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# Catholic



"CHRISTIANUS MINI NOMEN MST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 7.

# FOR THE WEEK ENDING SATURDAY, DEC. 27, 1884.

NO. 324

## CLERICAL.

O, to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the lonely wanderer,
On that blessed Christmas night,
To have kissed the tender wayworn feet
Of the Mother undefiled,
And with reverent wonder and deep delight,
To have tended the Holy Child!

Hush! such a glory was not for thee;
But that care may still be thine;
For are there no little ones still to ald
For the sake of the coild divine?
Are there no wandering pilgrims now,
To thy heart and thy nome to take?
And are there no mothers whose weary
hearts
You may comfort for Mary's sake?

O, to have knelt at Jesus' feet
To have learnt His heavenly lore!
To have listened the gentle lesson be taught,
On mountain and sea and shore,
While the rich and the mighty knew Him

not
To have meekly done His will—
Hush! for the worldly regret Him still.
Time cannot silence His mighty words,
And though ages have fled awav.
His gentle accents of love divine
Speak to your soul to-day.

O, to have solaced that weeping One Whom the righteous dared despise! To have tenderly bound up her scattere hair

hair
And have dried her tearful eyes!
Hush! there are broken hearts to soothe,
And penitent tears to dry,
While Magdalen prays for you and them,
From her home in the starry sky.

O to have followed the mournful way
Of those faithful few forlorn!
And grace beyond even an angel's hope
The cross for our Lord have borne!
To have shared in His tender Mother's grief,
To have wept at Mary's side,
To have lived as a child in her home, and
then

In her loving care have died! Hush! and with reverent sorrow still,
Mary's great anguish share;
And learn for the sake of her Son divine,
Thy cross, like His, to bear.
The sorrow that weigh on thy soul unite
With those which thy Lord has borne
And Mary will comfort thy dying hour,
Nor leave thy soul forlorn.

O to have seen what we now adore, And though velled to faithless sight, To have known in the form that Jesus wore, The Lord of life and light! Hush! for He dwells among us still, And a grace can yet be thine, Which the scoffer and doubter can never

know,-The presence of the Divine.

Jesus is with His children yet,
For his word can never deceive;
Go where His lowly altars rise
And worship and believe.
—Adelaide Ann Proctor.

LITURGY.

Irish Ecclesiastical Monthly. The same Priest is to bless the Candles and say the Congregational Mass on the Feast of the Purification.

Is there anything to prevent a parish priest blessing the candles on the Feast of the Purification, and to leave to the curate the saying of the Mass after the

procession Yes. There is a decree of the Congregation of Rites which declares :
"(Benedictionem Candelarum) fieri debere ab eodem ipso, qui celebrat Missam parochialem seu conventualem.

"Idem dicendum est de benedictione Cinerum, Palmarum, Fontis baptismalis et de Processione cum SS. Sacramenta in Coena Domini et Parasceve. S. R. C.

May the Ashes be distributed on Ash Wednes

day after Mass?

1. In churches where the ashes or palms are blessed before a private Mass. and when there is no procession, is it allowable on account of the concourse of people to distribute them after the Mass, or should some at least be distributed before it to comply with the rubric of the

missal 2. Can only a priest distribute the

It is our opinion that in the circum stances you mention, the distribution of the ashes after Mass is allowable. It would be better, however, to engage a second priest, if he can be procured, to assist you in distributing the ashes or palms at the time prescribed in the course of the function.
On this question De Herdt writes:

'In ecclesiis, in quibus benedictio cinerum sine cantu peragitur, vel ubi populus usque ad Missam solemnem expectare non potest, cineres privatim bene dici possunt summo mane, omnia legendo in missali, etiam antiphonam Immutemur habitu post aspersos et incensatos cineres, vel post impositionem cinerum ipsimet sacerdoti, deinde distribuendo praesentibus, et in fine legendo Dominus

obiscum et orationem Concede."

