Paper No. II. (Continued.)

It is not necessary for me here to give the history of Mahometan growth and progress in detail. It will be sufficient for my purpose to exhibit the conflict it had with Catholicity and how Catholicity conquered. Mahomet, the Prophet, as he is styled, of Mecca, appeared as the rival and enemy of Christ. His principles were so gratifying to human passions that followers were not wanting. The avaricious, the lustful, the ambitious swelled his armies. He and his followers proclaimed a war of total extermination against the Church. They rushed upon her with satanic ferocity. The forces of the Mahometan Power were tremendous, so that the Catholic Church was obliged to call upon the Christian Princes of Europe to unite their armies and fleets olic Church was obliged to call upon the Christonal Princes of Europe to unite their armies and fleets to meet and check the common foe. For a long time the issue of the conflict was doubful; it was an all but desperate struggle for faith and civilisation. Many Catholics, actuated more by fear than hope, cried out "Lord save us, or we perish." The Church, filled with confidence in Him who said. Church, filled with confidence in Him who said—
"I am with you all days, even to the consummation
of the world," dashed her forces into the Gulf of
Lepanto to contend in mortal combat with the universal enemy. There they met on the angry boiling waves, the fleet of Christ led on by the Cross,
the fleet of Mahomet with the crescent floating in
the mocking breeze. The army of Mahomet was
numerically powerful, the Christian army comparatively small. The signal of war sounded, the fearful battle began. It was a critical moment for the
civilisation of Europe as well as for the freedom of
religion. The scimitar gleamed, the polished steel
glittered, the powder smoked, the cannon roared,
the waters hissed and flashed in columns of foam,
the spray was dashed to the heavens. For a momghittered, the powder smoked, the cannon roared, the waters hissed and flashed in columns of foam, the spray was dashed to the heavens. For a moment the Mahometan fleet was successful. The Prophet was invoked for aid, but the Church bowed before Christ in prayer, blessed the Christian fleet, when, lo! as the wild shout of Mahometan triumph rang over the mighty ocean, a thick bank of cloud lay upon the horizon; it grew and spread till it covered the whole expanse of the firmanent. This was followed by a hollow moaning over the gleaming surface of the sea, black with the reflection of the sky above it, and then suddenly the tempest burst with a deafening crash into a very hurricane of desolation, whilst the already crippled ships of the Mahometan Power were caught in its dire embrace, and tossed from crest to trough by the giant waves as if they had been feathers blown by a boy's breath, livid tongues of fire flashed from heaven, breath, livid tongues of fire flashed from heaven and the deep roll of thunder rendered the cannot The Mahometan Power staggered as sound silent. The Mahometan Fower staggered as if drunk on the mighty ocean, till, tremulously quivering, she lurched, and in great portion went down amidst the rush of waters and roar of thunder. Thus a blow was struck to these Turkish armsound silent. der. Thus a blow was struck to these that said ies which they never afterwards recovered, civilization was saved through the influence of Catholicity, and the religion of Christ came forth radiant with victory. But, Brethren, as the life of man is declared to be a warefare upon earth, as the flesh wars against the spirit, and the spirit against the flesh, against the spirit, and the spirit against the flesh, and as principalities and powers and the spirits of wickedness in the high places are in opposition to the spiritual life and progress of each soul that strives to serve God, so it is with the Church; there is a perpetual enmity between the Sepont and the Spouse of Christ. Between the Church and the world these ways he way and then are appearent. Spouse of Christ. Between the Church and the world there may be now and then an apparent true; there never can be peace. If the Church would put on the livery of the world, and act in its would put on the livery of the mane, it would recognise its own reflection; but it acts in the name of God and oppresses what is not in accordance with His law—therefore the antagon. in accordance with His law—therefore the antagonism. "If," says Christ, in the 15th chapter of S. John, "the world hate you, know you that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, therefore the world hateth you." Hence we see that after each persecution very little breathing time is given to the Church. The history of the victories of Christianity does not appal her enemies; and, therefore, one effort to crush her out of existence follows upon the heels of another, Battle almost trips up battle; and so her life is a continual series of terrible contests and glorious continual series of terrible contests and glorious triumphs. Montesquieu on the "Greatness and Fall of Rome," chapter 22, has written—"The pros-perity of the Church and of religion is different from that of kingdoms. The humiliations of the Church, its dispersion, the destruction of its tem-ples, the sufferings of her martyrs are the times of its glory; and when it appears in the even of the

