

"CHRISTIANUS MITH NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS AY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, Ath Century.

**VOL.** 1.

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LONDON, ONT., FRIDAY, JANUARY 24, 1879.

God should take influe task and should should should take ignominious cross; but God's love for man conde-scended to this humiliation, and God's love for man condescends also to the humiliation of being under the forms of bread and wine—our corporal food. The Incarnation is a mystery perfectly parallel with the mystery of Transubstantiation. All the objec-The incarnation is a myscory pictory pictory of the mystery of Transubstantiation. All the objec-tions which are raised against Transubstantiation have been raised by infidels against the divinity of our Lord. If our Lord humiliated Himself to be a child in the crib of Bethlehem, it can be easily under-stood that for man's sake He will present Himself to us under the appearance of our singular the appearance of a criminal on the cross through love for us, what difficulty is there in believing that for love for us He will give Himself to us body and blood, soul and divinity under the appearance of bread and

which in their rage they had shed," set, de verb, strange to say, it is to the Malabar coast he goes, where Syria is not at all. Let us see what the Syriae Fathers said of Transubstantiation more than a thousand years before the date given. This is what our assailant says about the doctrine of the Syriae Fathers : "Dr. Horne, a most learned elergyman of the Church of England, declares that the Syriae lan-guage has no word to express 'this represents,' and that this was the language in which Christ spoke at this time is not doubted. But Cardinal Wiseman, it is said, has produced from the classic writers of the Syriae language over forty words which lus to shod y of the spoke at the meaning of 'to represent.' We may let the doctors fight it out on this line; but it certainly does seem strange that any language could be so rich as to have afforded 40 synonyms to convey this idea, and that it could have been studied by so distin-guished a linguist as Dr. Horne and yet not reveal ushed a linguist as Dr. Horne and yet not reveal to him a single term conveying directly this idea." gusned a might as br. Home and yet his idea." to him a single term conveying directly this idea." But let us hear the Syriac Fathers speak for them-selves. St. Ephraem, Bishop of Nisibis, in the year 356, only a few years after the general persecution a of Christians, wrote, and his works are still extant i "Vadba koman ga igashvavl lkvoz," which Simon Assemt.nus translates, "Illud vero states super pedes suos significat nemini fas ese," "but this signifies or represents that it is not lawful for anyone." The same writer, St. Ephraem, again says, "The incense placed on the maniple—*lockoea*—REPRESENTED the mixture of His divinity and humanity." This is the language in which there is no word having the meaning to "represent," according to our Strathroy linguist, who, by the way, confesses by implication that he does not understand a word of implication that he does not understand a word of the language he is so learned about. If you want to find out the other forty words which have this meaning, look in a Syriac dictionary or in Cardinal Wiseman's book, Syriac Hours. St. Maruthas, of the Wiseman's book, Syrac Hours. St. Maruthas, of the same century with St. Ephraem, says of the well-known doctrine of the Syriae Church: "Now, as often as we approach the body and blood and re-ceive the same upon our hands, we believe that we embrace the body and the flesh of His flesh and the embrace the body and the flesh of His flesh and the bone of HIs bones as it is written; for Christ does not call it a figure and appearance, but He said, This is really my body and this is my blood," and yet pretended learned men of Strathroy say that the language of St. Maruthas had no word to express "represents" or figure. This effectually settles the difficulty. Not only did the Christians of the East, who were in communice, with the Cathelie Church difficulty. Not only did the Christians of the East, who were in communion with the Catholic Church, but even those who were cut off from the Church for centuries before, retained the same belief. Amongst them let me quote the Nestorian Bishop, Elias of Damascus, who says, "In the offering of the Eucharist we make profession that we offer nothing else than the body and the blood of Christ." As to the Malabar Syriac Christians, the fact is they were Nestorians, and the Nestorians always be-lieved in Transubstantiation. Innumerable quota-tions of this kind might be made from the earliest consectated, then how at some the function 1 and 1 the function 1 t

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Sincerely in Christ, + JOHN WALSH, Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV. DR. CRINNON, BISHOP OF HAMILTON.

> DIOCESE OF HAMILTON, ? Nov. 5th, 1878.

WALTER LOCKE, ESQ.-

DEAR SIR,-Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation on me yesteraay to protate my tensor in this diocese. I for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is well written, and contains a great amount of Catholic news, and what is still better, it breathes below. You have been been been better in the advector of the second better better better in the best of the second better for the circulation of your paper in this diocese. I a truly Catholic spirit; so desireable in these days when rebellion against Ecclesiastical Authority is so when rebellion against Ecclesiastical Authority is so remunant. I any dold that you are free from all rampant. I am glad that you are free from all political parties, and therefore in a position to

On the 29 ult., a chapel of the Cathedral of the Immaculate Conception, Brooklyn, N. Y., was con-secrated with the usual impressive ceremonies. The services began at eight o'clock a. m., Right Rev. Bishop Loughlin celebrating. The altar was first consecrated, then followed Solemn Pontfical Mass, Rev. Fathers O'Hare, Wood, McCabe and Doherty

of Protestants, Luther, taught the Real Presence to the day of his death. He even claimed that when he would apply for admission into the kingdom of heaven, he would rest his claim to be admitted on the fact that he had fought Calvin and Zwinglius to the bitter end against their damnable doctrine that Christ is only present in figure. Every one knows that a section of the Church of England called Puseyites, Tractarians, Ritualists, maintain the Real Presence at the present day, and profess to offer up the Holy Sacrifice of the Mass. So strong offer up the Holy Sacrince of the Mass. So strong are these Ritualists, that though all the machinery of the law and ecclesiastical authority has been put in operation against them, they are able to hold their own, and though I believe in this Protestant diocese of London Ritualists are at à discount, there

ever, let this pass. Let us take it for granted that the Protestant Church teaches exactly what has been said "that Christ used these words symbolically, Tampant. 1 and gad that you are the yot at a position to political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive circulation,
I remain, dear sir,
Yours very faithfully,
+ P. F. CRINNON,
Bishop of Hamilton.
On the 29 ult., a chapel of the Cathedral of the Immaculate Conception, Brooklyn, N. Y., was consecrated, with the usual impressive ceremonies. The services began at eight o'clock a. m., Right Rev.
Bishop Loughlin celebrating. The altar was first consecrated, O'Hare, Wood, McCabe and Doherty

and divinity under the appearance of bread and wine ? Again, we are told, "that if Christ wrought a miracle there would be evidence of the miracle. Take away the certainty of sense and there is no discerning a body from a spirit." Such language as this may do very well to flourish with from a Pro-testant pulpit, but it will not stand the test of Chris-tian theology. It would undermine the Incarnation itself. With equal reason the Jews said of Christ, "Is not this the carpenter's son ? Is not His mother called Mary ?"—Matt. xiii, 55. Hence they con-cluded that He was not what He proclaimed Himself to be, the Son of God. In like manner Josue thought he saw a man, Josue v., 13, and Jacob that he cat with three men, Gen. xxxii, 8, while in all he touched one, Gen. xxvii, 24, and Abraham that he eat with three men, Gen. xxxii, 8, while in all these cases there were no real men, but unembodied spirits present; the different senses of the patriarchs misleading them. But, independently of Scripture, philosophy and experience show that there is no essential connection between our sensations and the objects which occasion them, and that, in fact, each of our senses frammently deceives ne

of our senses frequently deceives us. The objections from Holy Scripture against Tran-The objections from Holy Scripture against Tran-substantiation have but little strength, for the reason that Holy Scripture contains nothing against the doctrine. However, our assailant lays great stress on the fact that the Blessed Eucharist is called bread and wme, even after its consecration by our Lord :-"Of the wine Jesus says, after having handed it to His disciples I will not drink of the fruit of this vine until I drink it new with you in my Father's kingdom," Matt. xxvi, 29 Every one knows that the fruit of the vine is wine after the consecration. How then could the disciples think that He meant

the force of these passages it will not be necessary for me to make many observations. How far the stantiation is condenned by the Fathers of the Church, there cannot be much diversity of opinion. Let me observe that I have not availed myself of half the evidence which I might have brought  $\pm r$ -ward in support of the doctrine. I would ask, is the style or the character of the language in any way reconcilable with the doctrine professed by our opponents? Do they ever argue with St. Am-brose, "We will establish our doctrine of the Euch-arist by the mystery of the Incarnation ; was the order of nature followed when Jesus was born of a virgin? Plainly, not—then why should that order be looked for here? It was the true flesh of Christ which was crucified and was buried; and this also is truly the sacrament of His flesh. Our Lord Himself proclaims it, "*This is my bodg.*" De Initiandia. Luther himself tells us what the Fathers wrote on this subject. His testi-mony settles the question as to what was the teach ings of the Fathers, including those who have been quoted as teaching that the Blessed Eucharist is a figure : "That no one among the Fathers, numerous as they are, should have spoken of the Eucharist as these men do is truly astonishing. Not one of them speaks thus, 'there is only bread and wine, or the body and blood of Christ are not present, and when we reflect how offen the subject is trated and repeated by them it ceases to be credible, it is them speaks thus, 'there is only bread and wine, or the body and blood of Christ are not present,' and when we reflect how often the subject is treated and repeated by them it ceases to be credible, it is not even possible, that not so much as once such words as these should have dropped from some of them. Surely it was of moment that men should not be drawn into error, still they all speak with such precision, evincing that they entertain no doubt of the presence of the body and blood. Had not this been their conviction can it be imagined that among so many the negative opinion should not have been uttered on a single occasion? On other points this was not the case, but sacramen-tarians on the other hand can proclaim only the negative opinion. These men, then, to say all in one word, have draw their notions neither from the Scriptures nor the Fathers," Defensio Verborum. My dear friends, I have replied to every objection which has been brought from reason, Scripture and Tradition against the doctrine of Transubstantiation. I have read the objections in the very words in which they were uttered. My assailant thanked God that he was drawn into this controversy. No, there was no controversy. I gave simply an ef-planation of Catholic doctrine, and this svening I continue the subject. A controversy with men who seek notoricy by controversy I have no desire to see the notoricy by controversy in the were seek notoricy.

## THE CATHOLIC RECORD.

### The Legend of the Aspen-Tree.

2

BY JOHN LOCKE.

Soft the amber light of evening Tints the hills of Galilee. And makes one gleaning topaz of Genes'reth's shunb'ring sea; The languid clouds suil dreamily Across Juden's sky-To a richer golden growing Where they called the day-god's eye-As the Master walks in silence Thro' the valley's green defiles. Toward the solitudes embosomed In the forest's dusky aisles.

As the nears the sylvan border. Lot the multitudes of dow'rs, That fold their fair pavilions With the waning vesper hours, Recope their dewy bosoms, 500 And perfume the evening gale With odors such as floated once Thro' Eden's shiless vale. The laurel and the woodbine In an arch of triumph meet, And the line's purple clusters Make a carpet for His feet.

Make a carper for this feet. The paim and lofty poplar In meek reverence bow their heads The stately codar's branches Kiss the ground whereon He treads; The laburnum trails its tassels Of rich gold His pathway o'er; And the rose-tree blushes deeper Than it ever blushed before; So along the leafy forest All its denizens, sare one, Offer deep and silent homage To Jehovah's Chosen Son.

