have been no hus-bands worth listening to."

A Scottish blacksmith, being asked the meaning of metaphysics, replied—"When the party wha listens disna ken what the party wha speaks means; and when the party wha speaks disna ken what he means himsel'—that's methapysics."

At a duel the combatants discharged their pistols At a due the combands discharged their pistors without effect; whereupon one of the seconds inter-fered, and proposed that the principles should shake Pands. To this the other second objected as un-necessary ; " For," said she, " their hands have been shaking this half-hour."

An old sea-captain took his son to task for hanging a cat, when the youngster asserted that he hung her for the same offence that his father had had several of his men executed for. "What's that, you young dog ?" cried his father. "For mewtiny, sir," was the reply.

AWFUL CHILD. - Aunt Emily : "Why, Nellie. don't you know that it is unkind to catch hold of your sister and pull her hair?" Nellie (who doesn't see it): "Well, auntie, I saw you holding Cousin Frank round the neck quite tightly, yesterday, when mamma was out, and pulling his hair, and he didn't say anything !"

HOMCOPATHIC Sour.-Take two starved pigeons hang them by a string in the kitchen window, so that the sun will cast the shadow of the pigeons into an iron pot already on the fire, and which will hold ten gallons of water; boil the shadows over a slow fire for ten hours, and then give the patient one drop in a glass of water every ten days.

A lawyer and a doctor were discussing the antiuity of their respective professions, and each cited quity of their respective professions, and each cited authority to prove his the most ancient. "Mine," said the disciple of Lyeurgus, "commenced almost with the world's era. Cain slew his brother Abel, and that was a criminal case in common law!" "True," rejoined Esculapius, "but my profession is coeval with creation itself. Old Mother Eve was made out of a rib taken from Adam's body, and that was a *surgical operation*." The lawyer dropped his green bag.

When the duke of Wellington was at Paris, When the duke of weiington was at Paris, as commander of the Allied armies, he was invited to dine with Cambeceres, one of the most distinguish-ed statesmen and gournets of the time of Napoleon. In the course of dinner, his host, having helped him in the course of dinner, his host, having helped him

In the course of dimner, his host, having helped him to some particular recherche dish, expressed a hope that he found it agreeable. "Very good," said the Duke, who was probably reflecting on Waterloo ; "very good, but I really do not care what I eat," "Good God," exclaimed Cambaceres, as he started back, and dropped his fork, "don't care what you eat ? What did you come here, for, then ?"

The Yearly Food of one Man.-From the army and navy diet scales of France and England, based upon the recognized necessities of large numbers of men in active life, it inferred that about two and one-fourth pounds avoirdupois of dry food per day are required for each individual; of this about three-fourths are vegetable and the rest animal. At the close of an entire year, the amount is upwards of eight hundred pounds. Enumerating under "water" all the various drinks, its estimated quan-tity is about fifteen hundred pounds per annum. The air received by breathing may be taken at eight hundred pounds. With these figures before us we are able to see how the case stands. The water and air which a man receives amount in the aggregate to more than three thousand pounds a year-about a ton and a half, or twenty times his weight. This enormous quantity shows the expenditure of material required for life.

We regret to hear of the death of Rev. Father Kluck, an aged priest of the dioceso of Detroit, which occurred at Sherman township, on the 21st ult. R. I. P.