> her depression.' ow come to the great defection of the sixteenth century, commonly known in history by the misnomer Reformation—an event which so threatened destruction to Catholicity that men looked thoughtful, and asked, "When and where and how shall this end?" Nations armed themselves to the teeth against the Church; most deadly and sanguinary conflicts were evoked; the worst passions of the worst men were aroused; the cause of Barabbas was publicly espoused and Christ condemned; the republicly esponsed and Courte condended, the re-formers joined by princes and courtiers, made terri-ble have upon religion. For a long time the bat-tle swayed—now back, now forward, now advancing, tle swayed—now back, now forward, now advancing, now receding. Germany and England, though from different standpoints, were conspicuous in the deadly encounter. In several other parts of Europe too, the blow dealt upon the Church was so very heavy that she recled under its infliction, just as her Lord before her staggered and fell on the toad to Calvary, under the Cross. You will not, I fancy, deem it discount the control of the part that the property of the part that the property of the part of the property of the part of the part of the property of the part of the property of the part before her staggered and fell on the load to Calvary, ander the Cross. You will not, I fancy, deem it digressive or invidious if I observe that my own country, to which many of you also belong—Ireland—was assailed at this period by antagonists of the Church. They presented her the chalice full of the galling persecution, and she drank it to the dregs; they beat her to the ground, and held her under foot until her very blood ozed out, but not her life; all her treasures were taken, but not her religion. She was so reduced that she might have with truth exclaimed, in the language of Job (chap. 16), "I was formerly so wealthy; am all of a sudden broken to pieces. He hath taken me by the neck. He hath broken me, and hath set me up to be His mark. He hath compassed me round about with lances. He hath wounded my loins, He hath not "spared, and poured out my bowels on the earth. He hath torn me with wound upon wound. He hath rushed upon me like a giant." When the conflict ceased she had nothing but her faith remaining, and, therefore, and meet literally ery out to her God, "Thou are had nothing but her faith remaining, and, therefore, could most literally cry out to her God, "Thou art my God and my all."

its glory; and when it appears in the eyes of the world that she triumphs, that is usually the time of

my God and my all."

I know that in addressing you I stand before not only Irish Catholics, but Catholics of every nation.

I am aware that the congregation I now address is composed of English, Scotch, Italian, Portuguese, French, German, African, and other Catholics; but as the Irish Catholic element predominates here, and as Ireland has formed, in her campaigns for faith, an important portion of the Church Militant, and has finally conquered, I may be excused, I believe, for adverting thus particularly to the trials and triumphs of the Catholic Church in Ireland. Every country has had its trials and its crowns in this battle for the faith but each country has not had an equal conflict, nor an epual victory. For example equal conflict, nor an epual victory. For example no one will doubt that England had her day or Catholic renown. Her glorious old ruins of control and properties and properties are sentential and properties between the catholic renown. ventual and monastic houses covered with ivy, pre-

WHEN AND HOW SHALL THE CATH
OLIC CHURCH PERISH?

By the Rev. Father O'Haire, African Missionary

Paper No. II. (Continued.)

It is not necessary for me here to give the history of Mahometan growth and progress in detail. It will be sufficient for my purpose to exhibit the conflict it had with Catholicity and how Catholicity and how Catholicity It lived in favor in certain spots, and hence the won England never lost the Catholic religion completely. It lived in favor in certain spots, and hence the won derful change we see in England this very day. We feel confident," says Botalla ("Supreme Authority of the Pope," page 227), "that the time is not far distant when the English Church is destined to be relieved from its misery and recalled to its original greatness. The prodigious multiplication of errors and heresies in every part of the kingdom has already spread alarm among the English people, in whom respect for the past is implanted in their nature. The restoration of the long-discussed observances and the revivals of ancient doctrines have ture. The restoration of the long-discussed observances and the revivals of ancient doctrines have aroused Catholic feelings within the very boundaries of the establishment; the Rationalism and Infidelity, which is blighting every principle of Christianity throughout England, has terrified every true Chistian heart; whilst the majesty of the Roman Popedom, contrasted with the misery of the Protestant appropriate in the property against storms of communions, its manly strength against storms of every description, its steadily-increasing power all over the world, the veneration with which 200,000,over the world, the veneration with which 2005003,000 men of every nation and tongue listen to its voice and submit its orders, have awakened throughout the country a marked sympathy for Rome, and still to multiply the number of conversions to the Catholic Church.