To Jenovan's Chosen Son. Like one whose soul is drunken With disdan's nephitie wine, No bough the aspen bendeth To its Sovereign Lord Divine: The hanghty crest looks heavenward Unmindfait that the Lord Of Earth and Air and Heaven Stands upon the forest sward! But Jesus looks upon it: And that one reproving giance Cutteth in thro'rind and fibre Quicker than Damascus lance,

Frond and leaf began to quiver, Branch and stem to palpitate, With a tremor that no anodyne May evermore abate ! Still the forest birds keep asking, As they tap upon the tree-"Has forgiveness not yet come, O ! sylvan penitent, to thee?" But the aspen's only answer. Now as in the days of yore, Is that ceaseless, leafy shudder, That seems murmuring, "Nevermore." - Pflot.



THE CHURCH OF THE CATACOMBS

BY HIS EMINENCE CARDINAL WISEMAN.

When Pancratius arrived at the Villa of Statues he found the little community already excited by the rumors which had reached it of the edict's pub-He was welcomed most warmly by all . lication. and Sebastian's letter of advice was received with Prayer and deliberation succeeded deep respect. Trayer and denorration succeeded its perusal, and various resolutions were taken. Marcus and Marcellianus with their father Tran-quillius, had already gone to Rome for the ordina-tion. Nicostratus Zeo and others followed them deep respect. tion. Nicostratus Zeo and others followed them now. Chromatius who was not destined for the crown of martyrdom, though commemorated by the Church with his son on the 11th of August, found shelter for a time in Fabiola's villa, for which letters shelter for a time in Fabout state, for whether the had been procured from its mistress, without her knowing the reason why; for he wished to remain in the neighborhood a little while longer. In fine, the villa ad Statuas was left in charge of a few faith-ful servants, fully to be depended upon. When the two messengers had given themselves but here a word were those travalled by the

and their horses a good rest, they travelled by the same road as Torquatus had lately trodden to Fundi, where they put up at an obscure inn out of the town, on the Roman road. Pancratius soon found out his old master, who embraced him most affec-

He proceeded to the school-house when filled with scholars; shut the doors, and reproached Cas-sianus, who advanced with open hand and counten-ance to greet him, as a conspirator against the state and a perfidious Christian. A shout arose from tiffe boyish mob; and by its tone, and by the look which he cast around, Corvinus learnt there were many present like himself—young bears' cubs, with foll-grown hyænas' hearts within them. "Boys!" he shouted out, "do you love your mas-ter Cassianus? He was once mine too, and I owe him many a grudge." A yell of execution broke out from the bencl es.

him many a grudge." A yell of execration broke out from the bencl es. "Then I have good news for you; here is permis-sion from the divine Emperor Maximian, for you to do what you like to him." A shower of books, writing-tablets, and other school missiles, was directed against the master, who stood unmoved with his arms folded, before his per-

secutor. Then came a rush from all sides, with menacing atitudes of a brutal onslaught.

"Stop, stop," cried out Corvinus, "we must go nore systematically to work than this."

He had reverted in thought to the recollection of his own sweet school-boy days; that time which most look back on from hearts teaming with softer feelings, than the contemplation of present things can suggest. He indulged in the reminiscence of that early season in which others find but the picture of model he incurs of unselfish, joyous, happy hours; and he sought in the recollection what would most have gratified him then, that he might bestow it as a boon on the hopeful youths around him. But he could think of hopeful youths around him. But he could think of nothing that would have been such a treat to him, as to pay back to his master every stroke of correc-tion, and write in blood upon him every word of reproach that he had received. Delightful thought w to be fulfilled

It is far from our intention to harrow the feelings of our gentle readers, by descriptions of the cruel and fiendish torments inflicted by the heathen perand fiendish torments inflicted by the heathen per-secutors on our Christian forefathers. Few are more horrible, yet few better authenticated, than the tor-ture practised on the martyr Cassianus. Placed, bound, in the midst of his ferocious young tigers, he was left to be the lingering victim of their feeble cruelty. Some, as the Christian poet Prudentus tells, cut their tasks upon him with the steel points, used in engraving writing on wax-covered tablets; others exercised the ingerinity of a precocious bru-tality, by inflicting every possible torment on his others exercised the ingenuity of a precedous bru-tality, by inflicting every possible torment on his lacerated body. Loss of blocd and acute pain at length exhausted him; and he fell on the floor with-out power to rise. A shout of exultation followed, new insults were inflicted, and the troop of youth-ful demons broke loose to tell the story of their sport at their respective homes. To give Christians decent burial never entered the minds of their per-scentors: and Corvinus, who had glutted his eves sectors i and Corvinus, who had glutted his eyes with the specta le of his vengeance, and had urged on the first efforts at cruely of his ready instruon the first enforts at crucity of his ready instru-ments left the expiring man where he lay, to die un-noticed. His faithful servant, however, raised him up, and laid him on his bed, and sent a token as he had preconcerted to Pancratius who was soon at his side, while his companion looked after preparations for their departure. The youth was horrified at what he beheld, and at the recital of his old master's

what he beheld, and at the recital of his old master's exquisite torture, as he was edified by the account of his patience. For not a word of reproach had escaped him, and prayer alone had occupied his thoughts and tongue. Cassianus recognised his dear pupil, smiled upon him, pressed his hand in his own, but could not speak. After lingering till morning. he placidly ex-pired. The last rites of Christian sepulture were recodering paid to him on the spoat. For the house was pired. The last files of clinical splat splat and modestly paid to him on the spot, for the house was his; and Pancratius hurried from the scene, with a heavy heart and a no slight rising of its indignated and against the heartless savage who had devised and witnessed without remorse such a tragedy.

He was mistaken, however. No sooner was his revenge fulfilled than Corvinus felt all the disgrace and shame of what he had done; he feared it should be known to his father, who had always csteemed Cassianus; he feared the anger of the parents whose children he had that day effectually demoralized, and fleshed to little less than parricide. He ordered

its completion. Chains of supposed culprits arrived each day from the poit of Luna, from Sardinia, and had been engaged in quarries or mines; and were put to labor in the harder departments of the build-ing art. To transport the materials, to saw and eut stone and marble, to mix the mortar, and to build up the walks were the duties allotted to the religions culprits, many of whom were men little accustomed to such menial toil. The only recompense which they received for their labor was that of the mules Little and oxen which shared their occupation. Little better, if better, then a stable to sleep in, food sufficient in quantity to keep up their strength clothing enough to guard them from the inclemency of the season, this was all they had to expect. Fetters on their ankles, heavy chains to prevent their escape increased their sufferings; and task-masters, accept

nereased their sinterings; and task-masters, accept able in proportion as they were increasonable, watched every gang with lash or stick in hand, ever ready to add pain to toil, whether it were to vent their own wanton cruelly upon unresisting objects, or to please their crueller masters. But the Christians of Rome took peculiar care of these designed entries were not induced by the constraints of the second sec But the Christians of home took pectrus the those blessed confessors, who were particularly ven-erated by them. Their deacons visited them, by bribing their guards; and young men would boldly venture among them, and distribute more nourish-ing food, or warmer clothing to them, or give them

ing food, or warmer clothing to them, or give them the means of conciliating their keepers, so as to ob-tain better treatment at their hands. They would then also recommend themselves to their prayers, as they kissed the chains, and the bruises, which these holy confessors boye for Christ. This assemblates of men convicted of serving faithfully their of the Master, was useful for an-other purpose. Like the stew in which the lux-urious Lucullus kept his lampreys ready fattened for a benout: like the cages in which rare birds, for a banquet; like the cages in which rare birds, the pens in which well-fed cattle were preserved for crifice or the feast of an imperial anniversary; like the dens near the amplitheatre, in which ferocious beasts were fed for exhibition at the public refocious beasts were fed for exhibition at the public games; just so were the public works the preserves, from which at any time could be drawn the ma-terials for a sanguinary hecatomb, or a gratification of the popular appetite for cruel spectacles, on any occurrent of fortium arabits of the popular appende for cruci spectacies, on any occasion of festivity; public stores of food for those fierce animals, whenever the Roman people wished to share in their savage propensities. Such an occasion was now approaching.

bersecution had lingered. No person of note had been yet captured; the failures of the first day had not been fully reapaired; and something more whole-sale was expected. The people demanded more not been tury reapared; and something more whole-sale was expected. The people demanded more sport; and an approaching imperial bithday justi-fied their gratification. The wild beasts which Sebastian and Paneratius had heard, yet roared for

their lawful prey. One afternoon towards the end of December, Cor-vinus proceeded to the Baths of Dioclesian, accompanied by Catulus, who had an eye for proper com panied by Cathius, who had an eye for proper dealer batants in the amphitheatre, such as a good dealer would have for cattle in a fair. He called for Rabirius, the superintendent of the convict depart-ment and said to him, "Rabirius, I am come by order of the emperor, to

Really," answered the officer "I how were the officer and the second terms of terms of terms of the second terms of the second terms of the second terms of the second terms of t

mphtheatre, of occasion of the confing (sector), "Really," answered the officer, "I have none to pare. 1 am obliged to finish the work in a given ime, and I cannot do so if I am left short of hands." "I cannot help that; others will be got to replace hose that are taken from you. You must walk pare. Catulus and myself through your works, and let us

Catulus and myself through your works, and let us choose those that will suit us." Rabirius, grumbling at this unreasonable demand, submitted nevertheless to it, and took them into a vast area, just vaulted over. It was entered by a circular vestibule lighted from above like the Pan-theon. This led into one of the shorter arms of a cruciform hall of noble dimensions, into which opened a number of lesser, though still handsome chambers. At eack angle of the hall where the arms intersected one another, a huce granite pillar of one chambers. At eack angle of the hall where the arms intersected one another, a huge granite pillar of one block had to be erected. Two were already in their places, one was girt with ropes delivered round capstans, ready to be raised on the morrow. A number of men were actively employed in mak-ing final preparations. Catulus nudged Corvinus and pointed with his thumb to two fine youths who, stripped slave-fashion to their waists were specimens of many athletic forms.

any kind of fetter. Who can it be?" "I do not know his name," answered Babirius ; "but he is a fine youth, who spends much of his time among the convicts, relieves them, and even at times helps them in their work. He pays of course well for being allowed all this; so it is not our business to each our discussion. ask questions.

"But it is mine, though," said Corvinus, sharply and he advanced for this purpose. The voice cauge the stranger's ear and he turned round to look. Corvinus sprung upon him with the eye and action of a wild beast, seized him and called out with ex-ultation, "Fetter him instantly. This time at least,

### CHAPTER XXI. THE PRISON.

If a modern Christian wishes really to know what his forefathers underwent for the faith during three

his forefathers underwent for the faith during three centuries of persecution, we would not have him content himself with visiting the catacombs, as we have tried to make him do, and thus learning what sort of life they were compelled to lead; but we would advise him to pursue those imperishable re-cords, the *Acts of the Meatyres*, which will show him how they were made to die. We know of no writ-ings so moving, so tender, so consoling, and so min ings so moving, so tender, so consoling, and so min-istering of strength to faith and to hope, after God's istering of strength to faith and to hope, after God's inspired words, as those venerable monuments. And if our reader, so advised, have not leisure sufficient to read much upon this subject, we would limit him willingly to one specimen, the genuine Acts of SS. Perpetua and Felicitas. It is true that they will be best read by the scholar in their plain African latinity; but we trust that some one will soon give us a worthy English version of these and some other similar early Christian documents. The ones which we have singled out are the same as were known to we have singled out are the same as were known to we have singled out are the same as were known to St. Augustine, and cannot be read by any one with-out emotion. If the reader would compare the mor-bid sensibility, and the overstrained excitement, en-deavored to be produced by a modern French writer in the imaginary journal of a culprit condemned to death down to the immediate approach of execution with the unaffected pathos and charming truthful-mentative effected to compare under marging of ness, which pervades the corresponding narrative of Vivia Perpetua, a delicate lady of twenty-one years of age, he would not hesitate in concluding, how of age, he would not hesitate in concluding, how much more natural, graceful, and interesting are the simple recitals of Christianity than the boldest fictions of poetry. And when our minds are sad or the petty persecutions of our times incline our feeble hearts to murnur, we cannot do better than turn to the really golden, because truthful legend, or to the heavy of the noble martyrs of Vienne or Lyons, or to the many similar, still extant records yons, or to the many similar, still extant records, ) nerve our courage by the contemplation of what hildren and women, catechumens and slaves, sufered unmurmnring for Christ.

