e fancies, v. This

apologis-d with a

e was suf-s for her was going t. If this ps elated being told

For her scriminate

gh of him im to his

than the

it right to

or dabblers of which, oney from ourse said ns in that d she pro-ons of her ged to do, us ever her

arts which t soliloquy

was deceiv

dignant at

characters,

"how very

me on my which you

r, and the every one

replied the any human

and dan-

id Fabiola, life would

ter spent."

stretch out

ds His sun-

enemies, as me another

ey were so it, identical

ieve, Sebas-

was it there I have one

a servant, a no has pro-an Asiatic." nat I learnt

ny mother'

came from

e abstract,"

overtake us , were we to

us, though duty, even

I am of the is a banquet, when I have

ed guest")— ook through, e finished its nd said, "The

s but in the h'may hap-page begins vithout a last

, and was

Ρ.

astian. and sought mity, which

avariciou

FRIDAY, DECEMBER 13.]

LADIES' DEPARTMENT.

Mrs. J. J. Sketlingto

Mrs. J. J. Skeffinzto We are embarrassed with riches nowadays with regard to dress; there is so much of everything that those who can make only one choice do not know what to choose; and those who are not limited pur-chase much more than they want, because the pret-tiest is succeeded day by day with something pret-tier still. Dress fabrics have not been so handsome in many wars, more so varied in style and color. To ther still. Dress labras have not been so Landsome in many years, nor so varied in style and color. To the manufactures of our own country, which will now bear the test of comparison with those of any other of the same class, are not only added those of England, France and Germany, but also the rich England, France and Germany, but also the rich stuffs of the orient—embroideries from Persia, brocades from Japan, gold-wrought tissues from Turkey. What to do with all this is the question. Five feet six inches of humanity, the average height of the average women, and twenty inches of waist, cannot bear the weight of that world upon her shoul-der. All kinds of foreign laces are more fashionable

than ever, but we miss the genuine initation Irish lace worn by the women at Queenstown upon the

arrival of one of the trans-Atlantic steamers. Unfortunate Marie Antoinette has been made to father another kind of round hat, the like of which never was known when either Marie or Antoinette were alive. Fashion has very little use for history. Sashes have gone entirely out of date, except for a class of children without teeth or hair, and whose conversational abilities are limited to goo-goo, or

words to that effect. The longest kind of long trains are to prevail at receptions, balls, and state occasions generally. Awkward and near-sighted fellows who go to such entertainments will have the kindness to bear the

fact in mind. Long fur-lined cloaks are out again, and are per-Long fur-fined cloaks are out again, and are per-fumed with the camphor in which they were packed last summer. They are just the thing to break the monotony of a performance in a hot and crowded theater.

Feathers are used very profusely on the fashion-able full-dress bonnet of the period, and some bon-nets are made entirely of feathers, as they were last

season of flowers. Young men and young girls wear the identical kind of a hat-a fashion that, for convenience and accommodation, cannot be equaled in this or any

other country, An important problem among some young ladies just now is how to lengthen last year's seal-skin They call that little bonnet the ladies are wearing

They call that little bonnet the ladies are wearing now the night-cap; but call it what you will, they are bonnd to wear it and it will look as cute. A new fashion is to have a velvet band studded with diamonds around the neck. If you haven't diamonds enough to go around old coins will do.— McGee's Weekly.

HOUSEWIVES CORNER.

POTATO BREAD. - Five pounds of flour, two POTATO BREAD. -- Five pounds of flour, two pounds of potatoes. Larger or smaller quantities as may be desired. Peel the potatoes, mash them fine, mix them with as much cold water as will al-low all except small lumps to pass throuph a coarse sieve into the flour; add yeast, as for ordinary bread, and proceed in the usual way. This pro-duces a very nice and economical family bread, and should be tried especially when potatoes are ripe, floury and cheau.

