

Our Choir.

There's Jane Sophia,
And Ann Maria,
With Odiahah,
And Jekiahah,
In our choir.

And Jane Sophia soprano voice
So high you'd think her voice had wings
To soar above all earthly things,
When she leads off on Sunday;
While Ann Maria's alto voice
Brings out in such harmonious voice
That sinners in the church rejoice,
And wish she'd sing till Monday.

Then Odiahah's tenor high
Is unsurpassed beneath the sky—
Just hear him sing "Sweet By and By."
And you will sit and wonder;
While Jekiahah's bass profound
Goes down so low it jars the ground,
And wakes the echoes miles around,
Like distant rolling thunder.

Talk not to us of Patti's fame,
Of Nicolini's tenor name,
Of Curry's alto—but a name—
Of Whitney's penderous basso!
They sing no more like Jane Sophia,
And Ann Maria, Odiahah,
And Jekiahah in our choir,
Than cats sing like Tommaso!

SERMON BY REV. FATHER MOLPHY.

DELIVERED IN THE R. C. CHURCH, STRATH-
BOY, SUNDAY EVE'G, DEC. 1, '78.

From the Western Despatch.

For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me and I in him. St. John, vi. 56 and 57.

This evening on the occasion of your presence at the benediction of the Most Blessed Sacrament, I consider it appropriate to speak of the presence of our Blessed Lord in the Holy sacrament of the Eucharist. Our catechism tells us that the Blessed Eucharist is the body and blood, soul and divinity of our Lord Jesus Christ under the appearance of bread and wine. We read in the Holy Scripture that at his last supper He took bread into His sacred hands and blessed and broke and gave to His apostles saying: "Take ye and eat. This is my body." And taking the chalice, He gave thanks, and gave to them saying: "Drink ye all of this; for this is my blood of the new Testament, which shall be shed for many, for the remission of sins." The Catholic doctrine founded upon this language of our Lord is; that the bread and wine which He used were changed into His own sacred flesh and blood, and that when He said to His Apostles, "Do this for a commemoration of me," St. Luke, xxi, 19, He left to His Apostles and to their lawful successors, the priests of the Catholic Church, the same power which He Himself exercised. It is, therefore, the belief of the Catholic Church that when the Holy sacrifice of the Mass is offered up by the priest at the altar, the bread and wine are truly changed into Christ's own body and blood.

Let us now examine the Scripture proof that this was the meaning of our Blessed Lord's words, and for this purpose we shall consider, first, His promise that He would institute the Most Blessed Eucharist, 2nd, His fulfilment of the promise so solemnly made. First, then, let us turn to the promise that He would institute this august sacrament. It is found recorded in the 14th chapter of St. John's gospel. A multitude of five thousand persons is listening to His instructions. They are in want of food and He miraculously feeds them with five loaves and two fishes; when all have eaten, twelve baskets of fragments were taken up. There is a wonderful resemblance between this miracle and the miracle which occurs in the Blessed Eucharist. In the former, all who partake of the food and yet most fragments are taken up; in the latter, the strong reiteration of the terms *eating and drinking* shows that the eating and drinking must be real and not metaphorical. If He meant eating and drinking figuratively or by faith, He would not have spoken of eating His body and drinking His blood. *Eating*, then, and *drinking* are the very antithesis of eating and drinking so often repeated manifests the reality of eating and drinking. Fourthly, the future tense employed by our Lord when he says "The bread that I will give is my flesh for the life of the world," verse 52 shows that He will carry out His promise not merely in figure but in reality. His words mean a reality; the Jews understood this, and therefore some of them, although by their love intercourse with Him they were aware of His miraculous powers and of His divine mission, murmured against the doctrine which He taught, and the sacred evangelist tells us that they refused to believe His teaching on this occasion, "many, therefore, of His disciples hearing it said: 'This saying is hard, and who can hear it?' This saying is hard, and who can hear it?" He says, "I am the bread of life," verse 48, "Your fathers did eat manna in the desert; and they died," verse 49, the bread which He is to give is therefore superior to the manna bread on which the Israelites were nourished for 40 years in the desert. In verse 50, He says: "This is the bread which cometh down from heaven: that if any one eat of it, he may not die." An eternal reward is therefore promised to those who partake of the bread which He intends to give for our food. In verse 51 He says: "I am the living bread, which came down from heaven." From this it is evident that He is Himself the bread, the food of which we are to partake in order to obtain eternal life. "If any man eat of this bread he shall live forever; and the bread which I will give, is my flesh for the life of the world," verse 52. Here He repeats again that He is Himself the bread of which we must partake that we may obtain life everlasting; and concludes, by assuring us, that the bread which He gives is *His flesh*; that *very flesh* which He gave "for the life of the world," which assertion, in its plain and obvious sense, so clearly establishes His Real Presence in the heavenly Eucharist, that it seems impossible to find words to express it more strongly. In fact, the Jews naturally understood Him in this sense, that He meant to give them His real flesh to eat; but as they could not understand how this should be done, and would not, in the simplicity of faith, believe it upon His word, "they strove among themselves, saying: how can this man give us His flesh to eat?" verse 53. They find it a hard doctrine to believe. Our Lord Himself by insisting beforehand on the necessity of faith in His words, and on the necessity of believing implicitly in what He taught as the interpreter of His Adorable Father's will manifests that He intends to indicate a doctrine difficult of belief. It is not then to be wondered at, if the Church established by the Lord, for the purpose of teaching all nations all things that He taught, should teach a doctrine difficult of belief, for the church teaches what was received from our Lord Himself. It is a doctrine hard to be believed, because it involves a doctrine incomprehensible to the human intellect. Modern sectaries teach a doctrine on this subject which is not difficult of belief. They teach that while we eat bread and drink wine, sacramentally consecrated, we should remember Christ and His death; but this is not the doctrine hard to be believed which our Lord indicates. The Catholic