But we are wandering from our narrative. Panratius with some twenty more, fettered and chained together, were led through the streets to prison. As they were thus dragged along, staggering and stum-bling helplessly, they were unmercifully struck by bling helplessly, they were unmercifully struck by the guards who conducted them; and any persons near enough to reach them dealt them blows and kicks without remorse. Those further off pelted them with stones or offal, and assalled them with insulting ribaldry. They reached the Mamertine prison at last, and were thrust down into it, and found there already other victims of both sexes, awaiting their time of sacrifice. The youth had just time while he was being handcuffed to request one of the captors to inform his mother and Sebasian of what had happened; and he slipt his purse into his hand.

his hand. A prison in ancient Rome was not the place to which a poor man might court committal ; hoping there to enjoy better fare and lodging than he di at home. Two or three of these dungeons, for they are nothing better, still remain; and a brief descrip-tion of the one which we have mentioned will give our readers some idea of what confessorship cost, indemendent of martyrdom. As wants the stamp-clerk at the Post-Office to wait on him first. That's the way you can tell a hog from apig." "Noes the pig root with his nose. A pig's nose is called a snout. A cheerful-minded pig will never turn over more ground in search of one small potato than the average boy would dig up in hunting for a gold watch." ndependent of martyrdom. ed of two squar The Mamertine prison is compos subterranean chambers, one below the other, with only one round aperture in the centre of each vault through which alone light, air, food, furniture, and men could pass. When the upper story was full, we may imagine how much of the two first could reach the lower. No other means of ventilation, drainage, or access, could exist. The walls, of large stone blocks, had, or rather have, rings fastened into them for securing the prisoners, but many used to be laid on the floor with their foot factoned in the stocks; and the ingenious cruelty of the persecutors often increased the discomfort of the stone damp floor by strewing with broken potsherds this only bed allowed to the mangled limbs, and welted back bed allowed to the mangied limbs, and wencet backs of the tortured Christians. Hence we have in Africa a company of martyrs headed by SS. Saturninus and Dativus, who all perished through their suffer-ings in prison. And the acts of the Lyonese mar-tyrs inform us that many new-comers expired in the jail, killed by its severities before their bodies had bedued any torments; while, on the contrary, some and kined by its sevenities before their bones had endured any torments; while, on the contrary, some who returned to it so cruelly tortured that their recovery appeared hopeless, without any medical or other assistance, there regained their health. At the same time the Christians bought access to these abodes of pain but not of sorrow, and furnished whatever could under these circumstances reliev the sufferings and increase the comforts, temporal and spiritual, of these most cherished and venerated of their brethren.

FRIDAY, JANUARY 24

"What sort of learning and studies dost thou pur-

"I have endeavored to master every science, and "I have endeavored to master every science, and have tried every variety of learning. But finally I adhered to the doctrines of Christianity; although they do not please those who follow the wanderings of false opinions." "Wretch ! dost thou find delight in that learn-

"The greatest; because I follow the Christians in right doctrine." "And what is that doctrine ?"

"And what is that doctrine ?" The right doctrine which we Christians piously hold is to believe in one God, the Maker and Crea-tor of all things visible and invisible; and to confess the Lord Jesus Christ the Son of God, anciently foretold by the prophets, who will come to judge mankind, and is preacher and master of salvation to those who will learn well under Him. I indeed, as a mere man and two weak and invisible to those who will tearn wen under finit. I indeed, as a mere man, am too weak and insignificant to be able to utter any thing great of *His infinite Deity*: this office belongs to the prophets." "Thou arc, methinks, a master of error to others,

"Thou are, merinnes, a master of erfor to oblers, and deservest to be more severely punished than the rest. Let this Lucianus be kept in the nerve (stocks) with his feet stretched to the fifth hole. And you two women, what are your names and condition ?

"I am a Christian who have no spouse but Christ. My name is Secunda," replied the one. "And I am a widow,named Rufina, professing the

same saving faith," continued the other stions, and same saving limit, "consider matter insider questions, and  $-\Delta t$  length, after having put insider questions, and received similar answers from all the others except one wretched man, who, in the grief of the rest, wavered and agreed to offer sacrifice, the prefect turned to Pancratius and thus addressed him. "And now, insolent youth, who hads the audacity to tear  $-\Delta t$  and  $-\Delta t$  the divine emperors even for the down the edict of the divine emperors, even for the there shall be mercy if yet thou wilt sacrifice to the

there shall be mercy if yet thou wilt sacrifice to the gods. Show thus at once thy piety and thy wis-dom; for thou art yet but a stripling." Paneratius signed himself with the sign of the saving cross and calmly replied, "I am the servant of Christ, Him I acknowledge by my mouth, hold firm in my heart, *incessantly adore*. This youth which you behold in me has the wisdom of grey hairs if it worship but one God. But your gods, with those who adore them, are destined to eternal detention." destruction

"Strike him on the mouth for his blasphemy, and eat him with rods," exclaimed the angry judge. "I thank thee," replied meekly the noble youth, "that thus I suffer some of the same punishment

"that thus I suffer some of the same punishment as was inflicted on my Lord." The prefect then pronounced sentence in the usual form. "Lucianus, Pancratius, Rusticus, and others, and the women Secunda and Rufina, who have all owned themselves Choistians and refuse to obey the sacred emperor, or worship the gods of Rome, we order to be exposed to wild beasts in the Flavian amphibiestre."

amphitheatre." The mob howled with delight and hatred and accompanied the confessors back to their prison with their rough music; but they were gradually overawed dignity of their gait and the shining calmness of their countenances. Some men asserted that they must have perfumed themselves for they could perceive a fragrant atmosphere surrounding their persons.

(To be Continued.)

### NATURAL HISTORY.

THE PIG. Detroit Free Press

"Is this a pig." "Yes, this is a pig." "What is a hog?" "A hog spits all over the floor of a street-car; he also wants the stamp-clerk at the Post-Office to wait on him first. That's the way you can tell a hog from

watch.

"No," said the good man, "it must not be. I am already old, and I am weary of my unprofitable pro-fession. I and my servaut are the only two Chris-tians in the town. The best families have, indeed, sent their children to my school, because they know sent their children to my school, because they knew it would be kept as moral as paganism will permit; but I have not a friend among my scholars, by reason of this very strictness. And, they want even the natural refinement of Roman heathens. They are rude provincials; and I believe there are some among the elder ones who would not scruple to take my life, if they could do so with impunity." "What a wretched life indeed, Cassianus, you was the leading ! Have you made no impression

must be leading ! Have you made no impression on them ?"

"Little or none, dear Pancratius. And how car I, while I an obliged to make them read those dan-gerous books, full of fables, which Roman and Greek literature contain ? No, I have done little by my words, perhaps my death may do more for

them." Paneratius found all expostulation vain, and would have almost joined him in his resolution to die; only he had promised Sebastian not to expose his life during the journey. But he determined to remain about the town till he saw the end. Corrings arrived with his men at the villa of

Corvinus arrived with his men at the villa of Chromatius; and early in the morning rushed sud-denly through the gates and to the house. He found denly through the gates and to the house. He found it empty. He searched it through and through but discovered neither a person, a book, nor a symbol of Christianity. He was confounded and annoyed. He looked about; and having found a servant working in the garden, he asked him where his master was.

master was. "Master no tell slave where he go," was the reply, in a latinity corresponding to such a rude phrase-

ology. "You are triffing with me. Which way did he

and his companions go ?" "Through yonder gate."

"And then ?"

"And then i" "Look that way," answered the servant. "You see gate i very well; you see no more. Me work here, me see gate, me see no more." "When did they go? at least you can answer that." Me work

"When did they go ? at least you can answer that." "After the two come from Rome." "What two ? Always two, it seems." "One good youth, very handsome, sing so sweet. The other very big, very strong, oh, very. See that young tree pulled up by the roots ? He do that as easy as me pull my spade out of the ground." "The very two," exclaimed Corvinus, thoroughly enraged. "Again that dastardly boy has marred my plans and destroyed my hopes. He shall suffer well for it."

for it " As soon as he was a little rested, he resumed his journey, and determined to vent all his fury on his old master; unless, indeed, he whom he considered his evil genius should have been there before him. He was engaged during his journey in plotting vengeance upon master and fellow-student; and he was delighted to find that one at least was at Fundi, when he arrived. He showed the governor his order for the arrest and punishment of Cassianus, as a most dangerous Christian; but that officer, a humane man. remarked, that the commission supersched man, remarked that the commission superseded ordinary jurisdiction in the matter, and gave Cor-vinus full power to act. He offered him the assistance of an executioner, and other requisities; but they were declined. Corvinus had brought an abundant supply of strength and cruely, in his own body-guard. He took, however, a public officer with him

to drink and so drown care and pass time. At length he started on his journey, and after baiting for an hour or two, pushed on through the night. The road was heavy from continued rain and ran along the side of the great canal which drains the

Pontine marshes, and between two rows of trees. Corvinus had drank again at his halt, and was

Corvinus had drank again at his halt, and was heated within wine, vexation, and remorse. The dragging pace of his jaded steeds provoked him, and he kept lashing them furiously on. While they were thus excited, they heard the tramp of horses coming fast on behind, and dashed forward at an uncontrollable speed. The attendants were soon at a distance, and the frightened horses passed be-tween the trees on to the narrow path by the canal, and galloped forward, rocking the chariot from side to side at a reckless rate. The horsemen behind to side at a reckless rate. The horsemen behind hearing the violent rush of hoofs and wheels, and the shout of the followers, clapped spurs to their horses and pushed gallantly forward. They had

set and pushed gallantly forward. They had set the runners some way when they heard a h and a plunge. The wheel had struck the crash and a plunge. The wheel had struck the trunk of a tree, the chariot had turned over, and its half-drunken driver had been tossed head over heels into the water. In a moment Pancratius was off his horse and by the side of the canal, together with

his companion. By the faint light of the rising moon, and by the sound of his voice, the youth recognised Corvinus struggling in the muddy stream. The side was not struggling in the muddy stream. The side was not deep, but the high clayey bank was wet and slimy, and every time he attempted to climb it his foot slipped and he fell back into the deep water in the middle. He was in fact already becoming benumbed

and exhausted by his wintry bath. "It would serve him right to leave him there,"

muttered the rough centurion. "Hush, Quadratus! how can you say so ? give me hold of your hand. So !" said the youth leaning over the bank, and seizing his enemy by his arm, just as he was relaxing his hold on a withered shrub, and falling back fainting into the stream. It would have been his last plunge. They pulled him out and laid him on the road, a pitiable figure for his greatest foe. They chafed his temples and hands; and he had began to revive when his attendants came up. To their care they consigned him, to-gether with his purse, which had fallen from his belt as they drew him from the canal. But Paneratius took possession of his own pen-knife which dropped as they drew him from the canal. But Paneratus took possession of his own pen-knife which dropped out with it, and which Corvinus carried about him as evidence to convict him of having cut down the edict. The servants pretended to Corvinus when edict. The servants pretended to Corvinus when he had regained consciousness, that they had drawn him out of the water but that his purse must have been lost in it and lay sull buried in the deep mud. They bore him to a neighboring cottage, while the carriage was being repaired; and had a good carouse with his money while he slept. Two acts of revenge had been thus accomplished in one day.—the pagan and the Christian.

in one day,—the pagan and the Christian.