ACTDITY OF THE STOMACH.-Eating dry rice will ACIDITY OF THE STOMACH.—Eating dry rice will often correct this disconfort, and relieve the pain more effectually than magnesia or chalk. For elderly people ten grains of burnt carbonate of soda, with one grain of ginger and one of rhubarb, three times aday in a little water will afford permanent raliaf relief.

relief. EGG CURRY.—Slice two onions and fry them in butter, add a tablespoonful of curry powder; let them stew in a pint of good broth till quite tender; mix in half pint of cream, and thicken with arrow-root or rice flour. Simmer a few minutes, them thoroughly, but do not let them boil. A SIDE DISH.—Boil some eggs hard, cut them in two, take out the yolks and beat them up with a little parsley, pepper and salt; then replace them in the whites, and serve up with a nice white sauce. SAGO OR RICE FRUIT PUDIXG.—The following will be found by the dyspertic, or those forbidden to ent pastry, an excellent substitute : Boll a tea-the substitute : Boll a tea-EGG CURRY .- Slice two onions and fry them in

THE CATHOLIC RECORD.

WHEN AND HOW SHALL THE CATH-OLIC CHURCH PERISH? BY THE REV. FATHERO'HAIRE, AFRICAN MISSIONARY.

(Continued.)

Church never can pass away. As to the struggle of the present day, I have no

will prove that-

searches. We will accept them all, provided they will demonstrate their furth. We pledge ourselves to that, for we know that all truth is one, and no truth of physical nature can contradict truth of a higher nature. Science only proves more and more clearly that 'God's ways are not our ways, nor His thoughts our thoughts, but even as the heavens are exalted above the earth, so are His ways above our ways and His thoughts above our thoughts.'" Father McLeod, in the next paper, gives us a most genial and appreciative memorial chapter on Father Robert Southwell in his threefold character as a scholar, as a poet, and as a martyr. The last two sentences of the record are these:—"A minister from a martyr fitly crowns his death—Behold an in-vineible soldier, a faithful disciple, and courageous martyr of Christ, my former most beloved compan-ion and brother.'" Part the Fifth is given in the Month of "Historical Geography in the Seventeenth Century," and Part the Scond of the picturesque paper on "Bourdaloue and his Contempories." EQUAL EDUCATIONAL RIGHTS. (Continued.) More than eighteen hundred years have clapsed since the Church's trials first began. Had she been a merely human work she would have long since ceased to be; her having, on the contrary, come gloriously out of every struggle is a conclusive proof that she is the work of God. Like the sturdy oak shaken by the storm, she has taken deeper root, and has become more firmly established in the earth by each successive storm that has swept over her. In Persecution has but served to extend her empire, even as the wind scatters the seed of the plant and sows it broadcast on the earth. She must continue until the end of time. She cannot fail unless the is aviour God fail in His word. She has survived every tempest and withstood every assault. Her triumphs are strewn over the history of the past. Heaven and earth may pass away, but the eternal pronise which sustains and invigorates the old Church never can pass away.

EQUAL EDUCATIONAL RIGHTS.

A PROTESTANT PRELATE PLEADING FOR JUSTICE TO CATHOLICS.

The Protestant "Bishop" of Melbourne, Austra-

Church never can pass away. As to the struggle of the present day, I have no fear; nor need you. Not many years hence, Cath-olics will adduce the defeat of the hyprocritical Vie-tor Emmanuel, and of the wily Bismarck, as a proof that the Catholic Faith is eternal and irresistible. The Jesuits may be banished from Germany, but it will effect not the overthrow, but the spread, and growth, and consolidation in colonies of the illustri-ous Order; and ere long the banner of Jesuitism will float on Germany's loftiest citadels, while the weeping willow will fan the ashes of a dead premier, Bismarck. The Pope may be robbed of his domin-ions and yet made a prisoner-perhaps a martyr; but a future successor of the great Pius will sur-vey in wonder the scattered fragments of Eman-uel's policy. If there be logic in history it must be so. Victor Emanuel has seized the Church's tem-poralities; does it follow that he can crush that re-ligion whose sanctuaries he sacreligiously descerates? Certainly not. Bismarek conquered France, and he takes that as a promise that he can subdue the Church; but that Church, that religion, that faith, that Catholicity, is indestructible; and when the Iteliam Kingdom and the German Empire shall have ceased to be, the potency of the Catholic Faith weill prove that— Veritas Domini manet in eternam. lia, is one of the few non-Catholic elergymen who sees the justice of the Catholic claim for equal rights in educational endowments by The State. Recently he made the following plea for justice to the Catho-