Iidemque cineres benedicti deinde ab aliis sacerdotibus adhiberi possunt ante, post, vel extra Missam; sed ante Missam solemnem novi sunt benedicendi. residui in sacrarium projiciendi

Bauldry gives a similar direction : "Si populo grave sit ut benedicantur cineres post Nonam, mane horo competenti, sacerdos aliquis deputatus, potest benedicere cineres cum uno aut duobus acolythis ministrantibus qui postea assis-tunt eorum nistributioni hine inde et

He then recommends the sacristan to retain in the sacristy, or place at the different altars some blessed ashes, so that the priests who say private Mass may sign themselves with it, using the form

Memento homo, either before or after

of Clerical Suits, and turn out better fitting

The Adoration of the Cross on Good Friday In consequence of the Gress on Good Friday.

In consequence of the great delay that would arise during the ceremonies of Good Friday, all the lay people are not then allowed to kiss or adore the Cross, but a Crucifix is placed on a cushion in the sanctuary after Mass which the faithful may kiss at their leisure.

Is this allowable?
Yes. This is a laudable custom, which Yes. This is a laudable custom, which is chiefly intended to give the people, who cannot attend at the ceremonies of the day, an opportunity of paying a visit to the church for the purpose of adoring the Cross on Good Friday.

"Ubi magna populi datur multitudo, alia crux vel etiam plures in loco apto super tangum et eussinum apponi pos-

super tapetum et cussinum apponi pos-sunt, quae tamen omnes ante procession-em, si inde impediatur Officium, removendae sunt, finito tamen Officio reponi

The Holy Water on Holy Saturday. Can you bless the Baptismal Font sol-emniter on Holy Saturday; and then, on account of the concourse of people, bless the water for distribution at the church door after Mass with the ordinary form, iqua lustrali?

The ordinary form for blessing water, Ordo ad faciendam Aquam benedictam, as given in the Ritual and Missal may be used on Holy Saturday as on other days. But the Holy Water the people are so desirous to get on Easter Saturday is the

St. Bridget's Church, Perry Street, CLEVELAND, OHIO, U.S.A. REV. SIR,—Our Ordo directed the Gloria in Excelsis to be said at Mass on the 4th Sunday of Advent. We had on that Sunday the Mass of the Vigil of Christmas, and not the Mass of the 4th Sunday, of Advent.

day of Advent. Some priests here considered that the Ordo was incorrect, and did not for this reason say the Gloria in Excelsis, guided on the principle that no Gloria is to be

said on the Sunday of Advent. 1. Now, we are directed by the S. R. C., 23rd May, 1835, to follow the Ordo, even if we think that it is certainly in-correct, "Standum Calendario." This being the case, it appears that the Gloria

in Excelsis should have been said in the case just stated: Is it so? 2. But was the Ordo incorrect as a matter of fact? I think not. The Gloria in Excelsis is said at Mass when the Te Deum is said in the Office, except in the Mass of Holy Thursday and of Holy Satrday (Rub. Gen. Tit. viii., n. 3.) Now the Te Deum was said in Matins. There

Will you kindly give your opinion in e case, and oblige. W. McM. the case, and oblige.

CATHOLIC FRESS.

New York Freeman's Journal. Mr. Justin Fulton, who gives forth a sulphurous blast against the Church whenever he thinks he can make a sensation, addressed a recent meeting of the Baptist ministers in New York city. He said the action of Baptist ministers on the Romish question always made him sad. He felt that his own outspoken expressions against Rome had offended some of his Baptist brethren; he did not hate the Romanists; he only wanted to convert them; he be-lieves that it is time for Baptists to begin their great work of bringing Romanists into the one Baptist fold. He modestly added that "even now the Catholics are building grand cathedrals and magnificent building grand cathedrals and magnificent edifices for us." Dr. Fulton concluded by predicting that the United States would in the future be one great Baptist nation. It is not strange that the Baptist ministers were offended by such balderdash. If taken as representative of them, it would stamp them as Burchards, which is an apparatus of the stamp them as Burchards, which is an apparatus of the stamp them as Burchards. stamp them as Burchards, which is an appelation everybody is trying to avoid just now. If by any chance Christian educa-tion should fail in this country, grand cathedrals and magnificent edifices might fall into the hands of infidels, but not of Baptists, or their like. All these sects are like ice floes lapped by an encroaching tide. Every day the tide of infidelity takes off more and more from the melting