Catholic Church."

A writer of the present century, speaking of the struggles for the faith in Ireland in the days of Henry and Elizabeth, declares—"When Henry VIII. began his persecution, there were about 1,000 Dominicans and about 1,000 Franciscan priests in Ireland. Henry was succeeded by his daughter Elizabeth. How many Dominians do you think was Catholie Church. How many Dominicans do you think were a Ireland? Oh, God of Heaven, there were then in Ireland? Oh, God of Heaven, there were only four! Only four! And the rest of those heroic men had stained their white habit with the blood that they shed for God and their country. Twenty thousand men it took Elizabeth, for as many years as there were thousands, to try to plant the seedling of Protestantism in Irish soil. The ground was dug as for a grave, the seed of Protestantism was cast into the soil, and the blood of the nation was poured in to warm it and to bring it forth. It never grew, it never came forth, it never bloomed! Ireland was as Catholic on the day of the death of Elizabeth as it was on that day when then in Ireland? the death of Elizabeth as it was on that day when her father, Henry, ordered Ireland to become Pro-

The same writer further remarks :- "The nation The same writer further remarks:—"The nation was commanded to give up its faith and religion. Never, since the beginning of the world, was an all-important question more solemnly put; never has it been more clearly and triumphantly answered. The question was—Were the Irish people prepared to stand by their ancient Faith, to unite in the defence of their altars, to close with the mighty, persecuting power of a great nation, and fight her in the cause of religion? And deliberately did Ireland take up the gage and accept the great challenge. cause of reigion? And deflocated the take up the gage and accept the great challenge. The issue seemed scarcely doubtful. The world refused to believe that a people who could never be united in the defence of their national existence united in the defence of their national would unite as one man in defence of religion; or, that the power which had succeeded in breaking Ireland's sceptre and wresting her crown should be utterly defeated in its mightiest and most persistent efforts to destroy Ireland's ancient Faith. Yet so it was to be. The 'Island of Saints and Doctors' was destined to be a land of heros and martyrs, and the sacred cause of Ireland's nationality was destined to be saved in the victory which crowned the wonder-ful and glorious battle for her Faith. This is not the time nor the occasion to dwell upon the details of that terrible struggle in which the whole strength of that terrible struggle in which the whole strength of earth's mightiest people were put forth against us, which lasted for three hundred years, which was fought out on a thousand battlefields, which deluged Ireland with the best blood of her children, and reduced her fairest provinces over and over again to the condition of a waste and desert land. But the Celt was entrenched in the citadel of God, the light of Divine truth was upon his path, the power of the Most High nerved his arm, and the spirit of Patrick hung over him like the fiery cloud that overshadowed the host of Israel upon the plains of Ecom and Madean."

and Madean."
In another place the same writer says, "Through good report and evil report. Ireland was always faithful to Peter's chair; and it is a curious fact that when the Christian World was confused by the pre when the Christian World was confused by the Pre-tensions of Antipodes, and all the nations of Chris-tendom were, at one time or another, led astray so as to acknowledge some false pretender, Ireland with an instinct truly supernatural, never failed to with an instinct truly supernatural, never failed to discover, to proclaim, and to obey the true Pontiff. She is the only Catholic nation that never was for a moment separated from Peter, nor mistaken in her allegiance to him. Her prayers, her obedience, her love were the sure inheritance of each succeeding Pope, from Celestine, who sent S. Patrick to Ireland, to Pius, who in our day beheld Patrick's children guarding his venerable throne, and prepared to die in his glorious cause. In every Catholic land union with Rome is a principle. In Ireland it is a devotion; and so when the evil genius of Protestantism stalked through the land, and with loud voice demanded of the Irish people separation from Rome or their lives, the Irish people separation from Rome or their lives, the faithful people of God consented to die rather than to renounce the faith of their fathers, transmitted to them through the Saints."