church teaches that Christ meant what He said; that He meant that He would really give, for the food of our souls, His own sacred flesh and blood. Thus we can understand the difficulty which the Jews raised: "How can this man give us His flesh to eat?" ver. 53. Let us suppose that a Protestant missionary were reading this passage of Holy Scripture to a heathen audience in China and that he were interrupted by his heathen auditors with the question: "How will your God give us His flesh to eat?" What would be his answer? He would say something like this: "Dear friends, you have misunderstood what I have read. Our Lord does not mean that He will give you really His flesh to eat and His blood to drink. He means that you will eat bread and drink wine and will remember Him while you are doing so." This would be a doctrine very easy to be understood. Let us now see if our Lord answers the difficulty in the same way. Our Lord says: "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you," verse 54. Our Lord instead of answering the difficulty as does the Protestant missionary to China, impresses it more strongly than before the doctrine that the eating of His flesh and the drinking of His blood are necessary for the attainment of eternal life. In this literal sense the Jews received our Lord's words and in this literal sense He answered them. He had told them that they should eat His flesh and drink His blood in order to have life everlasting. They took a difficult of accepting such teaching, and our blessed Lord insisting on the necessity of a complete faith in His teaching as the messenger of His eternal Father, reiterates in terms stronger than before the doctrine which He had already inculcated. How different is the teaching of our Blessed Lord from that of the missionary to China of whom I have already spoken.

But our divine Saviour not content with the above proof of His Real Presence, goes on in the following verses to repeat it again and again, every one more strongly affirming it than the time before. "He that eateth my flesh," says He, "and drinketh my blood, he shall have everlasting life, and I will raise him up at the last day," verse 54. "The body and blood of Christ is alone the true life of our souls, and the source of everlasting life in the world to come; consequently the possessing this life everlasting, by eating His flesh and drinking His blood, necessarily implies our eating His real flesh and drinking His real blood; for how could we possess Christ as the everlasting life of our souls if we did not eat His body and drink His blood? He goes on to give this as the reason of what He has said: "For my flesh is meat indeed," verse 56. How could He give us indeed, in reality, His flesh and blood if He gives nothing but a figure? Again, "He that eateth my flesh and drinketh my blood," says our Lord, "abideth in me and I in him," verse 57. How strongly does this also confirm His Real Presence! By giving us His real flesh and blood, He is Himself received within us, and abides in us, and we living by this spiritual food abide in Him. But this text would evidently be false did He give nothing but a figure; for how could He be said to abide in us and we in Him, if He be not there? "As the living Father hath sent me, and I live by the Father," verse 58, "I, the Son of man, shall also abide in you," verse 59. It is a great reality that the living Father sent His divine Son to redeem the world. It is a great reality that God the Son lives by the Father. Here are two great realities, and God the Son Himself declares that the reality of His presence in the Holy Eucharist is the same as His mission from the Father and as His existence with the Father. "This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live forever," verse 59. In this verse our divine Saviour sums up the doctrine He has already delivered. The bread which He intends to give is superior to the manna bread. Life everlasting is promised to the worthy recipient of this bread, but the manna only gave life in this world.