will prove that— Veritas Domini manet in etternam. The truth of the Lord remains forever. By way of peroration allow me to quote the follow-ing words of a distinguished orator, who in speak-ing of the persecutions and triumplas of the Cath-olic Church, sums up in the following language:— "The synagogue, the Jewish priesthood, could not cope with these anointed servants of the Most High —upon the ruins of the synagogue, upon the dila-pidated temple and eity of the Jews, Christianity rose, The sickly plant of Judaism died away, or, if you will, lives wherever it is found but a dying

he made the following plea for justice to the Catho-lies of Australia : "There, if we listen to the calm voice of exper-ience rather than to the clamor of heated disputants, is the solution to our difficulty. Solvitar ambulando, Yes, but you forget, it may be objected, that in England the Roman Catholic difficulty does not exist, because in England both Roman Catholic and Protestant schools can obtain Government grants for satisfactory secalar training. True, and I would ask you to prove your sincere love of Christ and of His lambe by agreeing that here, too, the Roman Catholic body shall be suffered to claim Government grants for secular knowledge after examination by Government inspec-tors. I waye this upon principle. The Roman Catholics believe—and they have shown the reality of their belief by their magnificent self-sacrifice—that it is not enough to make their children acquainted with examples and principles of holy Scripture. It is necessary, they think, that their children should study those princi-ples and examples in the light of Roman Catholic explanation. No Protestant body believes this. We may hold it to be desirable, but the best proof that we do not think it necessary is to be found in the fact that, under the stress of Government com-petition we have generally abandoned our day-school system. If we had thought our denomina-tional explanation necessary, this would have been nothing less than a sin. But we don't think it necessary. What we demand is, that the moral and religious faculties of our children shall be educated ; that moral and religious sensibilities shall be awak-ened in them ; that they shall be accessible to moral appeal, responsive to religious stimulus, capable of understanding the Christian basis of instruction to pidated temple and city of the Jews, Chinstanny rose, The sickly plant of Judaism died away, or, if you will, lives wherever it is found but a dying life or a living death. This was the first victory of God's army—the first of the many battles which it was her destiny to fight. Next, the whole Roman world is united against the fishermen of Galilee and their followers. All the power of the Cæsar, the authority of the Senate, the impostures of the heathen deities, the astuteness of the philosophers, the fascination of the poets and orators, were brought to bear against the religion of Him who died on the Cross. Cruclites unheard of, tortures without parallel, atrocities the most inhuman were resorted to for the purpose of exterminating every vestige of the Christian Faith and securing the do-minion of idolatry. Nero, Domitan, Trajan, Mar-cus, Aurelius, Severus, Maximain Decius, Valerian, and His anointed, yet their counsel against the Lord and His anointed, yet their counsel was torn to pieces and scattered to the winds of heaven! True, they imbrued their hands in the heart's blood of theoremies of the purpose of the art's blood of ened in them; that they shall be accessible to moral appeal, responsive to religious stimulus, capable of understanding the Christian basis of instruction to which they will be called upon to listen in riper years. If this be done, the holding as we do, that the force of the truth which we believe is its own best or there are here one force for the force ARE ALL MEN EQUAL.

While the Catholic Church has always been the chief friend of the humble, of the servant, of the workingman, it has never forgotten to wisely limit and restrain the complaint and discontent of those who, tempted by some of the sufferings of their condition, were inclined, perhaps, to exaggerate them and distrust society. In the distant West, on the shores of the Pacific, Bishop Seghers, of Vancouver's Island, has recently been called on, as Catholic bisops have been so often in the past, to moderate ind harmonize the apparently conflicting interests of two classes. From a sermon which he preached on the relation of capital and labor we extract two paragraphs- In one of these he explains in what ense it is true that all men are equal, and in what ense it is false. In another he repeats an old fable, which has its moral even in these days :---

