

## Old Songs.

WRITTEN FOR THE CATHOLIC RECORD.  
 "Songs" sing harmonious rhyme,  
 Of a song of the "long ago."  
 And wonder why that chant sublime,  
 Resounding up through the aisles of time,  
 Should haunt her so with its faint far rhyme—  
 With its melody soft and low!

I, too, have heard that song—ah!—  
 How soon its echoes die!  
 It rolled from the realms of the distant Past,  
 From the graves of the days that are dead, and cast  
 Its wondrous spell over my soul; then the Past  
 Resounded. I ask not why.

For I know, and the knowledge comforts me  
 That in moments of doubt and gloom,  
 Sweet murmurs of remembered days  
 Steal up, like dreams of hope through the haze  
 Of the years and thoughts from the dear dead days  
 Our spirit's gloom illumine.

And we all, in hours of thoughtfulness,  
 In our sorrows here below,  
 Drift silently back through the valley of dreams  
 To our fresh, warm youth; with its pictured scenes,  
 To listen again to its purling streams,  
 To the songs of the "long ago."

Washington, D. C. Feb. 5th. ZASONI.

## IRISH NEWS.

FROM OUR IRISH EXCHANGES.

NOT DELIVERED.

We are glad to see from the following article in the *Kerry Sentinel* that The O'Donoghue has not succeeded in bamboozling the patriotic people of Kerry by such speeches as that delivered by him in Tralee on Saturday.

If the speech of The O'Donoghue at the meeting of the Defence Association last Saturday be regarded by the tenant farmers of Kerry in the light of any really valuable pronouncement upon "the present position and future prospects of the land question," we must confess ourselves much astray in the estimate we have formed of their intelligence and patriotism. One of the most hopeful omens in the present political atmosphere of Ireland is the practice, which has obtained chiefly among the Home Rule party, of annual conference by representatives with their constituents, or with some association or body representing popular opinion. Although from many causes the meeting between The O'Donoghue and "his friends on the Mail" possesses not the slightest claim to this character, there can be no doubt that he and they would wish to have it regarded in that light. Unfortunately, it is only too well known that The O'Donoghue does not represent the politics of Tralee nor "his friends on the Mail," as he soapingly terms them, any section or shadow of a section of the honest public opinion of Kerry. Placed in comparison with the really valuable, practical, and statesmanlike addresses on the land question which have so recently been delivered by Mr. Blennerhassett, Mr. Parnell, Mr. O'Shaughnessy, and many other Irish members, the speech of The O'Donoghue shows little better than the mere

drivel which we are accustomed to hear every day from his "brother members" of the association. Professedly a statement on the "present position and future prospects of the land question" there was not from first to last one really practical suggestion as to the future policy to be pursued, one figure to convince the incredulous, nor one feature of interest to the tenantry of Kerry, if we except a mere *capitulum* reference to the case of the Harcourt estate. All this is easy to do in Parliament. Whatever benefit can be done in Parliament for the land question, or any other Irish question of importance, must come through a united Irish party. To point to the future policy of the Irish party. Of that policy and its probable scope or direction The O'Donoghue is as ignorant as the rankest Tory in England. He is not and will not belong to the Irish party. His ambition is to be the Isaac of Irish politics. How could "his friends on the Mail" expect him to sketch in detail the present position of the land question, when they should have known that, with the true instincts of a British Whig, he opposed every good amendment which the Irish members sought to bring into the present Land Act in 1870; and how could they expect him to touch upon the future prospects of the land question, when every one knows that the future position will be shaped by men who will not recognize him? Indeed, so well did he realize his position that he systematically, and we have no doubt, studiously substituted the term "popular representation" for Irish party, and "Irish popular members" instead of Home Rule members. This phraseology is, no doubt, adopted advisedly and with a view to include himself, while he insidiously assures his friends "that the Irish members as a body, indeed I would say universally, act independent of mere party considerations." This means of course that an Irish party is unnecessary or unwise, that no cohesion is required among them, no discipline, no leader. "I have no hesitation," he adds, "in saying there is great unreasoning amongst the Irish members on the land question. I am sure this will continue until Ireland decides upon a definite, I might say a final, plan of action, which, while paying to the world that she is in earnest, will enable her to see who are the representatives upon whom she can depend." What, we are forced to ask in amazement, is the meaning of all this? Surely if, as he asserts in the previous sentence, our members universally act independent of all party considerations, no great precautions are necessary in their selection. But what is meant by "definite plan of action," which, while paying to the world that she is in earnest, will enable her to see who are the representatives upon whom she can depend?" Does the O'Donoghue mean to insult the intelligence of his fellow-countrymen by an amount of vapoury verbiage without any meaning whatever? Or does he invite the Irish nation to stultify itself by undoing what has been done and recasting its programme and its policy to suit his Whig proclivities? Shall the carriage of Irish political progress be arrested, in its course and rolled back to its first starting point, to take up, we will not say an impenitent, but an unconfessed backslider? Whatever was the suggestion meant to be conveyed, it was unworthy the regard of Irishmen; and whether any serious meaning was meant to be conveyed in this sentence or not, we believe it is a description of oratory out of harmony with the age, and that, like all the rest of the speech, with the double-baiting laid on the Defence Association, it should be dated thirty years back, and entered among the most select of the performances of the Brass Band.