### CHAPTER XX.

### THE PUBLIC

"If before the edict the Thermæ of Dioclesian were being erected by the labor and sweat of Chris-tian prisoners, it will not appear surprising that their number and their sufferings should have greattheir number and their sufferings should have great-ly increased with the growing intensity of a most savage persecution. That emperor himself was ex-pected for the inauguration of his favorite building, and hands were doubled on the work to expedite

"I must have those two, Rabirius," said the will-ing purveyor to wild beasts; "they will do charm I am sure they are Christians, they work so rfully."

"I cannot possibly spare them at present. They are worth six men, or a pair of horses, at least to me. Wait till the heavy work is over and then they are at your service." "What are their names, that I might take a note

of them ? And mind, keep them up in good condition.

"They are called Largus and Smaragdus; they ar "They are called Largus and Smaragdus; they are young men of excellent family, but work like ple-bians, and will go with you nothing loth." "They shall have their wish," said Corvinus with great glee. And so they had later. As they went through the works, however, they nicked out a number of cartivest for many of when

As they went through the works, however, they picked out a number of captives' for many of whom Rabirius made resistance, but generally in vain. At length they came near one of those chambers, which flanked the southern side of the longer arm of the hall. In one of them they saw a number of conhall. In one of them they saw a number of con-victs (if we must use the term) resting after their labor. The centre of the group was an old man, most venerable in appearance, with a long white beard streaming on his breast, mild in aspect, gentle in word, cheerful in his feeble action. It was the confessor Saturninus, now in his eightieth year, yet loaded with two heavy chains. At each side were the more youthful laborers, Cyriacus and Sisinnius, of whom it is recorded that in addition to their own task-work, one on each side they bore up his bonds. of whom it is recorded that in addition to their own task-work, one on each side they bore up his bonds. Indeed, we are told that their particular delight was over and above their own assigned portion of toil to help their weaker brethren and perform their work

nelp their weaker oremren and perform their work for them. But their time was not yet come; for both of them, before they received their crowns were ordained deacons in the next pontificate. Several other captives lay on the ground about the old man's feet as he seated on a block of marble, was talking to them with a sweet gravity, which riveted their attention and seemed to make them riveted their attention and seemed to make them forget their sufferings. What was he saying to them? Was he requiting Cyriacus for his extra-ordinary charity, by telling him that in commemor-ation of it a portion of the immense pile which they were toiling to raise would be dedicated to God, under his invocation become a title and close its line of titulars by an illustrious name? Or was he re-counting another more devices vision how this of titulars by an illustrious name of the second se smaller oratory was to be superseded and absorbed by a more glorious temple in honor of the Queen of Angels which should comprise the entire of that superb hall with its vestibule under the directing skill of the mightiest artistic genius that the world should ever see? What more consoling thought could have been vouelssfed to those poor oppressed articles than that they were not so much creating could have been vouchs of to those poor oppressed captives than that they were not so much erecting baths for the luxury of a heathen people, or the prodigality of a wicked emperor, as in truth build-ing up one of the stateliest churches in which the true God is worshipped, and the Virgin Mother, who bore Him incarnate, is affectionately bonored ? From a distance Corvinus saw the group; and pausing asked the superintendent the names of those who composed it. He enumerated them readily; then added, "You may as well take that old man, if you like; for he is not worth his keeping, so far as

you like ; for he is not worth his keeping, so far as work goes." "Thank you," replied Corvinus, "a pretty figure

Roman justice required at least the outward forms of trial; and hence the Christian captives were led from their dungeons before the tribunal; where they were subjected to an interrogatory, of which

they were subjected to an interrogatory, of which most precious examples have been preserved in the proconsular Acts of Martyrs just as they were en-tered by the secretary of the court. When the Bishop of Lyons, Pothinus, now in his ninetieth year, was asked, "Who is the God of the Christians ?" he replied with simple dignity, "If thou shalt be worthy, thou shalt know." Sometimes the judge would enter into a discussion with his pris-oner, and necessarily got the worst of it: though the oner, and necessarily got the worst of it; though the latter would seldom go further with him than simply reiterate his plain profession of the Christian faith. Often, as in the case of one Ptolomæus, beau-tifully recited by St. Justin, and in that of St. Perpetua, he was content to ask the simple question Art thou a Christian ? and upon an affirmative reply

Proceeded to pronounce capital sentence. Pancratius and his companion stood before the indge; for it wanted only three days to the munus or games, at which they were to "fight with wild easts.

"What art thou ?" he asked of one. "I am a Christian, by the help of God," was the

ejoinder. "And who art thou ?" said the prefect to Rusti-

"I am, indeed, a slave of Cæsar's," answered the prisoner; "but becoming a Christian I have been freed by Christ Himself; and by His grace and mercy have been made partaker of the same hope as those whom you see."

Then turning to a holy priest, Lucianus, venerable for his years and his virtues, the judge thus ad-dressed him : "Come, be obedient to the gods themselves, and to the imperial edicts." "No one," answered the old man, "can be repre-

hended or condemned who obeys the precepts of and study to fulfil it with fidelity.

"What gait does a pig take?" "He likes the open gate best."

"He likes the open gate best." "Is a pig as intelligent as a dog" "More so about some things. A dog most al-ways jumps over a fence, straining his muscles and running the risk of breaking his back, while the pig dives under it, and runs no risk. A pig can tell a hill of potatoes from a hill of cucumbers, but a dog can't. You can lead a dog but a pig will lead you!" can't. You can lean ... you!" "Can a pig see in the night?"

"He can see by night as well as by day, In driv-ing one out of the garden he won't appear to see the hole he come in at, but he does see it all the time

"Why is it that two pigs eating at a trough six

feet long will still crowd each other?" "We will answer that when you explain why it is that everyone around in the crowd around a fallen horse wants to boss the job of getting the animal

up." "Do pigs have eyebrows."

"Yes, until old enough to root, then they wear 'em off against fence rails."

Are there pigs of lead?" "Yes, but you can't find any one who ever led a

"What food do pigs prefer?" "What food do pigs prefer?" "Well, quail on toast is their first choice but when they can't get it they do with grass, frozen potatoes, mouldy corn, or apple-cores. He never goes hungry bccause the hired girl grinds up pepper with the cof-fee."

"The cackling of geese, you said, once saved Rome. Did the grunting of pigs ever save anything!" "Not that we know of; but a pigs heels often saved

his bacon."

"Do pigs ever attack children?" "Do pigs ever attack children?" "Once in a great while. If a pig had gone into politics and got beaten, and other pigs were shoving around him calling him an idiot and so forth, he might be tempted to bite a small boy who was stick-ing kernels of corn on a cast-iron cob to deceive him and break off has teeth."

and break of mis teeth." "Can pigs climb?" "Yes," Let four or five dogs get after one small pig and he'll climb for all he's worth. He may not go up a tree, but it will be because he hasn't time to

POPE LEO XIII. ON WOMAN'S MISSION.

The Roman Correspondent of The Pilot writing on December 12th, says:

"In his recent discourse to the Pious Union of Catholic ladies in Rome, Leo XIII. said : Your work may bring immense advantage to the cause of God and of the Church Woman formed in the school of Jesus Christ and filled with His spirit, is called upon to exercise the most beneficent and salutary influences upon the family and upon society. Her action, gentle and attractive, constant and patient, penetrates and insinuates itself into even the fiercest minds, and overrules them. Under-

stand, dearly-beloved Daughters, your mission,

FRIDAY, JANUARY 24.]

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## THE CATHOLIC RECORD.

LADIES' DEPARTMENT. FASHION ITEMS.

Mrs. J. J. Skeffinzton Editress. Long, narrow combs still continue to be fashion-TRANSLATION OF A RELIC OF ST. ANDREW.

IN SCOTLAND.

Arbroath, and the Rev. Mr. Corcoran, St. Fallness, Edinburgh. The Very Rev. Vicar-general (Dr. Smith) was Assistant Priest, and the Rev. Dr. Mac-Farlane, secretary to his Grace the Archbishop, and the Rev. Father Gibney, O.M.I., Leith, Deacons at the Throne; while the Rev. Mr. Donlevy, of the

Pro-Cathedral, acted as master of Ceromonies.

His

Black fans, painted by hand in floral designs are

Sunday, December 1st, was made memorable all the rage.

Black fans, painted by hand in floral designs are all the rage.
Sunday, December 1st, was made memorable in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and interesting and interesting and interesting and interesting and with an color to match the toilet, are worn by young ladies at present, and look very handsome trimmed with fur. These are very stylish when made with an English coat that has deep round collar and deep cuffs of glossy black beaver fur. Others more claborate have borders on each skirt of the shadded light fur called 'coon-skin.
Sunday, December 1st, was made memorable in the history of the restored Hierarchy and the Catholic Church in Scotland, by an interesting and interestive and the services of the tarbatish of toilets, as we were led to be present at the services of the day. The devolutional interest of the people in what is being enacted was displayed in the eager desire evined to be present at the services of the day. The church, too, was tastefully decorated for the occasion. In the morning, High Mass was sung be for his Grace the Archibishop, by the Rev. E. J. Hannan, St. Patrick's Edinburgh, who had as Deacon and Sub-deacon respectively the Rev. Mr. Fay, and the area very struction the interestive and the Rev. Mr. Gracemeral (Dr. Sub-deacon respectively the Rev. Machiba and the Rev. Mr. Secondaria and the Rev. Mr. Corcoran, St. Patrick's Edinburgh. The Very Rev. Vica-general (Dr. Sub-deacon respectively the Rev. Machiba and the Rev. Mr. Secondaria and the Rev. Mr. Secondaria and the Rev. Mr. Secondaria and the Rev. Mr. rate drab or beige-colored cloth stifts are worn by young ladies at present, and look very handsome trimmed with fur. These are very stylish when made with an English coat that has deep round collar and deep cuffs of glossy black beaver fur. Others more elaborate have borders on each skirt of the shadded light fur called 'coon-skin.

the shadded light fur called 'coon-skin. Ladies are wearing, both for the street and house, very simple dresses of fine twilled flannels, or of the coarser cloth "suitings," made up with the Rus-sian blouse-waists so tashionable in Europe. These waists are shaped like the chemise Russe worn here, with no seams but those under the arms and on the chemiders, and have enough the cover the hims shoulders, and long enough to cover the hips.

A favorite way of using Breton lace is to make breakfast caps of it. These have usually a founda-tion of colored silk or satin, making a turban-shap-ed crown, which is simply covered over with the lace finely pleated.

Pro-Cathedral, acted as master of Ceromonies. His Grace preached upon St. Andrew. In the evening the church was crowded to excess by a congregation full of devotional interest in the ceremony of trans-lation which then took place. Vespers were sung coram archiepizeopo. His Grace was preceded to the sanctuary by a soleran and imposing procession, which was taken part in by the school children and the different confraternities attached to the church, Eiset in the procession after the cross-hearer and at-New bows for the throat are made of long loops the different confraternities attached to the church, First in the procession after the cross-bearer and at-tendant acolytes, walked the Children of Mary, and the girls of St. Ursula. Next came the boys attending St. Andrew's school, wearing red sashes and St. Andrew's crosses; thereafter a number of men from the regiments, horse and foot, in garrison at the Castle and at Piershill, with members of the re-constituted Conference of the Society of St. Vin-cent de Paul: the Rey. Fathers Corcoran and Grif-New hows for the threat are made of long hoops of narrow Persian ribbons hung on one side of a sort of jabot of Breton lace. A novelty in bows is made up of loops of narrow ribbon, on one of which is a painted motto, or the word "Souvenir," or else "Bonheur." Still others have loops of gold ribbon held by a tinsel lizard, bee, or buterfly, within shells of lace. of lace.