structures. The Centennial Conference of Methodism met in Baltimore on the tenth of dism met in Baltimore on the tenth of December. Bishop Foster, a doctor of Methodist divinity, preached the sermon. He recognized that the great combat for the possession of the world to-day is between God and the devil, between Truth on one side and the negation of Truth on the other. He talked of the Church, and

meant Methodism, which occupies in the present terrible combat between Truth and error the position of a compromise; since it cannot teach truth authoritatively, as it neither has nor claims infallibility. Bishop Foster said—we have collated his and better fitting and better finished garments than any Western House.

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Mim who receives ... take from a table or basket a blessed palm without any such ceremony. The Denudation of the Altar on Holy Thursday are carried out, is the denudation of the altar obligatory; or could it be omitted on account of the morning ceremonies of Holy Thursday are carried out, is the denudation of the altar obligatory; or could it be omitted on account of the most intelligent criticism." Yet Calvanism, in its time, spoke very much as Bishop Foster speaks, only that it held more logically that the Truth could more logically that the Truth could not floatits error. The absolute permanency of any Church is dependent in an absolutely true creed. The Church must guard its creed, its sheet anchor, its life blood. Our creed will bear the test of the most intelligent criticism." Yet Calvanism, in its time, spoke very much as Bishop Foster speaks, only that the Truth could not floatits error. The absolute permanency of any Church is dependent in an absolutely true creed. The Church must guard its creed, its sheet anchor, its life blood. Our creed will bear the test of the most intelligent criticism." Yet Calvanism, in its time, spoke very much as Bishop Foster speaks, only that the Truth could not floatits error. The absolute permanency of any Church is dependent in an absolutely true creed. The Church must guard its creed, its sheet anchor, its life blood. Our creed will bear the test of the most intelligent criticism." The ceremony of Denudation which the celebrant is ordered to perform on Holy Thursday regards only the altars. The removal of the sanctuary carpet is part of the preparation to be made for the Good Friday ceremony. Considerable inconvenience may of course justify the non-compliance with this regulation.

The Advantage of the Cross on Good Friday.

much as Bishop Foster speaks, only that it held more logically that the Truth need not trouble itself about criticism, whether intelligent or unintelligent. All the Calvinistic guarding of a defined creed did not save it from going down; and all the Methodists' appeals for a "revival of the pulpit" will not save John Wesley's sect from the fate of all compromises—extermination.

The Advantage of the Cross on Good Friday.

Mr. Laboucher

Boston Pilot. Our esteemed contemporary, the Connecticut Catholic, will not let us escape from the difficulty we got into by inad-vertently calling Mr. O'Hara, the colored Congressman, an Irish-American. Our e. c. insists on our reply to its question:

—"What part of Ireland do our colored brethren hail from ?" Well—if we must say, we must—but it is forced from us: they come from "the Black North."

Said Bishop McQuaid, of Rochester, N. Y., in one of the Baltimore Council sermons, in speaking of the Irish element:—"Of all the peoples of Europe they were the best fitted to open the services realising in a new country. way for religion in a new country. Brave by nature, inured to poverty and hard-ship, just released from a struggle unto death for the Faith, accustomed to the practice of religion in its simplest forms, cherishing dearly their priests, wnom they had learned to support directly, actively engaged in building humble chapels on the sites of ruined churches, and in replacing altars, they were not appalled by the wretchedness of religious conjuments and surroundings in their equipments and surroundings in their new homes on this side of the Atlantic. The priest was always the priest no matter where they found him, or from what country he had come; the Mass was always the Mass, no matter where it was offered up. They had lived among the bitterest of foes and had never qualled or desirous to get on Easter Saturday is the water solemnly blessed, but without the infusion of the Holy Oils. It is this water also which is prescribed for the sprinkling before Mass on Easter and Pentecost Sundays.