In order to evade the force of this argument, it has been said by some controversialists that in this chapter of St. John's Gospel our Lord does not speak of the Blessed Eucharist. But, list, the comparison between the manna which was really eaten and the bread which he does not eat, is a comparison which shows that nothing else can be meant than the actual eating of a bread superior to manna. Secondly, the strong reiteration of the terms *eating and drinking* shows that the eating and drinking must be real and not metaphorical. If He meant eating and drinking figuratively or by faith, He would not have spoken of eating His body and drinking His blood. *Eating*, then, and *drinking* are the very antithesis of eating and drinking so often repeated manifests the reality of eating and drinking. Fourthly, the future tense employed by our Lord when he says "The bread that I will give is my flesh for the life of the world," verse 52 shows that He will carry out His promise not merely in figure but in reality. His words mean a reality; the Jews understood this, and therefore some of them, although by their love intercourse with Him they were aware of His miraculous powers and of His divine mission, murmured against the doctrine which He taught, and the sacred evangelist tells us that they refused to believe His teaching on this occasion, "many, therefore, of His disciples hearing it said: 'This saying is hard, and who can hear it?' This saying is hard, and who can hear it?" He says, "I am the bread of life," verse 48, "Your fathers did eat manna in the desert; and they died," verse 49, the bread which He is to give is therefore superior to the manna bread on which the Israelites were nourished for 40 years in the desert. In verse 50, He says: "This is the bread which cometh down from heaven: that if any one eat of it, he may not die." An eternal reward is therefore promised to those who partake of the bread which He intends to give for our food. In verse 51 He says: "I am the living bread, which came down from heaven." From this it is evident that He is Himself the bread, the food of which we are to partake in order to obtain eternal life. "If any man eat of this bread he shall live forever; and the bread which I will give, is my flesh for the life of the world," verse 52. Here He repeats again that He is Himself the bread of which we must partake that we may obtain life everlasting; and concludes, by assuring us, that the bread which He gives is *His flesh*; that *very flesh* which He gave "for the life of the world," which assertion, in its plain and obvious sense, so clearly establishes His Real Presence in the heavenly Eucharist, that it seems impossible to find words to express it more strongly. In fact, the Jews naturally understood Him in this sense, that He meant to give them His real flesh to eat; but as they could not understand how this should be done, and would not, in the simplicity of faith, believe it upon His word, "they strove among themselves, saying: how can this man give us His flesh to eat?" verse 53. They find it a hard doctrine to believe. Our Lord Himself by insisting beforehand on the necessity of faith in His words, and on the necessity of believing implicitly in what He taught as the interpreter of His Adorable Father's will manifests that He intends to indicate a doctrine difficult of belief. It is not then to be wondered at, if the Church established by the Lord, for the purpose of teaching all nations all things that He taught, should teach a doctrine difficult of belief, for the church teaches what was received from our Lord Himself. It is a doctrine hard to be believed, because it involves a doctrine incomprehensible to the human intellect. Modern sectaries teach a doctrine on this subject which is not difficult of belief. They teach that while we eat bread and drink wine, sacramentally consecrated, we should remember Christ and His death; but this is not the doctrine hard to be believed which our Lord indicates. The Catholic