## THE THURLES DEMONSTRATION.

The silence preserved for some time past by Tipperary on the great questions agitating the minds of the Irish people has been a matter of wonder to all and of discouragement to many. It was surely to be expected that whatever other duties might be during a crisis like that through which Ireland had been passing for the year or two, "the premises country" would speak out promptly in decisive tones; and when, at such a time, a district which in the past bore so large a part in the national struggle has kept almost completely dumb, even men of strong faith may be pardoned for losing heart. That the silence of Tipperary, however, was

due to a change of opinion in political matters no one has ever asserted or thought, and that it is scarcely due to apathy the demonstration at Thurles on Tuesday seems to furnish sufficient proof. That that demonstration not one more imposing has been held for a considerable period. All the elements of the popular strength were represented at it. The clergy, the traders, and the farmers of a whole country side formed themselves into one compact body for the occasion; and order and enthusiasm equally characterized the proceedings. It is well that such meetings should be held as often as possible while one point of the charter of Irish freedom remains to be won. They serve to cheer the faint of heart amongst the popular champions; they have a happy educational effect in teaching the people how to organize for the attainment of their rights; and, finally, they are the best reply it is possible to give to the calumny periodically circulated by the British and their organs in the press that Ireland is steadily growing contented with her present lot, and will soon cease to trouble the dreams of English statesmen.

The primary object of the Thurles meeting was to make a pronouncement on the land question. As the years go by proofs accumulate in every part of the country of the utter failure of the Gladstone Land Act for the purpose for which that measure was ostensibly intended. In Tipperary that failure has been as conspicuous as in any other quarter. To be sure, wholesale evictions do not occur there now such as formerly swept whole districts clear of their inhabitants. But that is because there is no longer the same large field for playing the exterminator's trade, and not because the Gladstonian act blocks the way. As a matter of fact, it is stated that arbitrary evictions and capricious increases of rent frequent occurrences in Tipperary, even with the act of 1870 in full force. It is, of course, to be acknowledged that that act places a penalty on the evicting landlord by giving to the evicted tenant a right to a certain compensation. But experience shows that the compensation awarded is generally speaking, not a deterrent to the one or an equivalent for the loss incurred by the other. "I have watched myself with some interest," said Canon Cahill at the Thurles meeting, "the land cases brought before the land court in this county, held under the provisions of this act. I have seen the claim of the tenant so cut down, and the compensation so reduced, as to be hardly equal to the legal expense incurred in asserting the claim." Nor did Canon Cahill refrain from bringing under their notice names, dates and figures in sustenance of his allegations as to the utter insufficiency of Mr. Gladstone's act to protect the Irish tenantry against arbitrary eviction and capricious increases of rent. Two illustrative cases he mentioned and related to strike the imagination of the dumbest man in the community; and to touch the heart of the Irish tenant regards his home. The need for a further modification of the land laws of the country being thus established, the Thurles meeting proceeded to declare in precise terms the nature of that further reform. It is needless to say that it adopted as its motto "Fixity of tenure and fair rents." All the speakers faced the question boldly, and frankly stated the full demand of the Irish tenantry. Legislators may continue to make what Mr. Bright once called tinkering attempts to remedy the Irish land grievance, but after such pronouncements as that at Thurles, they will have only themselves to blame if their legislative speculations prove no settlement of the question.