How the Mass is to be said when the Eve of Christmas falls on the Fourth Sunday of Advent.

St. Bridget's Church, Perry Street, Cleveland, Ohio, U.S.A.

In the course of the discussion in Parliament on the night of Nov. 24, arising out of Mr. O'Brien's demand for an inrestigation into the trial and execution of Joe Poole, for a crime of which he was innocent, Mr. Leamy, alluding to the disgraceful part Mr. George Bolton played in behalf of the Crown, said: "The learned Solicitor-General had defended Mr. Bol-He was convinced no honest man in Ireland would believe a word from George Bolton. The Lord Lieutenant of Ireland he was certain did not believe him (hear, The Lord Lieutenant knew he was a scoundrel." Hereupen, Mr. Callan M. P. for Louth, interjected quite audibly, "Arcades Ambo." There was a of "order," and this dialogue followed There was a cry

The Speaker—It appears to me that the honorable member for Louth has made use of an improper expression. se of an improper expression.

Mr. Callan—I said tantamount to this

the Lord Lieutenant and George Bolton

were both Crown officials. The Speaker—It was an irregular ex-pression, and I hope the honorable memer will withdraw it.

Mr. Callan—What I said was Arcades

Ambo, that these were both Crown officials (laughter).
The debate was then continued without further interruption; but the House was amused to see the Speaker so sensitively reminiscent of Byron's famous line—"4rcades Ambo—id est—blackguards both."

# Boston Republic

Rumor credits Mr. Gladstone with the intention of appointing the Marquis of Ripon, late viceroy in India, lord-lieuten-ant of Ireland, though in order to do so, he will have to secure from Parliament the repeal of the law forbidding Catholics to hold that position, which it is loubtful if he will be able to do. Marquis of Ripon would certainly be a great improvement on John Poyntz, the dhanded murderer who now rules in Dublin Castle, and the appointment of a Catholic viceroy would undoubtedly be an advantage to Ireland and a triumph for her people. At the same time, such an appointment would by no means satisfy the demands of the Irish people or cause them to cease their present ag tation against English misrule. Nothing short of the abolition of the vice regal office, which Spencer now disgraces, and the right to enact their own laws in a Parliament of their own choosing, sitting in College green, will accomplish those

Milwaukee Citizen.

lt is whispered, says a recent cable dispatch, that another season of conver-sions to the Catholic Church, resembling the one which called out Disraelt's novel "Lothair," is close at hand. Young Mr. Thorold, the only son of the Bishop of Rochester, whose conversion is an-nounced this week, is said to be the forerunner of other persons quite as not-

able who will go over. "Romanism - if I may be permitted to

A Protestant clergyman was much annoyed by devout worshippers rising and betaking themselves to the outside of the church during his discourse. At length he hit upon the following plan:

A Protestant clergyman was much an annoyed by devout worshippers rising formian Irishman, who is amongst the richest millionaires in the world, is about to be led to the altar by a Roman Prince of the illustrious family of Col-

Mr. Labouchere complains in London ruth that the law is in England becoming wonderfully obsequious to persons with handles to their names. When Lord Marcus Beresford, the notorious rowdy brother of the Marquis of Water-ford, was brought up a little while ago for assaulting an editor, he was dispensed from entering the dock. A couple of days later, when Mr. Chamberlain, President of the Board of Trade, was called as a witness in the Birmingham Police Court, he was "invited to remain on the bench." We learn, in addition, that the Dean of Hereford, who was accused of violating public decency in Hyde Park, has been discharged by a London Grand Jury. After the late revelations about the immorality of the English ruling class in Ireland, it is manifestly the duty f their countrymen to make an effort to rehabilitate the race. And a dean, too! How shocking if he should be shown to be addicted to such practices as those that resulted in the flight of a