"All men are equal," shouts the Socialist. And we answer that men are naturally, socially and supernaturally unequal. Such is the truth, beloved ernaturally unequal. Such is the truth, beloved brethren, and such is the fact. And we say, more-over, that even the civil equality of men, however desirable, is not observed, and scarcely practicable. What, then, do lawgivers mean, when they inscribe at the head of their code of laws, 'All citizens are equal?" They mean, beloved brethren, equal be-fore the magistrates, whose duty it is to enforce the laws, inasmuch as human justice is a reflection of the justice of God, who judges His creatures with-out exception of persons. But civil inequality exhibits itself in the difference of salary paid to different officials, in the privileges conferred by the law mon certain classes, in the monopolies granted law upon certain classes, in the monopolies granted to certain companies; and forsooth, if all citizens are equal before the law, why, in some lands, are are equal before the law, why, in some lands, are elergymen disfranchised, and neither eligible to of-fice nor allowed to vote? So much for civil equality. Men, we say, are naturally unequal. Surely a man is not a women, children are not equal to grown up people, and a first-born cannot become a second-born. Nay, the same man is not equal to himself in the various stages of his existence. Look at man's body; one is strong, another is weak; one is healthy, another is infirm; one is blind or deaf, an-other sees and hears well. Look at people's moral qualities and dispositions; one is sober, another is intemperate; one is avaricious, another is a spendquanties and dispositions; one is sober, another is intemperate; one is avaricious, another is a spend-thrift; one is moral and pure, another is a profligate. Look at the faculties of the mind; one is talented, another is idiotic; one is clever, another is stupid; one is learned another is ignorant; one succeeds in one is learned another is gluorant, one second in nusic, in painting, in architecture, another is de-void of all capacity for the refined arts. And yet Socialism shouts, "All men are equal!" But such difference between individuals of the human race nust necessarily bring forth other differences, and, 2. Men are also socially unequal. A diversity in

tastes and talents, must necessarily produce a vari-ety in professions and callings; he who skilfully handles the pencil or the chisel, will not waste his time in the pursuit of commerce, and a successful merchant will not look for a livelihood in the art of music; but among sculptors, painters, musicians and mechanics, the clevrest, the most talented will, as a mechanics, the devrest, the most fatented win, as a mat c of course,outstrip their rivals; and among mer-chants the most successful will raise himself above the level of his less lucky competitors; as for wealth, it will subsist and accumulate in the hands of the parsivears. If this be done, the holding as we do, that the force of the truth which we believe is its own best evidence, we have no fears for the future. This is the position of all Protestants, and therefore we can be constitution in the State schools as that which I have indicated. We might prefer another, but at least we can, and therefore, in present circum-stances, we should be satisfied with such asystem Catholies cannot conscientiously submit to such a system, and, therefore, if the Government will only adopt such a measure as I have referred to, it will he nothing but reasonable, as it scenns to me, to con-cede to the Roman Catholies the indugence which they seek. They are a body sufficiently large to de-mand separate consideration. They already posses schools which they are increasing rather than dimin-isling. And shall we then, for the chance of stary ing them out and of inflicting on them the acutest spiritual misery, go on starying the souls, of all there Saviour who died for them ? (Applause). call them laborers, and the capitalists. Driven to extremes by death, poverty, and the arrogance of the rich, what did the lower classes do? They re-solved to withdraw from the city, and to remain on the Sacred Mountain, until starvation would compet the rich also, starvation was staring in the face, and when both parties were ruefully tired of the evils which had befalen them all, the Senate dispatched Menenius Agrippa to persuade the people to return to Rome. Menenius Agrippa went to the Sacred Mountain, and delivered to the poor people the fol-lowing apologne:—"Once the members of the body rebelled against the stomach. They would no longer ebelled against the stomach. They would no longer olerate that the mouth should remain in idleness, all the other members had to feed and carry t. They denied their services. The hands refused to take the food to the mouth, the mouth refused to receive it, and the teeth would no longer masticate t. For quite a length of time they carried out their purpose. But at last they began to notice that they were doing an injury to themselves. They They xperienced that it was the stomach that diffuse trength and energy throughout the system; they renounced their purpose, and a solemn reconcilia-tion took place between all the members of the renounced their purpose, and a solemn reconcina-tion took place between all the members of the body." Upon hearing this apologue, the people at onced realized their mistake, and returned to their work. How often should not the remembrance of this fact in Roman history restrain the people from grumbling or designing mischief againstyour more fortunate fellow-beings! The riches and wealth of one class are the support of the other, and the neces-sary prop of the welfare of the whole State; impov-erish the rich, and the poor will, perhaps, become erish the rich, and the poor will, perhaps, become poorer.