And, again, he continues—"If men say that the

Catholic religion flourishes only because of the splendour of its ceremonial, the grandeur of its Liturgy, and its appeal to the senses, let them look to the history of Ireland. What sustained the faith when Church and altar disappeared—when no light burned, no organ pealed, but all was desolation for burned, no organ pealed, but all was desolation for centuries? Surely the Divine life, which is the soul of the Church, of which the external worship and ceremonial are but the expression! But if they will close their eyes to all this, at least there is a fact before them—the most glorious and palpable of our day—and it is that Ireland's Catholicity has risen again to external clory of worship and triumph day—and it is that Ireland's Catholicity has risen again to external glory of worship and triumph over the enemy. The land is covered once more with fair churches, convents, colleges, and monasteries as of old. And who shall say that the religion that could thus suffer and rise again is not from God?" Who shall affirm that it shall perish—that it shall ever expire?

Specially of the path travelled over for the past

nat it shall ever expire?

Speaking of the path travelled over for the past pree centuries by the Catholic Church in Ireland, Speaking of the pain traveline Church in Ireland, an Irish writer of celebrity says:—"It is a road of three hundred years of desolation and bloodshed; it is a road that leads through martyrs and patroits' graves; it is a road that is wet with the tears and blood of a persecuted and down-trodden people; it is a road that is mounted by the sign of the blood of a persecuted and down-trodden people; it is a road that is pointed out to us by the sign of the Cross, the emblem of the nation's faith, and by the sight of the martyr's grave, the emblem of the nation's undying fidelity to God."

But let us turn from this glance at Ireland's combat and Ireland's triumph, to the persecutions and victories of the whote Catholic Church in the days of the so-called Reformation

of the so-called Reformation.

The grief of the faithful children of the Church The grief of the latinities characteristics of the latinities of t altars broken down, tabernacles altars broken down, tabernacies sinashed, sacred ves-sels polluted, abodes of sanctity profaned, charitable institutions demolished, the very tombs of the sainted dead torn open and their remains scattered to the winds, while the Reformers with a laugh of

fiendish scorn led on their jubilant followers, who sang the mocking requiem of Rome's faith and Rome's head. But whilst the hurrah of the rabble sang the mocking requiem of Rome's faith and Rome's head. But whilst the hurrah of the rabble was still vibrating on the air the Protestant camp became divided and shattered itself into pieces. In the midst of thi confusion the Catholic cause gathered itself up, the Church burst as under the shains which her enemis had forged, she broke the trammels of the tomt into which her sneering assailants had ignominously flung her, and again arose exhibiting her wounds and proclaiming her victory, shewing her similarly to Jesus suffering and her striking resemblance to Jesus in His Resurrection. So it is, Brethren, that the Catholic Church has stagnated Paganism, she has stunted schism, she has checked heresy, she has driven back Mahometanism, she has repelled infidelity, she has surmounted Protestantism; their existence is merely historic, or clearly fragmentary and human.

She herself remains a living witness of Divine power, a patent exponent of the words of S. Matthew, chap. 7—"And the rain fell, and the floods came, and the winds blew, and they beat upon that house; and it fell not, for it was founded upon a rock." She shall never fall, nor perish, nor expire! Every other institution shall die, she alone shall live; every other institution is mortal, the

we come now to the struggle between the Church and the world, which, in point of savage ferocity, desperately inhuman cruelty, wild and maddening dustruction, widewood, desperately in the control of th Church and the world, which, in point of savage ferocity, desperately inhuman cruelty, wild and maddening destruction, widespread desolation, and lamentable effects, has no equal in the long history of Christian faith. I refer to the French Revolution of the eighteenth century. In that awful assault of the world against God, men, demented by infidelity, inebriated by the taste of blood, ran as if possessed by demons like the swine mentioned in the Gospel, who rushed headlong into the sea when the devil entered into them—ran, I say, in a state of downright frenzy—to offer the Church of France as a huge holocaust of the newly-discovered God of Reason; ran to glut themselves in the blood of every faithful child of the Church, determined to pile up from earth to sky the murdered and mangled bodies of millions of Catholics. Those who have read the bistory of the period I refer to will admit that it was a struggle of appaling magnitude, in which it would seem that men had completely lost the reason they pretended to deify, and that the mouth of the bottomless pit had been opened to vomit forth would refer the contents of reason they pretended to deify, and that the mouth of the bottomless pit had been opened to vomit forth upon the fair soil of France the contents of hell. No language can be deemed too strong to paint in due coloring the tremendons carnage and wholes ale ruin, the results of that monster attack of the united powers of the earth and the lower regions upon the name of Jesus Christ and the existence of His Church.