well-known prelate of the Church as by law established in Ireland! Western Watchman Considerable stir in the infidel ranks Considerable stir in the infidel ranks has been made by the death-bed conversion at Florence, Italy, of Professor Parrini, a prominent leader of the Freemasons. It is only two years suce this unfortunate man made a will to the effect that no priest should be called to his bed-side, neither should any clergyman whatever follow his coffin. But a serious accident, the result of a duel, brought him to death's door. By an extraordinary grace, he resolved upon sending for the priest, he resolved upon sending for the priest, after having learned from his physician that his wound was fatal. But the priest, telling the wounded man that he was under a two-fold censure, first, as a Freemason, and secondly, as a duelist, he at once made a solemn recantation in presence of two witnesses, holding the crucifix in his hands all the while. Having thus satisfied the demands of the Church, he received the last sacraments, and perse-

vered in his penitential spirit up to the hour of his death.

There are two classes of subscribers to every Catholic paper. One class subscribe merely to assist it, but never pay it. The other class subscribe because of the merit of the paper and to advance the cause of religion. This latter class make the payment of subscriptions matter of conscience.

Catholic Telegraph. Catholic Telegraph.

Archbishop Hughes gave the wholesome suggestion, in his "Reflections and Suggestions in regard to what is called the Catholic Press," "that if they are religious papers, Catholic doctrine and the politics of the country be not blended in the same columns.

If it he a Catholic paper. columns. . . If it be a Catholic paper, political partisanship should be scrupuously excluded from its columns."

London Universe. The Marquis of Ripon leaves regrets behind him in India amongst those whom he was sent to govern. The natives have been enthusiastic in their admiration for him almost to the verge of worship. He treated them with justice, hence their gratitude. Every-where he went on his farewell tour the streets were canopied with arches of homage, and his pathway was strewn with the flowers of affection. The Europeans held aloof from these demon-strations. That is as pure tribute to his worth and honor and to the equity of his administration as if a pack of Orange-men were to hiss and pelt an Irish Lord-Lieutenant. The secret of the noble marquis's success as a ruler lay in the simple fact that he did not act for party but for the nation, and was guided by that spirit of humanity and fair play which is never absent from the conduct of the practical Catholic. As a con-sequence, millions of Hindoos bless him, and his own co religionists at home prepare to welcome him back in pride and

England is not the only country in which Protestantism is in a state of de-composition. It is pretty much the same in Holland, if anything, just a little bit worse. Those called upon to teach the Protestant faith in the Dutch unithe Protestant latin the Protestantiversities as a rule start on the "orthodox" plan, then they proceed on to the "modern," and evidently they teach that there is room for all believers in the Reformed Church as by Calvin establishments. lished. A fine specimen of this class of divine is Mynheer Cramer, now profes-sor of theology in Utrecht University. He is paid for teaching that the sayings of Christ reported in the Gospels are all drawn from the fertile imagination of the Evangelists. In referring to his teaching, the Dutch Protestant paper receive their first Communion, as a rule, still searching in the debris of the asylum. don't believe a word of the creed they. The bodies found are so charred and

fruits.

length he hit upon the following plan:
The instant a person got up to leave I
would stop preaching, breaking off sometimes in the middle of a sentence, and
wait until the offender was outside of the
door, thus giving him the whole attention
of the audience, and at the same time
serving silent notice on the rest that
such conduct was counted a disturbance
and an offense.

about to be led to the altar by a Roman
Prince of the illustrious family of Colonna. We wish the Irish "lass wi' the
tocher" every happiness that a good husbrought-up, quiet, accomplished Catholic
girl. This is not the first member allied
to nobility of the family of the honest
Paddy who emigrated to seek his fortune
and dug it up by the sweat of his brow,
and increased it by the exercise of his and dug it up by the sweat of his brow, and increased it by the exercise of his by the exercise of the brain in the gulches of the silver country by the far Pacific. His wife's sister is Countess Telfner. Mackay is a munificent donor of gifts to the Papacy, but why does he spend so much of his leisure in Paris? He should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the paris of the should give Ireland a turn, when the should give Ireland a turn, when the paris of the should give Ireland a turn, when the should give Ireland a turn, t where openings are not wanting in which he might invest some of his spare gold with profit to himself, and do immense amount of good by stimulating productive labour in the island. But we forgot; he might not be acceptable to the shon eenocracy of Dublin Castle.