CLOSING OF THE FAIR.

The Gr nd Fair at the Cathedral closed, last evening, at about 11 o'clock, and with its close we have the pleasing record to make that it was the most successful undertaking of kind ever projected in New York, Of course the exact receipts cannot be given

now, but it is estimated, upon good authority, that they will not fall short of \$150,000. The average receipts for each day amounted to about \$6,000. This exhibit will be most encouraging, as it will be "proof positive" of the great interest taken by the people in the progress of the building of the Cathedral, and give promise of an early completion of of this noble ecclesiastical structure.

Although the Fair proper was practically closed last evening, yet the drawing for cer-tain of the articles will probably be postponed till Wednesday of this week and, as previously announced, the grand promenade concert will be given in the new Cathedral building on Thursday evening, Dec. 5 th. The concert will be given by Gilmore's band, assisted by Tagliopietra and other eminent soloists. The admission fee to concert will be one

dollar. The Cathedral will remain open for inspec tion throughout this week, the floral arbor and refreshment room alone remaining in their condition; all of the other tables, with their previous trappings and burdens, will, doubtless, disappear. The admission fee during this week will be 25c.

As bogus tickets have been sold, it is advised that parties purchase tickets at the ticket office, and beware of ticket speculators on the sidewalks.—*Catholic Review*.

THREE TIMES SENTENCED.

"I AM NOT AFRAID TO DIE."

Michael Murphy, who thrice has heard sentence of death pronounced upon him, sat on the 24th ult, in his home in Jersey City, a free man. He was pardoned on Thursday, the 21st ult., by Governor pardoned on Thursday, the 21st ult., by Governor Robinson, of N. Y. The story of the crime of which he was convicted, with its surroundings and rami-fleations, extends over a space of ten years. "Had it been a New Yorker or a person of any promin-ence who stood accused, this narrative of the Nannet murder and its many dramatic scenes would have filled a good-sized romance," said a prominent cri-minial lawyer yesterday, "Circumstantsial evidence percervice nearce to hancing an innecent man, yet

minial lawyer yesterday, "Chrcumstant-sai evidence never came nearer to hanging an innocent man, yet after four years and seven months of imprisonment all the State can do is to let him go." On the night of April 19, 1874, Mrs. Matilda Hujus was shot and killed in her residence, at Nanuet, Rockland County. A sister of Michael Murphy had been a wife of Robert J. Gamble, with when Mrs. Hujus lived. Murphy was arrested and Murphy had been a wife of Robert J. Gamble, with whom Mrs. Hujus lived. Murphy was arrested and convicted in October, 1874, before Judge Barnard, and on October 15, was sentenced to be hanged on December 14. The General Term affirmed the sen-December 14. The General Term and the sentence passed. For the third time sentence was passed after an unavail-ing resort to the Court of Appeals, but on newly discovered evidence, Governor Tilden, on May 21, 1876, commuted the sentence to imprisonment for

3

n a bishor ee. As the rce, he was the election as the will e chosen by tmost resist erated. He of his office, nd led a life d humility. of a pastor entle conde ut inflexible ved his fear the Empress her impious hes of Milan and leading eror Theodo nsoler of St. 387 he had rch her son. is Confession work of the hich followed St. Gervasius ied A. D. 397, s revered by her greatest

his grandeur is intrepidity cipline of the contempt of alone? from the fear

of irritation.

of the inhabit prose, regardated with him e communion t restore him nce. Theodo and generous ly real bishop, ved his advice t in his arms. on them that protector and he heat, and a Eacels. xxxiv.