We find it gleefully stated by one of our Ultramontane organs that Home Rule formed no part of the Thurles programme, that the national question was strictly avoided in speeches and resolutions alike. The statement, as our readers will see for themselves, is without foundation. One of the resolutions expressly urges the Irish popular members "while laboring for the restoration of our domestic Parliament, earnestly to concentrate their attention on the pressing question of land and education reform." It certainly would be a bad omen and a cause for satisfaction to the enemies of the land if such a meeting as that at Thurles not only separated the national question from the land question, but preferred the latter to the former. It would be a strange proceeding considering the antecedents of Tipperary; but the words just quoted show that the very reverse of what is imagined has taken place. Home Rule, the law reform, and justice in the matter of education were plainly stated as objects for the attainment of which the Irish members were to strive with all their might. But more—Mr. Gray's speech dealt not only with the Home Rule question, but with the collateral question of the policy to be pursued by the Irish party in the House of Commons, and did so in a manner which not only will be generally regarded as highly satisfactory, but is completely accord with the honorable member's own spiritual attitude in Parliament. "I have been characterized as an obstructive," said Mr. Gray, "and I am very proud to say that on several occasions it was my privilege to act an obstructive part in the House of Commons; and I can say now," he added, "addressing my constituents, that I have not given a vote, I have not taken a single action that I regret, and I have not repeated them all over again." Mr. Gray, it is true, at the same time deprecated the idea that he was in favor of "what was erroneously called a policy of obstruction"—a thing, we may observe, that nobody advocates. But he went on equally to deprecate the idea that the Home Rule party should content itself with merely bringing forward and debating occasional resolutions, which are laughed out of the House, on the various questions of interest to Ireland. He, for one, is no believer in the efficacy of that exploded line of conduct. He advocates instead "wise and judicious obstruction," which, however, he adds with unquestionable truth, to be successful must be pursued by a party acting as a party, and not by individuals acting as individuals." It is gratifying, in conclusion, to find that an expression of such sound views met with an enthusiastic reception from the people of Tipperary. Indeed we think it is hardly going too far to say that the Thurles meeting was a demonstration in favor not only of tenant-right, but also of the adoption by the Irish Parliamentary party of the only means by which tenant-right and every other Irish demand can be won.—*Nation*.

MR. A. M. SULLIVAN, M. P., AND THE IRISH IN CREWE.

We are informed that the Crewe Home Rule Association are about to present Mr. A. M. Sullivan, M. P., with a silver trowel and an address when he visits Crewe, on February 1, to lay the foundation-stone of the new Catholic school.

THE IRISH SUCCESS IN AMERICA.

Mr. Lecky, in his new work on English history, maintains that persecution will always drive forth from any land the best elements in its population. His reasoning is obvious. Whatever man's principles may be, if he is willing to die for them, or to go into perpetual exile rather than abjure them, he must be made of sterner stuff than his neighbor who simply accepts the situation. Thus may we explain the love of liberty which marked every new settlement of American colonists, whatever their religion, or whatever their nativity. The English Puritans of New England, the Dutch Presbyterians of New York, the Quakers of Pennsylvania, and the Catholics of Baltimore were the bone and sinew each of their respective parties.

The Old World lost and the New gained, when they bent that sinew to the task of founding a new nation.

Thus may we in part account for the extraordinary success in this land of the Irish people. By all obvious reasoning the advent of the Irish should have been a failure. Persecuted by famine and sword in the land of their birth, hounded by cruel landlords, watched by Government spies, the Irish at last, latest of all European nations, flocked to the new world. They were not welcomed. "No Irish need apply" was written on the very placard posted side by side with the announcement of the line of packets that brought them over. Although they had heard this country spoken of as a land of liberty, to say that they escaped religious persecution would not be speaking the truth. By every fireside they heard their religion reviled. By every cradle they were watched lest they should summon the priest to baptize the baby.