## AN ORPHAN ASYLUM BURNED.

A HEROIC SISTER'S TERRIBLE FALL.

Brooklyn, Dec. 18.—Fire broke out this afternoon in the large four story building of the Catholic Male Orphan Asylum, containing seven hundred and eighty-five orphans, sixty of whom were in a dormitory on the top floor. Whether or not all escaped cannot be told until the roll is called. It is thought some were lost. Sister Mary Josephine was in the dormitory at the time the fire broke out, and made heroic efforts to save the little dormitory at the time the fire broke out, and made heroic efforts to save the little ones. She remained in the room until driven out by the sames. Then she ran to a window where she stood upon a cornice until a fireman from the roof swung his coat to her. The sister caught the coat, but when the fireman tried to swung his coat to her. The sister caught the coat, but when the fireman tried to

boys down from a second-story window, when the slames compelled them to retreat. Two firemen fell from ladders and were severely injured. The excitement in and around the building was intense. Hundreds of partially clad children forced themselves through every conceivable avenue of egress, and rushed shivering to the nearest place of shelter. The fire originated in the drying room, where a boy with a candle accidentally ignited some clothing. Loss on building, \$200,-000. Sister Mary Josephine has since died from her injuries. Brooklyn, Dec. 19.—(Midnight.)—Sev

eral of the trustees visited the ruins of St. John's Orphan Asylum this evening with the intention of learning as far as possible how many lives were lost. Col. Canall made a careful inspection of the remains and came to the conclusion that only ten bodies had been found examination corroborated this view. more bodies have been found up to dark when searching closed. It has been ascer-tained that the body of the woman found in the ruins is that of a widow named Mrs. Mary McCarren, of New York, who had been to visit her fatherless boy after leaving a younger child at the Maternity leaving a younger child at the Maternity Home, saying she would call for the latter in the evening. Her failure to return led to her identification. Both she and her boy perished in the flames. Jos. Sullivan, who had been given up, was found tonight at a residence where his mother is believed as a servent. The Board of employed as a servant. The Board of Managers meet this evening to take steps for providing for the homeless. Several charitable institutions have made offers of assistance, and the County Charity Com missioners sent word that they had several buildings vacant which the Asylum people were welcome to. A committee appointed to collect the orphans could not find all the youngsters, as they had gone to every part of the city. The Building Committee was directed to proceed at once with the building of the west wing, which it is thought may be completed in a month.

New York, Dec. 19.—The Herald's account of the burning of the St. John's Orphan Asylum, Brooklyn, says that considering the terrible rapidity with which the flames spread, it seems marvellous that half the inmates escaped. It was rumored last night that several persons had perished, but this could not be auth-

Brooklyn, N. Y., Dec. 18.—Firemen ngelists. In referring to his to eight o'clock this morning among the gremarks: "Young men who ruins of St. John's Home. Workmen are

use a word over which some have stumbled and broken necks." So spoke Henry Ward Beecher in a Plymouth church sermon, a few Sundays ago. When the prince of preachers couples the epithet with an apology and a warning, we may begin to hope. Undoubtedly much of the taunting insult contained in Burchard's alliteration, lay in the substitution of "Romanism" for "Catholicism."

have been taught to repeat. Preachers of the Gospel, who have gone through their curriculum in our universities, do their curriculum in our universities, do their curriculum in our universities, do the children who perished were in the elight to repeat. May be almost impossible. It is believed most of the children who perished were in the college the epithet with an apology and a warning gregations. Most of them are rank infidels at heart." A nice set tiey must be, but if they are what they are, it is to be possible. It is believed most of the children who perished were in the college in excavating the ruins of the landry have found the remains of mine boys and two grown persons. Who the adults are has not been ascertained. The sisters are unwilling to be interviewed, but if its plain that their inmates who have been rescued do not come up to the full numbers. This is explained by the state-ment that the children may have been ment that the children may have been cared for in private houses, and that the chances are they will turn up. The fact is, that last night only one child was admitted to be missing, and this morning a dozen bodies are found.