The prime mover in that diabolical movement

The prime mover in that diabolical movement was the unfortunate Voltaire. He was to the French Revolution what Luther had been to the Reformation. tion. He was a man of no mean talent, educated, too, in a school of the Jesuits, but always suspected of a tendency to evil. His great ambition was to raise to himself a monument on the ruins of the

Christian religion,
Condorcet, in his Life of Voltaire, tells us that Condorcet, in his Life of Voltaire, tells us that he often heard him say, "I am tired hearing it repeated that twelve men established Christianity; I will show the world that one man will be enough to effect its ruin." And in writing to Damilavile he said, "I will crush the antiquated belief of a revealed religion and will destroy the infamous worship of Jesus Christ." In a short time he enlisted as disciples D'Alembert, Diderot, Helvetins, Montesquien, the religion and will destroy the infamous worship of Jesus Christ." In a short time he enlisted as disciples D'Alembert, Diderot, Helvetius, Montesquieu, the Marquis of Pombal at Lisbon, Duke de Choiseul, in the Court of France later on. Spain, Portugal, and Germany entered into a sort of unholy alliance with France; the Jesuits were swept away, the other Monastic Orders crushed, bishops rebuked and banished, priests and monks hurled into pools of blood, the Pope dragged out of Rome, sacred vessels carried about in wheelbarrows. Processions of ruffians clothed themselves in the richest vestments of the sanc tuary, and marched through the streets in derision. Many magnificent ecclesiastical edifices were delivered to the devouring element of fire. In the delirum of their sacrilege the populace, let loose, forgot every sentiment of common decency, and impurities were publicly committed on the very altars; yea, even on the altar of one of the most sacred churches of Paris, a woman of infamous character is said to even on the altar of one of the most sacred enurenes of Paris, a woman of infamous character is said to have been seated while an insane crowd worshipped her as more worthy of adoration than Jesus Christ. In another instance an exquisite statue of the Holy Virgin was dressed in the garments of a prostitute and a tobacco pipe fixed in the mouth. The fury of the infidels knew no bounds. Plunder, The fury of the finders knew ho bodies.

sacrilege and murder marked their progress on every side. It has been estimated that about 12,000 ecclesiastical buildings fell to the ground. Every ooo ecclesiastical buildings fell to the ground. Every secondrel, scapegoat, and hypocrite who cried out "Away with God!" "Down with Christ!" "To the flames with the churches!" "Death to the Clergy!" "Let Reason be our God!" was rewarded. Pressense in his history of the Revolution, tells us of processions of asses having been driven through the streets of France wearing episcopal vestments and pigs wearing mitres, while priests were treated as brutes, crucifixes and images of saints were kicked through the mud, the chalices were used for filthy purposes, the Blessed Ebcharist was seized and trampled under foot in the streets, the holy oils cast into fectid pools bonefires made of Mass books brevaries and Church histories. In fact for several years France, and in part Italy, Germany, Spain, and and Church histories. In fact for several years France, and in part Italy, Germany, Spain, and Portugal were rendered mad; the followers of Voltaire even died in many instances cursing our Divine Lord. Yet in the midst of all, the Church stood her ground—crippled, crushed, robbed trampled upon. Still she never fled, but awaited the rising of the Son Eternal Light and Truth, who at rising of the Son Eternal Light and Truth, who at length commanded the waves to be calm and the waves to be calm and the commiss of religion were winds to be cease. The enemies of religion were caught in their own wicked devices, and the Church arose once more surveying with sorrow and dismay the nation covered with the fragments of its former grandeur. Well, then, may we ask in sentiments of confidence and of jublee—When and How shall the