Yet they were true to the old faith. Quietly they refused to turn their faces toward the religious principles of their employers. Nobly they bore up, even under strong temptation, the universal reputation of the Irish race for the purity of its women. Patiently the Celtic peasant set himself at work to acquire a trade at an age when the average Saxon dreams of retiring from business.

As a religious body, they were not long in erecting houses of worship; to carry task, for a sure way to sell any corner lot was to start a rumor that the "Catholics were after it." A purse was made up by the adjoining land owners, and the seller, for some reason, refused to convey on learning the faith of the purchasers.

But step by step, they advanced. From the discarded meeting-houses of their opponents they now occupy temples of praise, which shall be witnesses to Catholic faith long after their builders lie under the green sod.

The children of the men and women who then landed on these shores now occupy places at the bar, on the press, or in the avenues of trade which would have been denied to them fifty years since. They were laden with genius which have grown into institutions, second in number and attainments to none in the land.

Such a work is truly miraculous. It has been accomplished within the memory of yet young men by a people who were in poverty then, who are not rich to-day. Well does this Celtic success prove that in the coming of the Irish people America has gained a large share of life-blood that, in statesmanship, war, and trade, has done more than its share in building up the greatness of England.

FATHER BURKE, THE ELOQUENT DOMINICAN RECOVERING FROM HIS ILLNESS.

The mails from Europe last week, having brought the news that Father Burke, was laying dangerously ill at the convent of his order at Tallagh, near Dublin, to which he had some time ago withdrawn for rest from his incessant and exhausting labors, a cable despatch was sent to him, to which Father Burke himself has responded with the following good tidings of his rapid and apparently assured recovery:

"TALLAGH, Dublin, February 4, 1879.

"I have been indeed very ill and very near to death, but am getting quite strong again. Thanks and love to all my American friends.

"T. N. BURKE, O. P."

## RIPPLES OF LAUGHTER.

Why is the letter G like an individual who left an evening party? Because it makes one gone.

Why is a selfish friend like the letter P? Because, though the first in pity, he is the last in help.

A fortune-hunter went courting the daughter of a rich whisky distiller, and he sang: "I see her still in my dreams."

A man once observed that milestones were kind enough to answer your questions without giving you the trouble to ask them.

In the olden times they counted seven wise men. Now take men at their own value, and you won't find half that number of fools.

"A, can a person catch anything, if he don't run after it? Certainly not." "Well, then, how did you catch that cold you've got?"

"GRACE, goodness, gumption, and a little goose-grease enables a man to slip through the world mighty easy. Get them and glory in them."

"SILENCE in the court room!" shouted a Texan police magistrate. "The court has already committed four prisoners without being able to hear a word of the testimony."

The other day a hopeful, with well feigned innocence, inquired, "How can five persons divide five eggs so that each person will receive one, and still one remain in the dish?"

LADY (anxious to get home).—"Shall we turn to the right, or go straight on?" THOMAS (the new boy, much flattered at having his taste consulted).—"Laws, my lady, it don't make no odds to me."

"Will you do us a favor on Christmas-day?" inquired Mr. Jasper of a very troublesome acquaintance, who was "fishing" for an invitation. "Oh, with pleasure." "Dine at home then."

A Scotch nobleman one day visited a lawyer at his office, in which at the time there was a blazing fire, which led him to exclaim, "Mr. X., your office is as hot as an oven." "O it should be, my lord," replied the lawyer—"it is here I make my bread."

She figured up—Two cans at 20 cents, 40 cents—that is 150 oysters, milk, butter and sundries, 81.50—that is 150 cents; at 25 cents, will be 840. A net profit of over \$35. Then she smiled sweetly, and the oyster man knew that she was the refreshment committee of the festival.

Women may reverence man's powers, his intelligence and mayhap his superiority; but when he comes to taking up a pan of ashes she covers every inch of the floor around the stove, within a radius of ten feet, with bits of old carpeting, and arms herself with the dust pan and broom before she lets him begin the job.