church teaches that Christ meant what He said; that He meant that He would really give, for the food of our souls, His own sacred flesh and blood. Thus we can understand the difficulty which the Jews raised: "How can this man give us His flesh to eat?" ver. 53. Let us suppose that a Protestant missionary were reading this passage of Holy Scripture to a heathen audience in China and that he were interrupted by his heathen auditors with the question: "How will your God give us His flesh to eat?" What would be his answer? He would say something like this: "Dear friends, you have misunderstood what I have read. Our Lord does not mean that He will give you really His flesh to eat and His blood to drink. He means that you will eat bread and drink wine and will remember Him while you are doing so." This would be a doctrine very easy to be understood. Let us now see if our Lord answers the difficulty in the same way. Our Lord says: "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you," verse 54. Our Lord instead of answering the difficulty as does the Protestant missionary to China, impresses it more strongly than before the doctrine that the eating of His flesh and the drinking of His blood are necessary for the attainment of eternal life. In this literal sense the Jews received our Lord's words and in this literal sense He answered them. He had told them that they should eat His flesh and drink His blood in order to have life everlasting. They took a difficult of accepting such teaching, and our blessed Lord insisting on the necessity of a complete faith in His teaching as the messenger of His eternal Father, reiterates in terms stronger than before the doctrine which He had already inculcated. How different is the teaching of our Blessed Lord from that of the missionary to China of whom I have already spoken.

He came to save the world from sin, to rescue the world from idolatry. If then He did not mean to give us in reality His flesh and blood, He would have modified this teaching in such a way as to make us understand that he meant only a figurative eating of His flesh and drinking of His blood. The very earliest Christian writers, Tertullian, Irenaeus, Ignatius, Cyprian, testify that the interpretation of the Church was in their day that Christ was truly present in the Blessed Eucharist. If then, our divine Saviour had not intended that this interpretation should be placed upon His words, He would certainly have guarded the church which He Himself established and over which He promised that the gates of hell should not prevail, against so false an interpretation of His own words. The conclusion is that when He promised His flesh as meat indeed and His blood as drink indeed, He meant that His words be taken as a great reality.

So far we have considered the promise of our Blessed Lord that He would institute the Real Presence. Let us now see how He put His promise into execution. We turn to the Gospel of St. Matt. xxvi, 26, St. Mark, xiv, 22, St. Luke, xxi, 19, and we find that sitting at his last supper with his apostles, He took first the bread into His hands, blessed and broke and gave to His apostles, saying: "Take ye and eat; this is my body." And taking into His hands the cup containing wine, He likewise gave thereof to them, saying: "Drink ye all of this; for this is my blood of the new Testament, which shall be shed for many for the remission of sins." The apostles naturally received these words as the fulfilment of the promise which he had already made. This is why they exhibit no surprise. They receive His words as the expression of a divine truth. There is nothing to show that there is a metaphor in our Lord's words, in fact a metaphor of eating His body and drinking His blood would be absurd to them, for such a metaphor was, among the Hebrews, employed only to the commission of a great crime. Our Blessed Lord is at this time on the very eve of His death. He is about to leave His apostles His last will and testament. He is establishing a sacrament for the constant use of His Church. It is then a time when, above all other times, we should expect His language to be clear and explicit. Certainly if we accept the Catholic interpretation of His words His language is clear. He means to work a wonderful miracle in order that His faithful disciples, till the end of the world, may be consoled by His apparent absence from them by the consciousness of His constant presence with them. The promise contained in the words of the Eucharist is the life of the Catholic Church to this day. It is this which brings adepts to visit our Blessed Lord present in our tabernacles. It is this consciousness of His presence in the tabernacle of the Catholic Church which causes the difference between the warm devotion of the Catholic and the dreary coldness of those who are outside of her pale. Dr. Home, in common with other unbelievers in the Real Presence, has stated that the Syrian language in which our Lord spoke had no word to express "represents," and that therefore when He wished to say this represents my body and this represents my blood, He was obliged by the idiom of the language to say: "This is my body and this is my blood." Is not His power infinite? Is He not one of the Persons of the God-head who created the universe out of nothing? Our Blessed Lord at the marriage feast of Cana of Galilee changed water into wine. He did this merely by an act of His will. He did not say: "Let this water be changed into wine." He merely ordered that the vessels containing water should be borne to the steward of the feast, and when the steward tasted he found that it was wine. If he had said, "This is wine," certainly He should be believed on account of His power and authority, even though the change had not been visible to mortal eyes; but at His last supper, holding in His hands what appeared to be bread, He declares, "This is my body," should we not then believe Him on His word and accept it as His body because He had said so.