When first used, the Breton lace with straight When first used, the Breton lace with straight edges was preferred; but now the most expensive lace of this kind has a needle-worked edge done in very small scallops, or else saw-teeth points. Such hace is especially effective for trimming evening dresses of light moire or of lustrous satin, and is very much used on Louis Quatorze vests as long, showy jabots, and as frills not only around the neck and wrists, but also on the lower edge of the vest. Very dressy fichus of India muslin are edged with lace, while others are made wholly of it, and dotted all over with seed pearls.

all over with seed pearls. Searfs to wear around the neck outside of fur-lined cloaks, seal-skin sacques, or velvet mantles, are made of the soft white India mull, trimmed all made of the soft white india mult, trimmed all around with pleated Breton lace, and having three or four rows pleated straight across each end. These scarfs are so wide that, when gathered up around the neck, they are almost as warm as a fur boa, and are used to take the place of furs. This lace is are used to take the place of turs. This lace is much cheaper than it was when first used a year ago, and has quite taken the place of torchon or Smyrna lace as a trimming for outside garments. The Smyrna lace is still used on plain under-cloth-ing, as it is a most durable trimming.

HOUSEWIVES CORNER.

Suct will keep good the year around, if chopped and packed down in a stone jar covered with molasses. Do not throw away the suds from washing Both ashes and suds are good manure for bushes and young shrubs.

young shrubs. New iron should be gradually heated at first. After it has become used to the heat it is not as

PROGRESS OF CATHOLICITY

altar of this pro-Cathedral, is imitation of the ancient rite of the Church. In this vision of heaven, St. John the Evangelist saw inder the altar the souls of those who were slain for the Word of God. In the ritual of heaven, therefore, the marityrs oc-cupied that place—namely, the position under the altar, which was occupied by the bodies of the nartyrs in the ritual of earth. There is good reason for believing that when St. John wrote these words the practice had already begran of creeting the altar over the tomb of a martyr; but, whether it was St. John who borrowed the image from the ritual of the Church, or the Church who took it from the vision of St. John, certain it is that the scale of the Mass should be offered on the sepalchres of the martyrs. The very reverend preacher con-st. Ambrose, the gifted Archibishop of Milan, and the great light of the Church in the fourth century, as illustrating this point and others on which he had as illustrating this point and others on which he had as illustrating this point and others on which he had as illustrating this point and others on which he had as illustrating the point and others on which he had as illustrating the point and others on which he had as illustrating dis point and others on which he had as illustrating dispoint and others on which he had as illustrating dispoint and others on which he had as illustrating dispoint and others on which he had as illustrating dispoint and others on which he had as illustrating dispoint and others on which he had as illustrating dispoint and others on which he procession

as illustrating this point and others on which he had been touching. After the conclusion of the sermon, the procession was re-formed, and proceeded to the side chapel, and brought thence to its resting-place under the high altar, the holy relie and the beautiful reliquary. While the relic was being borne in procession, under a canopy upheld by four non-commissioned officers of cavalry, the choir, members of the procession, and the congregation generally, sang "Faith of our Fathers," and on the relic being placed in the rest-ing place, the *Te Deum* was intoned by His Grace the Archbishop, and taken up by the choir, all pre-sent standing while the hymn of thanksgiving was being sung. The ceremony was concluded by Benediction of the Most Elessed Sacrament, and the singing of Handel's Hallelujah.—Catholic Times. ...

SHOT LIKE SO MANY DOGS.

WHAT FOLLOWED THE ATTEMPTED ESCAPE OF A BAND OF CHEVENNES.

### Omaha, Neb., Jan. 10.

at the Castle and at Piersini, With Methods of Ma re-constituted Conference of the Society of St. Vin-cent de Paul; the Rev. Fatahers Corcoran and Grif-fin, St. Patrick's; the Rev. Mr. Fay and the Rev. Father Gibney, O.M.I., the Rev. Dr. McFarlane and Father Charnly, S. J., Deacons at the Throne; and Very Rev. Vicar-General and the Rev. Father White, S.J., Assistant Priests, The Rev. Mr. Donlevy again acted as Master of Ceremonics. After Ves-pers, the Rev. Dr. Smith preached. The Very Rev., the Vicar General, ascending the pulpit, said: --"And when he had opened the fifth seal, I saw under the altar the souls of those who were slain for the Word of God, and for the testi-mony which they held."—Apocalypse, chap. vi., 4erse 9. I am going to speak to you about the special honor we are about to pay the relies of St. Andrew, the patron<sup>®</sup> of Scotland, and as veneration of this kind is universal throughout the Church, not only at the present day, but of the olden time as When the Black Hills were invaded by hordes of adventurers three years ago, the Indians to whom the country had been secured by solemn treaties protested that the Government owed to them its protested that the Government owed to them its protection. Not only was this protection denied them, but the Government insisted that the Indians should surrender their rights and remove to other reservations. Sitting Bull resisted this demand, and the bloody war that followed cost us Custer the flower of the seventh cavalry. A part of Sitting Bull's band, captured by Miles, were sent as prison-ers to Fort Reno, near which post some 5,000 of the Sioux from the Black Hills had been already sent

Fort Reno is comparatively a new post It is situated near where the 98th degree of west longi-tude crosses the north fork of the Canadian River. of this kind is universal throughout the Church, not only at the present day, but of the olden time as well, it serves not only to show that the practice is a most Christsan one, but also to exemplify that per-fect oneness of faith, which I claimed for the Cath-olic Church of Rome last Sunday. Let me, there-fore, call your attention briefly to three points con-cerning this matter the historical, the doctrinal, and the ceremonial. First, the historical. No sooner had the Hierarchy been re-established in Scotland than our Metropolitan anxious to revive the glories which our primatial See had derived from possess-ing a portion of St. Andrew's relies, bethought him of replacing that relic which, in the sacrilegious de-struction of the Cathedral of St. Andrew's, perished 300 years ago. He knew that at Amalfi, a sea-port of the Indians on this reservation some 1.750 are Arapahoes and the remainder Cheyennes. They were located in bands under their chiefs or head were located in bands under their einers of needs men at varions points up and down theriver. They lived in lodges or tepees, and owned large herds of ponies. Some of the Indians, under pressure from the Interior Department attempted during the past summer to raise corn, but their attempts generally proved abortive, and what was not eaten up green, was trodden down by the ponies, or burned by the drought. The buffalo being quite extinct in this section, the Indians depended for their subsistance almost entirely upon the supplies issued by the Government. These supplies were promised in pursuance of the treaties or agreements made by commissioners, and a condition of their relinquish-ing their rights to the Black Hills and other lands. As an additional inducement for settling upon their reservation, the Indians were in most cases promised men at varions points up and down the river. They struction of the Cathedral of St. Andrew s, period 300 years ago. He knew that at Amali, a sea-port town in Neapolitan Italy, the remains of the Apos-tle had been preserved for many centuries. At the same time, however, he was aware that they had many years before been venerated in the city of be custed; the spots taken off with a nice oiled cloth, and then rubbed dry with soft flannel. Do not let coffee and teastand in tim. Scaldyour wooden ware often, and keep the tin perfectly dry. Wash dishes in a wooden bowl and there will be less dauger from breaking; or scratching of the silver ware. When mattresses get hard and bunchy, rip them take the hair out, pull it thoroughly by hand, let it lie a day or two to air, wash the tick, lay it in as light and even a possible and catch it down as be-fore. Thus prepared they will be good as new. Britannia ware should be first rubbed gently with a woolen cloth and sweet oil; then washed in warn water suds and rubbed with soft leather and whit-

them," the despatch continues, "they have become very sullen, and have repeatedly expressed a de-termination to die before consenting to such a move-ment. They have been, very stubbern for the past few days, and fearing an attempt to escape, the past commander placed a strong gaard over their prison room. Last night while nearly every one was in

slaughter has been received. Chicago, January, 10. The only advices received by Gen. Sheridan from The only advices received by Gen. Sheridan from Fort Robinson are dated previous to the outbreak of last night. They indicate that the millitary have been waiting to execute the orders of the Indian Bureau, that fugitive Indians there be taken back to the Indian Territorry until proper clothing was provided for the savages, they being at pressnt al-most naked and suffering intensely even in their sheltered quarters. Clothing had been promised, but was not expected for two weeks.

sheltered quarters. Counting had been promoting but was not expected for two weeks. Advices from Fort Sill state that the Indians there have been greatly discontented for two months, and that recently 2,000 of them started southward, and were soon heard from as depredating upon ranch-men. Their excuse was that they have been starved at the agency, and proposed to kill such Cattle as they need for sustenance. The military were sent after them, and they were overtaken on the boun-dary between the Indian Territory and Texas. General Sheridan has telegraphed permission to issue beef to them until further instructions. These In-dians are mainly the dangerous Comanches, Apaches, and Oiowas.

### LATER-EIGHT SQUAWS KILTED.

LATER—EIGHT SQUAWS KILLED. Fort Robinson Neb., Jan. 10 The troops are still in pursuit of the escaped In-dians. Thirty-seven, nearly all of whom are squaws and children have been captured, and are now under guard here. Thirty-four are still at large including about fifteen wariors, among whom is Chief Dull Knife, erroneously reported dead last night. Wild Hog, Old Crow, and Left Hand, head men of the tribe aro among therecaptured. The dead bodies of Indians hrought into the post for burial number twenty wariors, eight squaws, and two children. I Five soldiers were wonnded, two of them Privates Smith and Everetts have since died. The others are not dangerously injured. Private Ferguson, who was stabled by wild hog will recover. ....

REPRIEVED, YET HANGED

### MISCELLANEOUS.

SNAKES AND MILK.—A correspondent writes : "At Kingswood, the home farm of Kempstone (Mr. J. H Calcraft's place, near Corfe Castle), the dairy-man noticed that something seemed to enter the dairy through a hole in the wall, and take the milk. Thinking it was a many or tark he as a common Thinking it was a mouse or rat, he set a common gin at the hole, and caught a snake every day until he had eaught 17. Mr. Calcraft would corroborate this. My informant is Mr. Bankes, of Corfe Castle, who heard it from the dairyman himself."