in of a tooth by such narrow es-

grunt, put him nal, accidentally

will be found by the dyspertic, or those forbidde to eat pastry, an excellent substitute : Boil a te to eat pastry, an external adotted rate to boil cupful of sago as thick as it can be made to boil without burning; put about four or five tablespoon-fuls in the bottom of a quart lasin; then a layer of black for the start and full the baked fruit of any sort, sweetened, and fill the basin to the brim with alternate layers of fruit and basin to the brim with alternate layers of fruit and sago. Put it in a cool place for some little time, and it will become solid. It is best when made shortly after breakfast, and allowed to stand till wanted to warm either in an oven, over boiling water, or before the fire with a plate turned over it, for dinner. The sago boils best when soaked in cold water, for a few hours before using. Rice is used in exactly the same way. By the way of change, line a basin with the rice or sago, when very thick, and spread a thick layer of the same over a large dinner plate. When cold and stiff turn the basin over it, and with a knife cut the sago round the edge of the basin; the parings put in the bot-tom of the basin, and then fill with baked fruit, after which put the sago in the plate on the top of after which put the sago in the plate on the top of the basin, to act as a cover. The smooth side must be upwards. STEWS OF GAME OR POULTRY .- Either roast of

STEWS OF GAME OR FOULTRY.—EITHEF roast of boiled remains. If purposely prepared for the stew, should only be partly done, and then divided into joints for stewing. Put into a sancepan with remains of broth, or if you have no broth, water[§] with any scraps of meat to enrich it. A large onion stack with cloves, a dozen berries each of all-ming and block neuron and rind, at lenon shaved spice and black when cover, and rind of lemon shaved thin. When it boils skim thin, and then let it simthin. When it bolk skim thin, and then let it sim-mer gently, with the lid close, for an hour and a half. Then strain off the liquor, take out the pieces, and keep hot in a basin or deep dish. Rinse the stewpan, in which put two ounces of butter and as much flour or other thickening as will form a stiff paste; add to it the gravy by degrees. Let it boil up, then add a glzss of port wine, a little lemon juice, and a teaspoonful of salt; simmer a few minutes. Put the meat in a deep dish strain the gravy over, and garnish with sippets of toasted bread. The flavor may be varied at pleasure by adding ketchup, curry powder, any of the flavoring tinctures, or vinegar. tinctures, or vinegar.

An illustration of the universal solicitude of the Catholic Church for souls comes from the antipodes. On the northern shore of New Zealand survive the last of the rapidily dying race of natives, the Maoris, only 50,000 now remaining. To this forlorn remnant of the devoted Catholic missionaries aborigines, have extended their zeal; the catechism has been translated into their language under the direction of the Bishop of Auckland; and now. the New Zealand Tablet informs us, a fluent Maoris speaker has been sent in the person of Rev. F. ther O'Reilly; a devoted priest of the colonial mission. It is hard to find a better proof of the universality of the Church than he spectacle of this devoted Irish priest delivering to the natives of that distant land, in their own language, the Encyclical of Pope Leo, and witnessing their msnifestation of Catholic fealty and devotion.—Boston Pilot.