Catholic Church expire. THE RICHEST CITY IN THE WORLD.-Frankforton-the-Main, now containing a population of about 100,000, is reputed to be the richest city of its size in the whole world. If its wealth were equally divided among its inhabitants, every man, woman, and child would have, it is said 20,000 marks or some \$5,000 apiece. There are, as may be suppos some \$5,000 apiece. There are, as may be supposed, a good many very poor people in the town; but the citizens are, as a whole, in unusually comfortable circumstances, more so, probably, than the citizens of any other capital in Germany or Europe. It is asserted that there are 100 Frankforters worth from asserted that the third and asserted that the third asserted the third asserted that the third asserted the third asserted that the third asserted the third as worth \$1,000,000 and upward. the great banking centres of the globe. Its aggregate banking capital is estimated at \$2,000,000,000 more than one-fourth of which the famous Rothchild's, whose original and parent house is there, own and control. The annual transactions in bills of exchange are in excess of \$1,000,000,000. Its general change are in excess of Edgeso, control is general trade and manufacturing industries have greatly increased since the formation of the German Empire, to which Frankfort was originally averse, being a free city and an opponent of Prussia until coerced in July 1866, by Gen, Von Falckenstein,, who en-tered at the head of an army and imposed a fine of 31,000,000 florins for its insubordination.

At the town of San Pedro, in Mexico, a chapel At the town of State and the Act of Lourdes, with an exact dedicated to Our Lady of Lourdes, with an exact ropresentation of the Grotto, has deen built. It was recently blessed by Monsignor Labastide, Archbishop of Mexico.

PUZZLER'S CORNER.



Aye! be as merry as you can."

We cordially invite contributions to this corne Answers will appear two weeks after each set

Solutions must reach us by the "Monday" revious to publication

"PUZZLER," "Catholic Record" Office, 388 Richmond Street, London Ont.

90. ANAGRAMS. What name of a well known institution can be obtained from the letters, "Nay I repent" (using the the same letters twice if necessary). ELLA.

91. ANAGRAM. Places in Canada. Bride grace B.
 Care U Hide.

Nay gas we.
 Ink at we.

92.

Find the apothem of a regular hexagon whose 93.

A lady bought a silver watch for \$26, also a gold A lady bought a silver watch for \$26, also a gold watch and chain, which together cost five times as much as the silver watch; the chain and silver watch cost twice as much as the gold watch; find the value of each. By arithmetic.

As A and B were going to school, a shot an arrow in the direction in which they were going, which B took up and shot forward; and so on alternately till the arrow had passed exactly from one mile stone to another; when it appeared that A had shot the arrow eight times and B seven times, Some time afterwards A and B were on the opposite banks of a river, the breadth of which they wished to ascertain; A first shot the arrow across the river, and it flew 13 yards beyond the bank on which B stood; B then took it up and from the place where it had fallen shot it back across the river, it now fell 9 2-7 yards beyond the bank on which a stood. Required the breadth of the river?

76. Be sure you are right then go ahead. 77. How brief is life! how passing brief!
How brief its joys and cares!
It seems to be in league with time And leaves us on awares.

78. Thursday (see below).

79. John Milton. Commonwealth and reigns of Charles II.. and James II. Hym on the Nativity (it is from this piece, written by Milton in his 21st year, that our verse is selected); Arcades; Comas; Sycides; L'Allegro; Il Penseroso; Paradise Lost; Pyradise Regained; Samson Agonistes.

80. He goes in stage 8 miles an hour or 1 mile in 1-8 hour; he returns walking 3 miles an hour or 1 one mile in 1-3 hour; therefore he goes and returns 1 mile in 1-8 + 1-3 = 11-24 hour; and in 6 5-12 hours he goes and returns 6 5-12 - 11-24 = 14 miles. 78. Thursday (see below).

= 14 miles.

81. New cost is 85 per cent. of old; to sell at old 81. New cost is 85 per cent. of old; to self at old cost would therefore give a profit of 17 11-17 per cent. on new cost and nothing on old; also 1 per cent, on old is equal to 13-17 per cent. on new cost; therefore to give 25 per cent. -17 11-17 per cent, we should require 7 6-17 \div 4-17 = 41 $\frac{3}{3}$ per cent.