THE ELEPHANT IN INDIA .- Mr. Sanderson, officer THE ELEPHANT IN INDIA.—Mr. Sanderson, officer in charge of the elephant establishment in Mysore, says that in India the remains of an elephant that had died a natural death are scarcely ever met with. He has never seen such remains himself, and never met any one among the Jungle tribes of professional elephant hunters who had done so except at a time when murrain visited the forests. "Bones," he writes, "would not decay for some years, and teeth and take would averyies for some years, and teeth

few days, and fearing an attempt to escape, the post commander placed a strong grand over their prison room. Last night while nearly every one was in bed, the savages jumped through the windows of the prison room, and made for the cold prairie, which thickly coated with frozen snow, firing on the guards from revolvers they had concealed since capture, dangerously wounding four of the guards of whom one has died and another is not expected to survive to-day. The main guard rushed out the guard-house upon hearing the firing, and upon ascertaining the cause, and seeing the hostiles fleeing to the bluffs, immediately followed and opening fire shot and killed over forty. to the bluffs, immediately followed and opening fire shot and killed over forty. Over 160 of the eavairy, mounted and dismount-ed, are still in pursuit of the flying savages. The sharp bang of the carbines in the hands of our men can be heard from the hills, three miles distant, which the savages have made for. It is thought that not one of them will escape." No further advice from the scene of this bloody slaughter has been received. Chicago, January, 10.

ha, to learn how the small colony fared, and t quire for some shipwrecked passengers; also to land a score of cats sent out by the admiralty in conse-quence of reports that the island was impoverished quence of reports that the island was impovershed by swarms of mice. Letters just received from the *Emerald's* officers state that the nominal governor of Tristan, one Peter Grant, and his 90 subjects, re-ceived their visitors very cordially, and the books and newspapers brought were most welcome. But the present of cats caused amusement and dismay, for Grant told his guests that he could supply them with hundreds of cats' skins. It was true that the island was overrun by mice, but it also swarmed with hundreds of cats' skins. It was true that the island was overrun by mice, but it also swarmed with cats, and it was doubtful which was the great-er plague. The mice destroyed every green blade on the island, but the cats lived on friendly terms with the mice, and disdained to eat them, preferring to prey on young sea-birds and chickens; therfore cats are trapped and destroyed by hundreds.

A TURKISH LEGEND .- On a rock opposite Scutari, A TURKISH LEGEND.—On a rock opposite Sentari, facing the entrance to the Bosphorus, stands a tower which is often, without reason, called "the Tower of of Leander." The Turks call it "the Tower of the Virgin." In it, according to a Turkish legend, was confined the loyely daughter of Mohammed-Sultan conlined the lovely daughter of Mohammed-Sultan Mehar-Schegid by name, of whom it had been pre-dicted by a mysterious gypsy that she would die by the bite of a serpent. Mehar-Schegid's reputation for beauty spread until it reached the ears of the Prince of Persia, who came to Constandinople de termined by some means to gain admission to the tower. He contrived by bribing her attendants, to get conveyed to her a boquet of symbolical flowers expressing to her in a language she perfectly under-stood the passion with which she had inspired him. But like Cleopatra's basket of fruit, Mehar-Schegid's banch of flowers concealed an asp. Mehar-Schegid's But like Cleopatra's basket of fruit, Mehar-Schegid's bunch of flowers concealed an asp. Mehar-Schegid was stung. Her servants, remembering the gipsy's prophecy, uttered loud cries of distress, and throw-ing open the doors of the tower, rushed out fran-tically, exclaiming that all was lost. Then the Prince of Persia rushed in, seized Mehar-Schegid in his arms and sucked the wound in her shoulder until he had extracted from it all the venom left there by the arm. The Sultan, when he heard of the young asp. The Sultan, when he heard of the young man's noble and devoted conduct, declared that he should be his son-in-law, and the Prince of Persia made Mehar-Schegid his wife, and lived with her verp happily a number of years, and had many children. WHERE IT NEVER RAINS .- In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual south-east trade-winds, and, though the Peruvian shores are on the verge of the great south-east boiler, yet it never rains there. The reason is plain. The south-east trade-winds of the Atiantic Ocean first strike the water on the coast of Africa. Travelling to the north-west, they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are laden with vapor, of Brazil. By this time they are laden with vapor, which they continue to bear along across the conti-nent, depositing it as they go and supplying with it the sources of the Rio de la Plata and the southern tributarics of the Amazon. Finally they reach the tributaries of the Amazon. Trially they reach the snow-capped Andes; here is wrung from them the last particle of moisture that a very low temperature can attract. Reaching the summit of that range, they now tumble down as cool and dry winds on the they now tumble down as cool and dry winds on the Pacific Slope beyond. Meeting with no evaporat-ing surface, and no temperature colder than that to which they were subjected on the mountain-tops they reach the ocean. Thus we see how the tops of the Andes become the reservoir from which are supplied the rivers of Chili and Peru.-San Francisco Bulletin. WONDERS IN MUSHROOM GROWTH.-Mushrooms are very prolific, and are eaten largely in Paris. A French baron cultivated them, in large quantities, in his cellar, his apartments, and his attics. He grew them in caves under-ground made expressly, in long trenches; and for large products he pre-ferred this last method. He grew them on the stairto give his answer this morning. The answer came, but too late. After the reprieve was received the brother of McDonnell, who had came, but too late. After the reprieve was received the brother of McDonnell, who had been kneeling by the scaffold, arose and ex-citedly charged the Sheriff and by standers with the murder of his brother. The excite-ment spread, and the Sheriff appealed to one of the priests, who exonerated him from blame. A midst the excitement and the reproaches of the maddened brother, and the wailings of the bereaved families outside, the culprist seem to have been forgotten, and they remain-ed hanging for thirty minutes after the drop fell. There is no reasonable doubt, however, that both men were dead when the reprieve came. The ringing of the bell by the tele-graph messenger at first was not heeded, be-the waite of one of the culprits tad the extreme facility of generating the mycelium or mushroom spawn, and of its development into mushrooms. 

take! te best."

NUARY 24

dies dost thou pur-

every science, and ing. But finally ristianity; although low the wanderings

ight in that learn-

w the Christians in

e Christians piously ne Maker and Crea-

isible: and to confes on of God, anciently will come to judge master of salvation

der Him. 1 indeed. nd insignificant to be of His infinite Deity :

ter of error to others, verely punished than be kept in the nerve ed to the fifth hole. are your names and

e no spouse but Christ. I the one.

Rufina, professing the I the other.

cimilar questions, and all the others except

the grief of the rest, r sacrifice, the prefect s addressed him. "And lst the audacity to tear

emperors, even for the nou wilt sacrifice to the thy piety and thy wis-

tripling." with the sign of the lied, "I am the servant

ge by my mouth, hold by adore. This youth as the wisdom of grey God. But your gods, are destined to eternal

h for his blasphemy, and imed the angry judge. neekly the noble youth, the same punishment as

need sentence in the usual

ius, Rusticus, and others, nd Rufina, who have all is and refuse to obey the othe gods of Rome, we d beasts in the Flavian

light and hatred and ac

ack to their prison with were gradually overawed and the shining calmness Some men asserted that themselves for they could

sphere surrounding their

e fioor of a street-car; he k at the Post-Office to wait ay you can tell a hog from

n his feet?" nose. A pig's nose is called ided pig will never turn ich of one small potato than ig up in hunting for a gold

ntinued.)

PIG.

ree Press

h his feet?"

HISTORY.

as a dog!" things. A dog most al-ce, straining his muscles and king his back, while the pig no risk. A pig can tell a ill of cucumbers, but a dog dog but a pig will lead

night?" as well as by day, In driv-n he won't appear to see but he does see it all the

pigs eating at a trough six d each other?" t when you explain why it is n the crowd around a fallen is h of acting the animal job of getting the animal

ows." gh to root, then they wear 'em

ad?" find any one who ever led **a** 

prefer?" t is their first choice but when lo withgrass, frozen potatoes, -cores. He never goes hungry grinds up pepper with the cof-

ese, you said, once saved Rome. igs ever save anything!" of; but a pigs heels often saved

k children?" hile. If a pig had gone into n, and other pigs were shoving m an idiot and so forth, he it a grad how who was stickbite a small boy who was stick-a cast-iron cob to deceive him

five dogs get after one small or all he's worth. He may not ill be because he hasn't time to

ON WOMAN'S MISSION.

prrespondent of The Pilot ber 12th, says: liscourse to the Pious Union in Rome, Leo XIII. said : bring immense advantage God and of the Church the school of Jesus Christ and rit, is called upon to exercise nt and salutary influences upupon society. Her action, tive, constant and patient, sinuates itself into even the d overrules them. Underved Daughters, your mission, l it with fidelity.

Thus treated it will retain its beauty to the

It is not well to clean brass articles with vinegar. It makes them very clean at first, but they soon spot and tarnish. Rotten-stone and oil are the prospot and tarnish. Rotten-stone and oil are the pro-per meterials for cleaning brass and irons, handles, birdcages, etc. If wiped every morning with flan-nel and rum, they will not need to be cleaned very often.

often. Pulverized alum possesses the property of purify-ing water. A large spoonful stirred into a hogshead of water will so purify it that in a few hours the dirt will all sink to the bottom, and it will be fresh and clear as spring water. Four gallons may be purified by a teaspoonful.

Do not let knives be dropped into hot water. It is a good plan to have a large tin pot to water. It is, just high enough to wash the blades without wet-ting the handles. Keep your castors covered with blotting paper and green flannel. Keep your salt spoons out of the salt, and clean them often.

New England rum, constantly used to wash the hair, keeps it very clean, free from disease, and pro-motes its growth. Brandy is very strengthening to the roots of the hair, but it has a hot, drying ten-dency which the rum has not.

Cream of tartar rubbed upon soiled white kid gloves, cleans them very much. Barley straw is the best for beds; dry corn-lusks slit into shreds are far better than straw and healthier than feathers.

better than straw and healthier than feathers. Lard requires no other care than to be kept in a dry, cool place Pack butter in a clean, scalded fir-kin; cover it with a strong brine and spread a cloth all over the top. If you have a bit of saltpetre dis-solve it with the brine. Butter comes more easily and has a peculiar hardness and sweetness, if the cream is scalded and strained before it is used. The cream should stand down cellar over night, after be-ing sealded, that it may get herefetly cold. ing scalded, that it may get perfectly cold.

Feathers should be very thoroughly dried before using them. If feather-beds smell badly, or become heavy from want of proper renovation of the feathheavy from want of proper renovation of the team-ers, or from old age, empty them, and wash the feathers thoroughly in a tub of suds, spread them in the garret to dry, and they will be as light and good as new. Never lay the pillows or feather ticks to air in the sun; lay them in a shady place where the wind can purify them. Heat makes feathers enadd rancid

If you are troubled to get soft water for washing ill a tub or barrel half full of ashes and fill it up 611 with water so that you may have lye whenever you with water so that you may have tye whenever you need it. A gallon of strong lye put into a large kettle of hard water, will make it as soft as rain water. For toilet purposes a teaspoonful of borax to a pitcher of water, will make the water soft, and is good for the complexion or teeth.

cross. Some years ago one of the most learned of our living Scottish antiquarians paid a visit to the place and found the traditions still living on the place and found the traditions still living on the place and found the traditions sin hving on the spot. A Greek monk pointed out to him where the cross had been set up, and showed him a little church erected in his honor, and even pointed out the very sarcophagus from which the relies had been taken in order to be conveyed to Constantinople. Seeing, therefore, that there could be no reasonable doubt whatever about the genuineness of the relics preserved at Amalfi, the Archbishop of St. Andrew's and Edinburgh made application to the Archbishop of that See, and in answer to his peti-tion he received a magnificent relic—a large portion tion he received a magnificent rene—a large bottom of bone trom the *scopula*, and he encased it in a precious reliquary, and it is to be deposited under the altar of the Church. So much for the histori-cal point. What shall we say on the point of doc-ttine? This much—that relics of the saints are rightly honored by such a ceremony as you are about to witness. It is the natural instinct of

affection to preserve a memorial of the dear ones whom we have lost, and the more intimately it has been connected with the deceased the more is it valued and cherished. And times without number. dear brethren, God Himself has sanctioned this cus-tom by wondrous miracles wrought by means of