tion of Christ's army. I have read the yet existing monument—'Diocletianus, Jovius et Maximinianus, Herculeus, nomine Christianorum deleto, snpersti-tione Christi ubique deleta'. 'To Diocletian, the new Jupiter, and to Maximinian, the new Hercules, for having abolished the Christian name, and extirpat-ed from the whole world the superstition of Christ.' But is it true? Has the army of God been destroyed by the sanguinary tyrants? Ah, no! The Churcl, of God has a charmed life. She may be wounded in battle, she may lose her dearest children in the fight, she may be widowed of her most valiant champions, even her visible head may again and again be laid low; but she is an army which never can be defeated, never can she receive the mortal again be laid low; but she is an army which never can be defeated, never can she receive the mortal blow. Indeed, scarcely had those monumental trophics of Diocletian raised their haughty heads when young Constantine, himself yet a Pagan, be-came the instrument in the hatds of God of subdu-ing the enemies of God's Church and restoring her to peace and freedom. The whole complexion of religious affairs is now changed. The temples of the heathen deities are purified from their pollu-tions and converted into Basilicas for the workinpt of the living and true God. Romel once Pagan Rome, now by God's overruling providence becomes of the living and true God. Rome! once Pagan Rome, now by God's overraling providence becomes Christian and the mother of all Churches. But while God shall ever be glorified, peace—absolute peace—will never be for His Church, nor yet for her visible head. In her present position she is the Church militant, the army of God, and her mission, though she deanly haves means is to size but to though she dearly loves peace, is to give battle to the world. The heresiarchs of the fourth and fifth the world. The herestarens of the fourth and affili-centuries wished, it would appear, to revive the fourse of hostilities begun by an incredulous syna-cogue and an idolatrous world. A motley spawn of sects was generated, which, while they tore each there to be a section of the section of other to pieces, yet made common cause against the parent Church, Arians, Pelagians, Historians, eivilization which she originated, fostered, and directed, and which without her we with reason believe will make the world a very pandemonium. here will make the world a very plattener that is the will remark here that it is the greatest mistake to imagine that the great impetus intellectual develop-ment received towards the close of the fifteenth and beginning of the sixteenth centuries was due to the Reformation. The seed had been sown, and was Reformation. The seed had been sown, and was springing up and bearing fruit before that deplora-ble event occurred to devastate and disnitegrate Europe, and distract the minds of men and embitter their hearts with endless controversy. The pursuit of classical culture, the discovery of America, and the passage round the Cape, astronomy and kindred sciences were operating on the intellect, and urging men forward on the path of knowledge, before ever the profermers amerged. But to reture to our mode men forward on the path of Knowledge, before ever the reformers appeared. But to return to our prob-abilities. Let what will be said against authority in intellectual matters, it cannot be denied but that the fact of great men having believed, in a certain way wil always have very great influence, not only

way will always have very great infinence, not only on the uneducated, but also on the chosen few. Now, in every age the Church has possessed very many great men, great in thought, in word, in act, great and good, who never would have deliberately given their whole lives to support a system unless they were for measurable reasons convinced the

HAMILTON NEWS.

HAMILTON CATHOLIC LITERARY ASSOCIATION.

Notwithstanding the inclemency of the weather Notwithstanding the inclemency of the weather the hall of the above Association was densely crowd-ed last evening on the occasion of another of their series of free entertainments being given by the As-sociation, Mr. Donald Smith, the President, occupisociation, Mr. Donald Smith, the President, occupi-ed the chair, and with him on the platform were Rev, Fathers Maguire, chaplain of the Association; Keough, of St. Patrick's; and Lillis, of Freelton; Messis, E. Furlong, 1st Vice-President, and P. Hasta Securitary

Harte, Secertary. The programme began with a recitation, "Noth-ing to Wear," by Mr. James Brennan, which he reing to Wear," by Mr. James Brennan, which he re-cited in a humorous manner, creating great amuse-ment. The solo, "Handful of Earth," by Miss M. Buchanan received a well merited encore, to which she responded with "Let me Dream Again," Miss Buchanan has a very pleasing voice' This was her first appearance in public. She is to be highly com-plimented, her *debat* could not be made under more favorable auspices than the Literary Association. The Recitation, "Vision of Balthazar," by Mr. J. Morin was fairly rendered. Duct, "Selections from Norma," arranged by Kreutcher, Messrs, D. J. Morin was fairly rendered. Duet, "Selections from Norma," arranged by Kreutcher, Messis, D. J. O'Brien and J. F. Donwille, with two violins, was certainly the gen of the evening. On being rap-turously encored they responded with another short the distribution of the second of the Others selection. Mr. Domville is a pupil of Mr. O'Brien. This was his first appearance before a public audience and his performance last evening redounds to the

and his performance use evening reasonable credit of himself and his master. An essay, "Civility and Self Interest," by Mr. J. Dunne, was an excellent composition, which requir-ed careful attention and study, both of which it apparently received from this young gentleman. parently received from this young gentleman. Mr. Dunne never fails to please when he appears before an audience. Reading, "Charles Edward at Ver-sailles," by Mr. E. Furlong, was given in his usual masterly style. Song, "In Happy Moment," by Mr. E. Dromgoole, was fairly sung. Mr. J. Bas-qual's Recitation, "Mark Antony's Oration over the dead body of Caesar," was well rendered and with good dramatic effects, and for which he received the well-medical planes of the andience. vell-merited applause of the audience. Rev. Father Kcough next delivered a short ad-