Objections are frequently urged against the Real Presence of our Lord in the Blessed Eucharist because the humiliation is so great that God should be under the appearance of our corporal food. Infidels make the same objection against the divinity of Christ himself. In fact every objection which you are accustomed to hear brought against the Real Presence is equally applicable against Christ's divinity. We hear it said that in the Blessed Eucharist Christ is revealed and ill-treated by scoffers. Was he not also ill-treated by scoffers when He dwelt on earth in human form? We hear the objection raised that it is too humiliating that the Lord of all glory should be under the appearance of our corporal food. Did not the same God all glory take upon Himself human infirmities and suffer under the appearance of a criminal on the cross? It was love for man that induced our blessed Lord to assume human flesh and endure all the hardships and suffering he underwent on Calvary. If, then, this man is to be benefited by His continual residence on earth, may it not be expected that His few followers will have Him to remain on earth? We have His assurance that He does so. When the unbelieving disciples, spoken of in the 6th chapter of St. John's Gospel, refused to believe in this wonderful mystery which He revealed to them; when they said "This saying is hard and who can hear it?" and when they turned from our Lord and as the evangelist expresses it, "walked no more with Him," He said to them, "will you also go away?" St. Peter in the name of all: "Lord, to whom shall we go? Thou hast the word of eternal life." With Peter and his colleagues the Catholic confidently takes his stand. On this subject the Catholic has no rude impertinent questions to propose. We ask not with the impious sophist of the age, "How can it be possible that a change of multitude of five thousand persons are fed with five loaves and two fishes, and that more fragments should remain than existed before they began to eat?" We inquire not again with the unbelieving Jew and with the unbelieving Christian, "How can this man give us His flesh to eat?" We are sure that whatsoever Jesus Christ vouchsafed to promise, He is faithful and will be true to His promise, and when He said that He would give us His flesh to eat, "we have believed and we have known" that He has fulfilled the promise. Let the mystery then present what difficulties it may—let the infidel blaspheme it, or the unbelieving Christian ridicule the dogma of our faith, we will ever bow in conscious submission to the God that revealed it, and be ready from our hearts to exclaim with the confidence of Peter, "Lord, to whom shall we go? Thou alone hast the words of eternal life."

If a man replies to you with a grunt, put him down as a lower order of animal, accidentally mounted on his hind-legs.

RIPPLES OF LAUGHTER.

A man may be said to be in a stew when you make his blood boil.

The father who in a passion chastises his son is truly like him that beatech the heir.

Never interpret social maxims too literally. To "speed the parting guest" it is not essential that you kick him down stairs.

The thinnest skin known is the skin of a tooth by which people occasionally make such narrow escapes.

How to rise: Resolve you will, take a long breath, kick off the clothes and make a bound for the middle of the room, cold or no cold.—Chicago Journal. The man who resolves on this subject is lost. The only way is to quit thinking and kick off the covers.—Cincinnati Commercial.

The artist on the Graphic who has the handling of pictures of war always has three or four officers in front of the men, waving their swords and fanning at the mouth. Some one should tell him that infantry officers are always in the rear of the line, and they never forget their positions, either.

"As you do not belong to our parish," said a gentleman to a beggar sailor, with a wooden leg, "I cannot think of relieving you." "Sir," replied the tar with an air of heroism, "I lost my leg fighting for all parishes."

A Useful Hint.—Gentleman—"How much, cabby?" Cabby—"Two shillings, sir." Gentleman—"Nonsense, cabman, the distance is under three miles; your fare is eightpence—there it is." Cabby—"Well if you knew, why did you ask?"

What do you ask for this sketch? said Sir Joshua Reynolds to an old picture-dealer, whose portfolio he was looking over. "Twenty guineas, your honor." "Twenty pence, I suppose you meant?" "No, sir; it is true I would have taken twenty pence for it this morning, but if you think it worth looking at, all the world will think it worth buying." Sir Joshua ordered him to send the sketch home, and gave him the money.

James I., in his progress into England, was entertained at Lumley Castle, the seat of the Earl of Scarborough. A relation of the noble earl was very proud in showing and explaining to his Majesty an immense genealogical chart of the family, the pedigree of which he carried back rather further than the greatest strength of the credulity would allow. "I guide faith man," says the King, "it may be they are very true, but I did not know before that Adam's name was Lumley."

TOM POTTER'S SHOOTING.