ADDITIONAL DETAILS—SEARCHING FOR BODIES.

New York, Dec. 19.—Blackened walls

New York, Dec. 19.—Blackened walls and smoking ruins were all that remained this morning of St. John's Home, Brooklyn. Crowds gathered there to-day to witness firemen and golice digging in the ruins. This morning they came on the charred remains of a little group of four, who appeared to have huddled together just before their cries for help had been stifled in death. In the dormitory directly over the laundry were sixty boys, who were sick. It is not known whether all of these were saved. At a later hour three more bodies were discovered near where the passage to the main building was more bodies were discovered near where the passage to the main building was located. Some of the bodies appeared to be those of adults. Shortly after nine o'clock two more bodies were found. They were burned to a crisp and their identity destroyed. The children are scattered all over the city, and, until collected, it will be impossible to identify the bodies of those who perished. The police found many of the orphans on the streets, half frozen, and took them to the

swung his coat to her. The sister caught the coat, but when the fireman tried to pull her fron her perilous position she lost her grasp and fell to the ground. An eight-year-old boy jumped from the third story, and was severely injured. There was great excitement among the inmates, but it is believed the children on the lower floors escaped. Hundreds of little fellows ran out into the falling snow, hatless and coatless, and took shelter in adjoining residences. The building, which occupied an entire block, was destroyed.

Later—A spectator says he is confident he saw a woman fall back into the smoke. There were 30 Sisters in the Asylum at the time, but it is believed they all escaped. Father Mahoney, who was in charge of the building, thinks all the children escaped. Several thrilling incidents occurred while the children were being rescued. Two civilians handed seven boys down from a second-story window, when the tlames compaelled them to reescape. This made a total of 11 bodies recovered. This afternoon it was learned that Mrs. McCarenand and Mrs. Halligan,

protected ground. The least damaged part of the building was at the south east corner, and on the ground floor of this lay the bodies. Water dripped through the board ceiling and the floor was a sheet of ice two inches thick. From the number of children in the infirmary vesterday and the number of those known to be saved, it is believed the firemen have recovered all the remains, but the Brooklyn Eagle this afternoon comla's this. The Eagle says:—"When the wreck that chokes up the basement of the laundry building can be removed the chances are that the loss of life will be increased. The bodies thus far discovered were on the surface. The fact remains that there are children missing from the hospital wards, of which Sister Mary Josephine was in charge, who are not accounted for.

### \_\_\_\_\_\_ GALT ITEMS.

The ladies of St. Patrick's congregation here are actively engaged in getting up a Christmas Tree towards the liquidation of the debt remaining on their beau-tiful new church. The tree has three vigorous blooming branches, each giving romise of a wealth of fruit in due seas Branch No. 1 is well taken care of by Miss W. Radigan, Miss Mary Lavin, Mrs. Joseph Guyet and an efficient staff, Branch 2 by Miss M. Connor, Miss Heinhold, Mrs. Kingfarmer and others; Branch 3 by the Misses B. Callaghan, Miss Mary Kelleher, and Mrs. P. Dillon, all the other ladies of the Parish "taking umbrage" under one or other of the different branches, and engaged in friendly rivalry to promote the greater growth and produce of their respective branch. This Christmas tree, like its predeces sors, promises to be a decided success. The Bazaar will open at the Town Hall here on Friday and Saturday, 26th and 27th inst.

## OBITUARY.

We have in this issue to chronicle the we have in this issue to caronicle the death, on Dec. 17th, at the residence of Mr. John Hopkins, 565 Princess Avenue, this city, of Miss Mary Byrne. The deceased lady had attained her fifty-eighth year. She was a pious and exemplary Catholic, doing good without any attempt at ostentation. Her funeral tempt at ostentation. Her funeral, which took place from St. Peter's Cathedral on Friday last, at 9.30 a. m., was well attended, the Rev. Father Coffey officiating at the Requiem Mass. May