The following is a nice method of solving such questions as (81). 15 per cent. = 15-100 or 3-20 off cost gives some increase in the per cent. as-

or 3-17 added to selling price . . 3-17 of selling price = (by question) 25 per cent of cost price. If 3-17 = 35 per cent. 1-17 = 8 1-3 per cent, and $17-17 = 141\frac{2}{3}$ per cent. of cost; or gain is $41\frac{2}{3}$ per

82.
$$\frac{1}{x} + \frac{1}{x+b} = \frac{1}{a} + \frac{1}{a+b},$$
By transposition,
$$\frac{1}{x} - \frac{1}{a+b} = \frac{1}{a+b}$$
Clearing of fractions
$$a + b - x = x + b - a$$
or,
$$x = a$$
, again
$$\frac{1}{x} - \frac{1}{a+b}, \frac{1}{x+b},$$
and
$$\frac{a-x}{a} = \frac{a-b}{(a+b)(x+b)},$$

$$\frac{a}{a} = \frac{a}{a} = \frac{a}{(a+b)(x+b)},$$
and
$$a = \frac{a}{a} = \frac{a}{a} = \frac{a}{a} = \frac{a}{a} = \frac{a}{a} = \frac{b}{a} = \frac{b}{a}$$

The following rule will be found useful in findng the day of the week on which any date occurs:-

ing the day of the week on which any date occurs:—

To the given year, leaving out centuries add its forth part rejecting fractions; to this sum add the day of the month; then add the ratio of the month and the ratio of the century. Divide this sum by 7; the remainder of the week, is this day of the week counting Sunday as the first, Monday second, &c.; the remainder for Saturday will be 0.

The month ratio are, January and Oct., 3; Feb.; March, and Nov., 6; April and July, 2; May, 4; June, 0; August, 5; Sept. and Dec. 1. The century ratios are, 200, 900 1800, 2200, 2600, 3000, each 0; 300 1000, each 6; 400, 11000, 1900, 23000

300 1000, each 6; 400, 11000, 1900, 23000 2700, each 5; 500, 1200, 1600, 2000, 2400 2800, each 4; 600, 1300, each, 3000; 1400 1700, 2100, 2500, 2900, each 2; 100, 800

1500. each 1. 75. One side of given $\triangle = 5 : \frac{1}{2}$ base = 75. One side of given $\Delta = 5 : \frac{1}{4}$ base $= 4 : \frac{1}{2}$ perpendicular $= \checkmark (5^2 - 4^2) = 3 : \Lambda$ rea of each $\Delta = 12$. Let $x = \frac{1}{4}$ base of required isosceles $\cdot \cdot$ each of the other sides $= 9 - x : \cdot$ perpendicular $= \checkmark [(9 - x)^2 - x^2] = \checkmark (81 - 18x)$, and its area, $12 = x \checkmark (81 - 18x)$, sqaring; $144 = x^2 (81 - 18x)$. Transpose and divide by 18

 $x^3 - x + 8 = 0$. Now by the nature of the equation this comprises every value of x which will nake isosceles \triangle having pirimeter = 18 and area = 12. One value which will do this is the known base 4 and by the nature of equations the quan-

tity $x^3 - x^2 + 8$ must be divisible by x - 4. Divide accordingly, and the quotient will be found: $x^2 - \frac{1}{2}x - 2$, which being made = 0, we shall have an equation giving the other values of x, if there are

extract sq. root and transpose $\therefore x = \frac{1}{2} + \text{or} \checkmark - =$ = ;and as only the positive amount will suit the problem, $x = \frac{1 + \sqrt{33}}{}$. $\frac{1+\sqrt{33}}{=} = \frac{\frac{4}{35-\sqrt{33}}}{=} \cdot . \text{ The other sides}$ $\frac{7\sqrt{33}}{4} = \frac{33\sqrt{33}}{4}$ and base = 2xare each 9 Now since √33= 5.7445627 each of the equal sides = 7.3138593, and base = 3.3722814. Correct solution of 71 and 73 from Frank C. and David D. also 71, 72, 73, 74 from "Ella," but a lit-

David D. also 71, 72, 73, 74 from Ena, but a fittle to late for last week's issue.

"Ella" sends two puzzles, one of which we use this week, David sends a flag of victory. Two soon yet David, but both you and Frank are welcome among the puzzlers.

We have received several more correct answers to

We have received several more correct answers to the Xmas puzzles, and amongst them several of the 18 answers to No. 70. We would ask the puzzlers to make their solutions of this mathematical, if possi-ble, as thereby their points will be doubled. "Cora" and "Amica" send correct solutions to 76,77,78,79 80. Maggie O. and Kate O. correct solu-tions to 76,77,78, 79, 80, 82. F. J. G., correct solution to 77.