He that questions this fact has never read the He mat questions this fact has never read the Holy Scriptures. In Acts, chapter 19, we are told that the aprons and handkerchiefs which had touched the body of St. Paul cured diseases, and drove out demons. They were like the hem of Our Lord's garment, from which when touched, there went for the healing virtue. In turning over the never forth a healing virtue. In turning over the pages of some of those earlier fathers we seem sometimes to be reading a modern author replying to the obto be reading a modern author repyring to the ob-jections of Protestants. After quoting from the writings of St. Jerome against the heretic Vigilan-tius, in the year 404—St. Jerome, the most learned of the Latin Fathers—the very reverend preacher proceeded to read a short passage, having the same bearing, from St. John Chrysostom, who lived before St. Jerome, and was the most eloquent of the Greek Fathers, delivered on the occasion of the transla-Fathers, delivered on the occasion of the transation of the relics of St. Ignatius, the Patriarch of Antioch, in the church where they were laid. He passed over many other Fathers, St. Gregory of Nazienzen, St. Basil, St. Augustine, and others. He read, however, some passages from the Acts of the Church in reference to two of the first martyrs, it is the mean of the Lumatine Patriarch of Antioch

the Church in reference to two of the first martyrs, St. Polycarp and St. Ignatius, Patriarch of Antioch in the year 107, both of whom were disciples of St. John the Evangelist, and to the relics of whom special honor was paid by the Christians of those days. Let me, the very reverend preacher con-tinued, come to the ceremonial part of my subject. The holy relic of St. Andrew is now to he carried under a canopy by the Archbishop of St. Andrew's, in solemn procession, and amidst chants, and hymns, and lights, it is to be deposited under the

the tribe which remained until the last with Sitting Bull. Previous to Sept. 10, when this band escaped from Fort Reno, the suspicions of the grrrison had been aroused. They were encamped on the river twelve miles above the agency. On September 5 this band was ordered to come into the agency and this band was ordered to come min the agency and answer roll call, the time having arrived for the en-rollment. They complained that they could not **d**o this on account of sickness. Agent Miles informed Col. Mizner, the commandant, of this. That night the entire band quietly left their camp. All the the entire band quiety let their camp. All the cavalry, under Capt Reudlebrock, were sent in pur-suit. They were found a few miles further up the stream and protested that they were in search of good water; but still they gave excuses for not com-

ing into the post. At half-past three the morning of the 10th it was discovered that the entire band had again fled. They had stolen away in the darkness, unknown to the had stolen away in the darkness, disknown to the troop of cavalry stationed near by to watch them. Every exertion was made to overtake and engage them, but without success for several days. Then the troops came upon them. The Indians rallied and beat the regulars back, killing three men and beat the regulars back, killing three men and and beat the regulars back, killing three men and wounding three. On the following morning the Indians were again attacked in their rifle-pits. The fight lasted until dusk, The savages frought with mad desperation and with as much system as though they had been drilled. They again escaped, and Captain Reudlebrock, after trailing them for five days, overtook them on the 27th in the canon of Punished Women's Fork. The Indians charged the regulars. Colonel Lewis, who then assumed command, held his ground and drove them back. Then riding in front of the cavalry skirmish line, he urged his men on. When within one hundred he urged his men on. When within one hundred yards of the Indian fortifications his horse was shot yards of the Indian forthfcations in horse was shot and fell upon him, and two old soldiers of Com-pany B. almost dragged him from under it. He jumped to his feet, seized a carbine, and fell into line of skirmishers. They charged Colonel Lewis was line of skirmishers. They charged Colonel Lewis was struck by a ball that severed the femoral artery of his leg, and threw him to the ground. He bound up his own wound and attempted to rise, but he could not. He died shortly afterward, and the troops were thrown into such disorder that the sav-ages still again managed to get away. On the evening of the 29th they entered a Russian Meruparite colony and slambtered some forty of

On the evening of the 29th they entered a Russian Mennonite colony and slaughtered some forty of the men, but left the women and children unharm-ed. On October 20 Captan Johnson was sent out from Camp Robinson with one hundred men of the Third Cavalry and twenty Siotx Indians under the blief. Available International Packer Packer Inira Cavairy and twenty Sioux Indians under the chiefs American Horse and Rocky Bear. They first encountered sixty Cheyennes in the sand hills near the head of Snake River with Dull Knife, chief of the tribe, and Old Crow. After defying the troops, cold, and hunger for nearly forty-eight hours

DEATH OF TWO " MOLLY MAGUIRES,

MAUCH CHUNK, Pa., Jan. 14 .-- Two of the Molly Maguires," Sharpe and McDonnell, were executed here this morning. A tele-graphic reprieve arrived but about a minute too late. The crime for which they have been executed was the murder of Geo. K. Smith on Nov. 5, 1863. Smith was a coal operator at Anderried, much disliked by the Buckshots" or " Mollie Maguires." They esisted a draft. It is supposed Smith's only offence was the pointing out to the officers of the Government the individuals who had so resisted. The condemned men were arrested fourteen years after the crime was committed. The prisoners showed no fear. McDonnell, on the scaffold, said, in a firm voice:-"I am as innocent of the murder of Smith as a child unborn. I have already told of the only crime I was in [referring to the Burns murder]. I am sorry I ever alienated myself from the holy Catholic Church. I forgive everybody. Sharpe also said he was innocent.

McDonnell and Sharpe's lawyers made every effort to secure their reprieve. Last night they went to Harrisburg, and learned that the Governor was in Washington. Hartranft telegraphed he would return during the night, and the lawyers waited. The Governor arrived after one o'clock, heard their arguments, and, being tired and sleepy, promised to give his answer this morning. The answer graph messenger at first was not heeded, because the wife of one of the culprits had previously been violent outside. After the bodies were cut down they were given to their families, whose cries could be heard several blocks, -----

Wash-leather should be washed in clean suds scarcely warm.

There is now living in the Province of Ontario, a priest, Rev. John McDonald, who is ninety-seven years of age. He was ordained more than seventy years ago.

### CATHOLIC RECORD. THE

## THE CATHOLIC RECORD,

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PUBLISHER.

588 Richmond Street, London, Ont.

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Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catha rines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford

WE beg to caution our subscribers in the neighborhood of Granton against paying any infinite wisdom, mercy and love, has conmoney to one McBride. We have had some queer agents, but our subscribers must be very verdant to imagine that we should trust our Eucharist. The doctrine, therefore, so far business to a man of his reputation. We will from being against reason, is a most reasonnot acknowledge any receipts given either by able one. A mother's love for her children is McBride or by any person not having written proverbial. It is well described by one of authority from the publisher of the RECORD. our poets in relating the recollections of an

### OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January. Had they been aware of the excellence and real value of the pictures, they would not have hesitated about forwarding their subscriptions in due time. We know, however, that many may have been prevented by the force of circumstances, and therefore deem it a duty of ours to extend the time, in order that all those who were first to come forward and assist in establishing the RECORD, and to whom we owe such a deep debt of gratitude, may have an opportunity of obtaining one of these beautiful pictures. Lest any of our subscribers should be without one, we will extend the time to January 31st, 1879. Remember, then, that all subscribers who pay up their subscriptions in full, on or before the above date, will receive their choice of a Cabinet-Sized Photograph of His Grace Archbishop Lynch, or their Lordships the Bishops of London and Hamilton, mounted on fine cardboard, making a picture 8x10 inches, executed in the best style of the art by Edy Bros., London, and value for \$1.00. All those who have paid up their subscriptions will please notify us by postal card, or otherwise, which picture they prefer, and we will forward it without delay. We would request those who can conveniently call at the office, to do so

### REASON AND THE REAL PRE-SENCE.

On our first page we publish a sermon delivered by Rev. Father Molphy, in his Church, at Strathroy, in answer to "certain objections against the doctrine of Transubstantiation." It will be remembered that in our issue of the 13th December last there

appeared a sermor. proving most ably and eloquently the Catholic doctrine, that "the bread and wine used in the Holy Sacrifice of the Mass are truly and substantially changed into the body and blood of our Lord and Saviour Jesus Christ." It appears that this sermon caused much alarm among the Protestant ministers of Strathroy, and several of them preached subsequently in their respective churches to refute the doctrine. Amongst these was a "Rev." Mr. Andrews, of the W. M. Church, whose sermon was published in the Strathroy Western Despatch. Though Father Molphy does not name the preacher whose arguments he answers, it is unnderstood that he had in view the sermon which so appeared in print. Father Molphy declines to enter into contro versy with the "associate of a Toronto felon." That our readers may understand this allusion we may state that it was only in the to wit) was received as a brother elergyman of the same rank as the incumbents themselves; and the W. M. clergyman associated himself with him on the occasion of his lec-

daining to tilt lances with such an adversary, meets boldly the arguments which were published against the doctrine, and his refutation is most complete and triumphant. We recommend our readers to peruse it carefully.

The argument that God's love for man, as exhibited in the Incarnation, affords a strong proof that God will do for man whatever is best for us, is an excellent one, and as His continued bodily presence must be of great benefit, we may well infer that God in His ferred this favor upon us. This benefit is found in His real presence in the Blessed orphan:

" They tell me of an angel form That watched me while I slept, And of a soft and gentle hand That wheel the tears I wept; And that same hand that held my own When I began to walk; The jog that sparkled in her eyes When first I tried to talk. They say the mother's heart is pleased When infant charms expand; I wonder if she thinks of me In that bright happy land."

Almighty God declares (Is. xlix.; 15) that His love for man is as that of a mother for her child, but more intense : "Can a woman " forget her infant so as not to have pity on " the son of her womb? And if she should "forget, yet will not I forget thee." Indeed,

"this most worthy Sacrament, frequently receive a "great grace of deption and love of virtue. "O the wonderfu and hidden grace of this Sacra-"ment, which only the faithful of Christ know; "but unbelievers and such as are slaves to sin can-"not experience! In this Sacrament is conferred "spiritual grace; lost virtue is repaired in the soul, " and beauty, distgured by sin, returns again." (B. iv., C. 1.) (B. iv., C. 1.)

Protestants will scarcely gainsay the authority of this work in matters of pions af fection, for many sectaries have published it for the use of their brethren, but they have carefully mutilated it by leaving out of their editions the fourth book, which is full of such sentiments as these.

But a mother's love is not satisfied with the love she entertains for her children : she wishes that love to be returned. So also God is not satisfied with loving man : He wishes us to return His love. "The Lord preserveth them that love Him." [Ps. exliv., 20.] The great Apostle of the Gentiles says: "If any man loves not our Lord "Jesus Christ, let him be anathema." [1 Cor. xvi., 22.] Our Blessed Lord therefore absolutely commands: Thou shalt love thy Lord thy God with thy whole heart; and with thy whole soul, and with all thy strength, and with all thy mind. (S. Luke x., 27, &c.)