They had been talking about the remarkable performance of Dr. Carver, the marksman who shoots with a rifle, glass balls, which are sent into the air as fast as a man can throw them. Presently, Abner Byng, who was sitting by, said:

"That's nothing."

"What is nothing?"

"Why, that shooting. Did you ever know Tom Potter?"

"No."

"Well, Potter was the best hand with a rifle I ever saw; beat that man Carver all hollow. I'll tell you what I've seen Potter do. You know, maybe, along here in the cherry season Mrs. Potter would want some cherries to preserve, so Tom'd pick 'em for her, and how do you think he'd shoot 'em?"

"I don't know. How?"

"Why he'd fill his gun with bird-shot and get a boy to drop a half-bushel of cherries at one time from the roof of the house. As they came down he'd fire and take the stones clean out of every cherry in the lot. It's a positive fact. He might occasionally miss one cherry, maybe, but not often. But he did bigger shooting than that when he wanted to."

"What did he do?"

"Why, Jim Miller—did you know him? No? Well, Tom made a bet once with Jim that he could shoot the buttons off of his own coat tail by aiming in the opposite direction, and Jim Miller took him up."

"Did he do it?"

"Do it! He fixed himself in position and aimed at a tree in front of him. The ball hit the tree, caromed, hit the corner of the house, caromed, struck a lamp-post, caromed, and flew behind Tom, and nipped the button off as slick as a whistle. You bet he did it."

"That was fine shooting."

"Yes, but I've seen Tom Potter beat it. I've seen him stand under a flock of wild pigeons—billions of them coming like the wind—and kill 'em so fast that the front of the flock never passed a given line, but turned over and fell down, so that it looked like a brown and feathery Niagara. Tom did it by having twenty-five breech-loading rifles, and a boy to load 'em. He always shot with that kind."

"You say you saw him do this sort of shooting?"

"Yes, sir; and better than that, too. Why, I'll tell you what I've seen Tom Potter do. I saw him once set up an India-rubber target at three hundred feet, and hit a bull's-eye twenty-seven times a minute with the same ball. He would hit the target, the ball would bounce back right into the rifle barrel just as Tom had clapped on a fresh charge of powder, and so he kept her a-going backwards and forwards until at last he happened to move his gun and the bullet missed the muzzle of the barrel. It was the biggest thing I ever saw; the very biggest—except one."

"What was that?"

"Why, one day I was out with him when he was practising, and it came on to rain. Tom didn't want to get wet, and we had no umbrella, and what do you think he did?"

"What?"

"Now what do you think that man did to keep dry?"

"I can't imagine."

"Well, sir, he got me to load his weapons for him, and I pledge you my word, although it began to rain hard, he hit every drop that came down, so that the ground for about eight feet around us was as dry as punk. It was beautiful, sir; beautiful."

And then the company rose up slowly and passed out, one by one, each man eyeing Abner, and looking solemn as he went by; and when they had gone Abner looked queerly for a moment, and said to me:

"There's nothing I hate so much as a liar. Give me a man who is the friend of the solid truth and I'll tie to him."—Max Adler.

PUZZLER'S CORNER.



"Aye! he 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," Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

To be awarded on St. Patrick's Day, 1879.
1st. Prize, a handsome Bible; value, \$5.
2nd. The Life of the Blessed Virgin; value, \$3.
3rd. The Catholic Record for one year, and any book from Sadler's list of value \$2. Total value \$14.
4th. The Catholic Record for one year, value \$2.
If preferred, any book of the same value from Sadler'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 1750 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."

LOOK OUT FOR THE CHRISTMAS NUMBER OF THE RECORD. There will be a special PUZZLER'S CORNER, with puzzles of peculiar interest, and additions to the prize list.

54. DIAMOND PUZZLE.

1. A vowel.
2. A Latin prefix used in English.
3. The name of a Greek letter.
4. A name applied to an island in the eastern hemisphere, renowned for many lakes and saints.
5. Denotes male power.
6. A city in England, remarkable for its grand ancient Cathedral.
7. A letter which expresses the name of a river in Scotland.
When you have the whole of this divined, A gem within a gem you'll find that CORA. And both most precious of their kind.