When the Marleybone vestrymen were discussing the propriety of laying down pavement within their parish and were rising difficulties on the subject, Jerrold, as he read the report of the discussion, said—"Difficulties in the way! Absurd. They have only to put their heads together, and there is the wooden pavement."

Tutor—"What can you say of the second law of thought?" Student—"It can not both be and not be. For example, the door over there must be either shut or open; it cannot be both shut and open."

Tutor—"Give another illustration." Student—"Well, take the case of another door."

A learned clergyman in the State of Maine was accosted in the following manner by an illiterate preacher, who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the former, "that the Lord has opened my mouth to preach without any learning." "A similar even," replied the clergyman, "took place in Balaam's time, but such things are of rare occurrence in the present day."

A SCOTCH CLERGYMAN, has pointed out a remarkable misprint occurring in all editions of Shakespeare's works, and never before noticed, by which the word is made to say: "Rocks in the running brooks, sermons in stones, and good in everything, when what he said was undoubtedly, 'Stones in the running brooks, sermons in books, and good in everything.'"

An inveterate chawer of wood, who invariably throws out an old quid whenever he sees a neighbor take out a tobacco box, went in vain one morning for an extension of hospitality: "Aren't you going to give me a chew?" he inquired. "Didn't you have one in your mouth?" asked the market-maker. "Yes," said the other. "Well," replied the market-maker, "you must learn never to throw away certainty for an uncertainty."

A CERTAIN LAWYER had his portrait taken in his favorite attitude—standing with one hand in his pocket. His friends and clients all went to see it, and everybody exclaimed: "Oh! how like, it's the very picture of him." An old farmer dissented. "Tain't like!" Exclaimed everybody—"Just show us where 'tain't like." "Tain't responded the farmer, "don't you see he has got his hand in his own pocket. 'Twould be as like again if he had it in somebody else's!"

## IRISH HISTORICAL MONUMENTS.

From the Dublin Freeman's Journal.

But a few months since, the Rev. James J. Ryan, D. D., of the archdiocese of Cashel, appealed to the Irish public, through our columns, for funds necessary to restore some interesting monuments of distinguished Irishmen and Irishwomen, resting beneath the cloisters of the old Irish Franciscan Convent of St. Anthony, Louvain. The sum asked for was only £20, which was promptly subscribed, and the subscriptions were duly acknowledged at the time in our paper. The patriot priest of Cashel lost no time in getting the work accomplished, by engaging the services of the Rev. Dr. Ryssens, Professor of Archaeology in Louvain, and in procuring correct copies of the effaced inscriptions, which have been faithfully restored on the tombs. These have been taken up from under foot in the common cloister passage and placed as mural adornments, safe from further effacement. The Rev. Mr. Ryan had the great pleasure of finding the whole projected work completed last October, and in presenting to the Irish public the Rev. Dr. Ryssens, and the archaeologists of Louvain. The work, however, although based on the most moderate estimates, cost somewhat more than had been at first supposed, some masonry and repairing of the cloister floor being required, yet we are happy to announce that the sum collected by the Rev. Father Carey, O. S. F., and the Rev. Father O'Hanlon, C. C., sufficed for the work, leaving a small balance in the Rev. Mr. Ryan's hands. This gentleman is at present in Rome, but he proposes returning to Louvain, when he would be exceedingly anxious to procure means to achieve a still greater work for Ireland. The celebrated preservers of our country's history in the sixteenth century, Father Hugh Ward, Father John Colgan, and Brother Michael O'Clery are buried in St. Anthony's Convent, yet no monument marks their respective graves. The Brothers of Charity have promised a place in their chapel for a mural tablet to commemorate them, and if Irishmen are willing to furnish the small amount required, the Rev. Mr. Ryan, who returns from Belgium next summer, would most cheerfully complete a work, creditable alike to himself, to the illustrious dead, and to Irishmen all the world over. In any case, he means to erect a tablet, with an inscription commemorating the late restoration. We hope he shall be encouraged to accomplish all he desires, and in a manner to delight his countrymen at home and abroad.

## PUZZLER'S CORNER.

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