Rev. Father Keough next delivered a short ad-dress, in which he pointed out the great benefits to be derived by becoming members of the Associa-tion and library. He culogized the members for their kindness and exertions in getting up such en-tertainments for the anusement and instruction of the community. He solicited the audience and the public in general for their patronage in aiding the Association to keep up such an excellent institution. public in general for their patients of in a start Association to keep up such an excellent institution, pointing it out as a duty which is incumbent on Association to keep up such an exist an existing a solution to keep up such an exist in the method of the solution of the forth-them to do so. He reminded them of the forth-coming concert and lecture in the Mechanics' Hall on the 19thinst, by Facher Maddigan, the subject, "Canada Our Home," being one which should be

IT ALWAYS WORKS.

People who ride on the Woodward Avenue oute have often noticed that when a certain tall, solemn-looking man, aged about fifty, boards a full car, he always holds a whispered conversation with some man who at once gives him a seat and retires to the platform. The tall man never has to stand and hang to the strap, simply because he understands human nature. Glancing around the car he human nature. selects his victim, bends down and confiden-

tially whispers: "Make no move to attract attention, and

The victim steps out there every time, and after he has wiped away at his nose, and pull-ed away at his tie, he looks into the car to see the tall man enjoying the vacated seat with the greatest comfort. Life is full of these base deceptions, and yet innocent people are powerless to meet them.—Detroit Free Press.

sentence, Murphy turned to nin and said, "Dr. Ham-mond, you have sworn my life away, but you will die before I'm hung," Mrs, Murphy, left without resources, had a shanty on Congress Street, Jersey City Heights, as a residon Congress Street, Jersey City Heights, as a resid-ence, and by washing and charring managed to keep it up. Only five times in four and a half years did she see her husband. When he was arrested Murphy had but two children, but another was born

a few months afterwards. Twice Murphy saw the scaffold erected for his Twice Murphy saw the scanoid erected for his execution, and on one occasion, as a rebuke to Sheriff Benson, the fact of a stay was kept a secret from him, while Murphy, knowing of it, looked quietly on the scaffold borrowed from Hackensack, saw the crowd gather, and was treated to a volley of oaths provoked from the Sheriff by the disappointment.

THE EYE OF THE EAGLE.

When we recollect that an eagle will ascend more when we reconcer that an eagle will ascend more than a mile in perpendicular height, and from this elevation will perceive its unsuspecting prey and pounce upon it with unerring certainty, and when we see some birds scrutinizing with almost micros-copie nicety an object close at hand, we shall at once copic nicety an object close at name, we shared a perceive that he possesses the power of accommodat-ing his sight to distance in a manner to which our eye ing his sight to distance in a manner to which our eye ing insignt to distance it a intante to which it is is unfitted, and of which it is totally incapable. If we take a printed page we shall find that there is some particular distance, probably ten inches, at which we can read the words and see each letter which we can read the words and see each letter with perfect distinctness; but if we move a page to a distance of forty inches we shall find it impossible to read it at all; a scientitic man would, therefore, call ten inches the focus or focal distance of our call ten menes the Jocus or local distance of our eyes. We cannot alter this focus except by the aid of spectacles. But an eagle has the power of alter-ing the focus of his eye just as he pleases. He has only to look at an object at the distance of two feet or two miles in order to see it with perfect distinct-

The ball of the eye is surrounded by fitteen little tially whispers: "Make no move to attract attention, and listen carefully to what i say. You have an ink-stain on your nose, and your necktie is unfasteneed. Step out on the platform a an ink-stain on your nose, and your neekede is unfastened. Step out on the platform a moment and brush up." The victim steps out there every time, and often he has winned away at his nose, and pull