55. A LATIN SENTENCE.
Translate: Ne, frater, et abbas mea et tuam sum. DEADSHOT.

56. ENIGMA.

I travel with chaise, with carriage, with car, I go with them when driven near or far; But though always present, I never am seen. For my color is neither blue, red, white nor green. The coachman without me can't possibly drive, Urging or coming yet I must be there. With Railway car, sulky or carriage and pair, I am still an object to be seen. If I'm sometimes awkward, I mean no offence, MAGGIE O.

57. DIAMOND PUZZLE.

1. A consonant.
2. A Jewish measure.
3. A Christmas evegreen.
4. A hero.
5. One of the plagues of Egypt.
6. Said to be "the lord of creation."
7. A consonant.
The initials of this diamond read downwards, then across, give the name of a Scotch Patriot. ROSEMARY.

58. CHARADE.

A word of comfort oft applied When in a corner close you hide: Reverse the word: how changed it seems! Terrific weapons, now it means. KATE O.

A slight error was made in No. 6 last week, so we correct it this week and give two weeks for its solution.

59. ANAGRAM.

2 P's; 1 S; and 1 B: What bird can you make of me?

60. MATHEMATICAL PROBLEM.

The base and perpendicular of a right-angled triangle are in the ratio to each other of 35:12; and the right angle is 55° 12', distant from the middle of the hypotenuse. Find the three sides.

SOLUTIONS, 42 TO 46.

42. LONDON
O D E S S A
N A K I N
D I S A N T
O C O N E
N A N T E S

43. PROSPERITY. 44. IRELAND.
45. CROWN, CROW, HOC, HOW.
The numbers are evenly proportioned to 1,800, 2,880, 3,600, and therefore, to the quotients of these when divided by 300 their G. C. M. viz., to 6, 9, 12. Let the first = the others will be = 1/3. The product of these = 720.

8, multiplied by x, viz., = 1800. Sin 34° 31' = .567. x = 5 and 2/3 = 5 2/3 equal respectively 8, 9 and these with 5 are the required answer. MAGGIE O.

46. By Euclid 2, VI, base = perpendicular = 12:16; 3:4. If we take the base = 50, perpendicular = 127; 250:141 2/3 = (50:150) = 100:150 = 2:3. Extract sq. root, and multiply coeff. of x, x = 17 and base = 50, perpendicular = 12 x 1.7 = 83 ft. perpendicular = 204 ft.

Cora and Abner, each solve 42, 43, 44, 45, 46 (mathematical) and 46 (mathematical). A slight error occurs in the last, 51 points each. The numbers published are 18, 19. Try to discover the solutions like Puzzlers, and you will be less liable to mistake.

Maggie O., T. B. and Kate O. solve 42, 43, 44, 45, 46 (mathematical), and 46 (mathematical). The numbers published are 18, 19. Try to discover the solutions like Puzzlers, and you will be less liable to mistake.

Geometrical solves 42, 43, 44, 45, and 46 (mathematical). In the last there is a serious error: But we allow 1 point for obtaining the answer, 4 points.

Deadshot, the same as Maggie and Kate, except a penultimate but not error in last, 4 points. The problem does not authorize you to divide by the G. C. M. and assume that the quotients form the answer. We use your Latin puzzle with some change. The geometrical problem is not exact. We have used it, however, in constructing a new one. Thanks for both hints.

Abner: your last puzzle was a good one, but it would be rather hard for all our puzzlers to learn a foreign language every week.

Maggie O., Kate O. and Rosemary use your puzzles which are good ones. Rosemary try the solutions next time. We think you could do well at them.

Ellis solves 42, 43, 44, 45, & 46 (mathematical). 4 points. Same error as Deadshot. Try not to be late Ellis, as it inconveniences the Puzzler.

Alvinston News.

THE CATHOLIC RECORD, published in London, is on our exchange list. In age, it is but a trifle in advance of the News. It is remarkably well edited, and is evidently under the supervision of an experienced hand. Devoted almost exclusively to the interests of the Roman Catholic Church in Canada, it is yet free from narrow-minded bigotry, and in well respect may well be termed after by many denominational journals of Protestantism.

London Free Press.

THE CATHOLIC RECORD.—The new enterprise of a Catholic organ for the West is one that has been well received by the public to be specially addressed. According to promise, the Record made its appearance yesterday, and justifies the promises made in its prospectus, and the expectations of its friends. The original matter exhibits considerable boldness, and the selections appear to be well suited to the occasion.