"THE GIFT OF GOD."

HOW GOD SOMETIMES GIVES THE GIFT OF DIVINE FAITH.

Mr. J. D. Porter of Ukiah City, Cal., in letter to Bishop Eugene O'Connell of Marysville, Cal., which is published in the Monitor, gives the following account of the miraculous

conversion of himself and his family.

By the request of Father Sheridan, I will write you a short sketch of the life and death of my poor child.

Emma Dixie Porter was born near Bodega

Corners, June 3, 1870. As a baby she was an uncommonly good child. I moved into Petaluma when she was five months old. When she grew old enough to go to school, we sent She was always pleased with her teacher, and with her schoolmates. We never knew her to have any difficulty with them, nor ever

knew her to tell a story in her life.

I was raised by Baptist parents; my wife was raised by South Methodist parents. I was as prejudiced against the Catholic Church, as any man on earth; and when my poor Dixie would speak anything in favor of the Catholic Church, I would tell her that was not right, and often I would scold her. If any Catholic priest or any of the Sisters would go by, she would bow to them invariably; and if I would say anything to her about it, she would say, "Papa, they are good." I would sometimes see her make the sign of the cross on herself, blessing herself, and it would provoke me to

anger. Now, where did she get this? She never went, even a day, to a Catholic school, nor ever to a Catholic Sunday school; but, on the contrary, she had gone all her life, nearly, since five years of age, to the Methodist Sun-day schools and to the Protestants schools.

I came to this town on the 7th of January last. On the 10th February Dixie was taken

sick with diptheria, and lived until the 18th, when she died. During her entire lifetime she was a remark-

ably good child, and she bore her sickness and sufferings with great patience. The day before she died she said to me: "Papa, I want to be baptised." During the time we were talking, the Rev. Mr. Hyden, a South Metho, dis preacher, came into the room. I said to her, "All right, Dixie; here is Brother Hyden; now he will baptise you." She says: "No, papa." The preacher came to her bedside and said: "Dixie I will baptise you, if you wish." She says. "There is but one baptism and I want that; I want the priest to baptise me. Her mother said to her, "Dixie, let Brother Hyden baptise you; the priest is not here, and when he comes, then he can baptise you, if you wish?" "No mamma," said Dixie, "one baptism is sufficient." Her mother told her e might die before the priest could come. She remarked, "All right, then, I will trust in my faith." She made me promise when she got well that I would go with her to the Catholic Church and be baptised; but I, at that time, had no notion of it.

She was perfectly conscious during her sickness, not out of her mind a particle. The day she died, and when she was dying, she called us all to her. We were bathing her feet. She kissed us all, bade good-bye, and said-"Papa, don't cry. When Jesus cometh

to make up His Jewels, I will be a bright gem in the Saviour's crown."

Now, dear Bishop, if Dixie had been a child of ordinary intellect I, perhaps, would have felt differently; but she was an uncommon child. Our neighbors would often, yes, very often, say we would not raise her—that she was too smart. And if there has been any Catholic Sisters present during her sickness, or even any one talking in favor of the Catholic faith, I should not wonder so much. Everything was different. Our next-door neighbor lady tried to turn her, but in vain. In the Catholic faith she died. After her tongue had failed to speak, she looked at me with a smile, and kissed me, and in one moment she was gone. Now, after she had been buried, I would think of all her past life; and I got some books, and one in particular. I studied it until I was convinced that the Catholic faith was right. That book was the Bible. So, after giving the matter due consideration, myself and my whole family, consisting of my wife, Josie, fourteen and a half years; Belle, three and a half years of age-all went to the Catholic church and were baptized in the Holy Catholic Apostolic Church, by the Rev. Father Sheridan, one of the best men on this earth.

Now, dear Bishop, I am determined, notwithstanding I have to take the sneers and be laughed at, that I will live the remainder of my days in the Catholic faith. I like it better and better every day. Father Sheridan any. Complete the square $\therefore x^2 - \frac{1}{2}x + \frac{1}{16} = \frac{33}{16}$ presented each of us with very nice prayer-books, and they give us such comfort.