Man is to a wonderful extent guided and controlled by his feelings, and among those feelings none exercises so much influence as love. Hence the Holy Scripture says; Love s strong as death. (Canticle viii., 6.) Now as God made all things for himself, (Prov. xvi., 4) and as He is " the beginning and the end" of all things, (Apoc. i., 8) it is a necessary consequence that he should require us to make Him the first and principal object of this all controlling affection. Love differs es sentially from the other affections of the soul. A mother's love for her child is not mere pity. So God's love for us does not consist in mere pity. He desires the closest union between Himself and our souls; and to such a degree does He desire it that we may try to conceive the means which will effect the closest union possible between ourselves and God, and when we have conceived that means, we may xpect that God will put it within our reach. It is not merely fear or awe that God desires from us, but love : love such as was exhibited by the early saints and martyrs, who were eady to sacrifice everything for His sake. It might be said that God's omnipotence and goodness are sufficient motives to excite this love, but the generality of men seek a more direct appeal to their hearts than, this. A personal presence is required in such a form that we can say : "This is God: At this pre "sent moment I am in His company. At this " moment His union with me is most inti-"mate." This want of our soul is supplied believe that it is truly the body and blood, soul and divinity of our Lord really present

maus in company with our Blessed Lord felt though they did not know that He was their cave of Bethlehem, that he should be struck companion: How much more then will His and spit upon in the house of Caiphas, that presence in the tabernacle of a Catholic Church excite piety in the hearts of those any one doubt this? Enter into any Catholic Church and witness the fervor which the consciousness of the divine presence excites in but he bears all for love of mankind. the hearts of the devout adorers. It is a sight which, even Protestants acknowledge, cannot be witnessed in any Protestant Church. Who will say after seeing this that the real presence does not excite love for God? Who will dare deny that it is a wonderful means of Witness the devotion with which Catholic a future issue. children approach their First Communion, after most careful preparation. It is because they know that they are about to receive their God; in a known place and at a certain time. men." (Prov. viii., 31.) Is it not reason- Could anything but this knowledge produce such sentiments of devotion as are found in some of the hymns sung on such occasions, as

ment enough for Him to make it true. They who deny it on supposed grounds of reason forget that the works of the Lord are wondrous [Ps. 25, 7] and that all His ways are against the monastic orders (and that is mercy and truth. [xxiv., 10.] Again, on granting much) this expression "vermin" as this point, may we quote the admirable St. Thomas a Kempis [B. iv., 4] :

"For in this Sacrament thou hast given many <sup>4</sup> For in this Sacrament thou has given many graces, and Thou continuest to grant many more <sup>4</sup> to Thy well beloved ones, who communicate with <sup>4</sup> devotion, O my God, the protector of my soul, <sup>4</sup> the strengthener of human weakness, and the <sup>4</sup> giver of all interior consolations ! In fine, Thou <sup>4</sup> dost grant to them abundant consolations in their dost grant to them abundant consolations in their various labors. Thou dost raise them from the deepest depression, to hope in Thy protection, and Thou dost gladden and enlighten them inand thou dost gladden and enlighten then in-teriorly by a new grace, so that they who at first and before Communion were troubled and want-ing in devotion, find themselves changed for the better after being nourished by this heavenly flesh and drink and drink. "Thus Thou dost deal with Thy elect in dispen-

sing thy graces, that they may know truly and by sensible experience how weak they are of them-selves, and how great are the virtues and graces they receive from Thee : because being of themcold, tepid and indevout, they are made by \* selves cold, tepid and indevout, they are made by "Thee full of fervor, zeal and devotion. In fine, "who can approach humbly the fountain of "heavenly sweetness without receiving some drops "therefrom ? or who can go near a great fire without "feeling some of the heat ? Thou art this fountain, " always full and super-abundant, Thou this fire "always burning and never being extinguished."

The Mystery of Transubstantiation is in every respect similar to the Mystery of the Incarnation, and is equally consistent with reason. The Incarnation is a wonder of God's mercy and love, therefore the Holy Scripture says : "God so loved the world as to give His only begotten Son, that whosoever believ-'eth in Him may not perish." [St. Jno. iii., 16.] So is the Blessed Eucharist whereby his only begotten Son continues daily the benefits of the Incarnation, by His dwelling still amongst us. As " for us men and for 'our salvation he came down from heaven," died and was buried, so " for us men and for 'our salvation" he continues to remain with us in the Blessed Eucharist, and to renew the memory of his death as often as this admirable Sacrament is consecrated. "Do this for a commemoration of me, for as often as you " shall do this you shall show forth the death " of the Lord until he come." [St. Luke xxii., 19-1 Cor. xi.] The Incarnation is a wonderful manifestation of God's infinite holiness and wisdom; and so is the Blessed Eucharist: for human boldness would never such a crime, we suppose, as for a modern have dared to expect so great a condescension on the part of God as both these mysteries reveal. So St. Augustine compares together these two mysteries; declaring the dignity of mendicant friars are "a swarm of worse verpriests to be most venerable, because in their "min!" We fear we have here a most de hands the Son of God, as it were, becomes Incarnate again, as often as the holy sacrifice of the Mass is offered up. But we have God's word for both of these mysteries, therefore we by the Blessed Eucharist, and therefore we believe both. Precisely on the ground of we bow to Hallam. The Ingoldsby legends, this humiliation of the Godhead, there are if they be any authority, attribute looseness scoffers who refuse to believe in Transubstan- of Latin to hurry and fright, in the case of a there. The disciples on the road to Em- tiation: there are also scoffers who take the same stand as their excuse for rejecting the devil, their "hearts burn within them," [S. Luke Incarnation, who ridicule the idea that an inxxiv., 32] on account of His corporal presence, finite God should appear as an infant in the

# stand point; that is to say, granting all that

[FRIDAY, JANUARY 24.]

Protestantism in its insane hate for the Cath. olic Church has ever urged or conceived applied to them is an outrage on facts as it is a throwing aside of common decency. The only excuse that can be offered for it is, that it must have been written in a moment of irreligious frenzy, or of mental aberration. Either implies a crime of the highest order in a literary man. It is no palliation of Hallam's crime to say that he only guides. Even if Meiners and Heeren ever used the expression (which we doubt and which the context appears to disprove) to quote such an expres ion without earnest reprobation is to endorse it. The excuse only leaves the case worse than before, since it gives us three literary ruffians or one

So far we have looked at the matter from an asthetic point of view, as a matter of good or bad taste on the part of a literary man writing of one of the most venerable institutions of Christendom. Let us now examine the logic of the affair. What is this ignorance whose return Meiners and Heeran and Hallam attribute to these vermin, the monastic orders, and those worse vermin, the mendicant friars. Hallam is writing of the debasement of the Latin language in the eleventh century, and accuses all the writers of that period, poets, historians and scholastic philosophers, of using "a hybrid jargon, intermixed with 'modern words." We fear Hallam is as unclassical in his English as he accuses the mendicant friars of having been in their Latin. To say the least of it, "a hybrid jargon, intermixed with modern words," is tautology of a very strong order; whilst if the use of modern words in the Latin of the 11th century is so gross a fault, is it not an equal fault to use Latin words in classical English. We fear there are more candidates for the honorary title vermin than the mendicant friars. Be this, however, as it may, the ignorance which, according to Hallam, those vermin and worse than vermin, the monks and friars of the 11th century, are guilty of causing is an ignorance of classical Latin. Well, for mendicant friars not to write Latin like Cicero is undoubtedly a grave crime, just Englishman not to write or speak in Johnsonian English or Edmund Burke's highly rhetorical style. And for this crime the cided case of strong conclusions from very weak premises. How far laxity of morals and looseness of Latin go together as cause and effect we know not, though Hallam does, and certain holy personage when he saw the

"The fact was the Saint was uncommonly flurried, And apt to be loose in his Latin when hurried."

But we have never yet, before reading Hallam, found any sane author attributing looseness of Latin to laxity of morals and superstition. But then we live and learn to the last of our lives. We object in toto to this habit in literary men of laying down one standard of excellence and judging all ages and nations by it alone. There is a narrowness of view in this conduct worthy of the tanner, who thought there was "nothing like leather." We object to classical Latinity being the standard of admeasurement for any age or nation. This is mere snobishness, and we have too much literary snobishness in these our days to be enamonred of it in Hallam's. Now-a-days it is physical science which is the sole standard of admeasurement. There is nothing like physical science, says the modern tanner. But there is a just retribution in all this, since by this rule Hallam himself sinks as low in the scale of merit as he would place Albertus Magnus and St. Thomas Aquinas far their lack of classical latinity, for even Thomas Aquinas is discussed by men who would not have been fit to tie the latchet of his shoe. Flewry tells us of Albertus Magnus that there is nothing "great" about him but his volumes. Hallam, in a nete that may be either a quotation or the author's own assertion, tells us that "Abelard, Peter of Blois, and others. might pass for models in comparison with Albertus, Aquinas and the rest of the thirteenth century." After that the deluge. Certes: There is nothing like leather. We cannot understand this objection to the introduction of modern words in the Latin of the time. It was the necessary consequence of living men using a dead ianguage Albertus Magnus and St. Thomas must have been as unprogressive and dead as the language they used, if they avoided it. St. Thomas Aquinas was a scholastic philosopher and a theologian-he treats of a philosophy and a theology the most abstruse and subearth and thus secure salvation? Certainly tising, teaching and preaching Christianity lime. Christianity had taught the world they are. Then the real presence is an in- to the world into vermin; no amount of an entirely new and most exalted class of centive to man to love God. It is, if true, a superstition could make men, who had given ideas. The commonest word of classical wonderful means of salvation; and this, con- up all, even to scrip and staff to follow Christ, latimity had changed their meaning under its

COMMENTING upon the death of the Princess Alice, I Univers, which always speaks in the name of Catholic France, said: "Although a Protestant, the Grand Duchess warmly interested herself in Catholic charities, and showed many marks of kindness to the religious communities so numerous prior to the Kulturkampf in the Grand Duchy of Hesse. The churches in Darmstadt, Mayence, Bingen, and other Catholic parishes were, therefore, full of the faithful, asking God to preserve their Sovereign. The mourning of her subjects will be sincere, for the Queen of England's second daughter has left only good memories in her new country." Among those who condole with the Queen and the Royal Family in their bereavement, none are more earnest in their sympathy than the spiritual subjects of the Holy See.

The House of the Good Shepherd, New York, has The House of the Good Shepherd, New York, has received an apportionmont of \$1,820 from the New York Board of Charities for the year. The House in Boston, which is struggling under an enormous debt, and yet saves the State thousands of dollars annually, in reforming and providing for girls, receives nothing.

as all the attributes of God are necessarily infinite, His love for us is infinitely greater than the most intense love that this earth can produce. It is this infinite love that gave us the Incarnation of the Second Person of the Adorable Trinity. "God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish." (Jno iii., 16.) Therefore does the hymn which the Church makes use of on Good Friday declare the extent of God's love thus manifested :

When the full time decreed above Was come to show this work of love, The eternal Father sends His Son. The world's Creator from the throne; Who on this earth, this vale of tears, Clothed with a virgin's flesh appears, And then the Son of Man decreed For the lost sons of men to bleed, And on the cross a victim laid, The solemn explation made.

God's " delight is to be with the children of able then to believe that as His love for mankind led him to "dwell amongst us" (St. Jno. i., 14) for thirty-three years in poverty and in the following extracts:

suffering, it should likewise lead Him for our sake to continue His dwelling with us in a form in which His communication with our souls would be most intimate ? Of course we do not assert that these considerations by themselves prove the particular manner in which our Lord might choose to dwell amongst us continually, but they prepare us to expect Him to do so in some way, and as Holy Scripture declares, and as the tradition and constant teaching of the Catholic Church and as all Christian writers from the earliest date attest that Christ established the Blessed Eucharist for this purpose, we readily believe a doctrine so consistent with God's unlimited love for man. Hence the great St. Thomas a Kempis, in the most admirable book written by man, for of course we do not compare it with Holy Scripture, which is the word of God, says;

word of God, says; "O God, the invisible Maker of the world, how "wonderfully dost Thou deal with us! How sweet-"Iy and graciously dost Thou order all things in "favor of Thy elect, to whom Thou offerest Thy-For this "self to be received in this Sacrament! For this "exceeds all understanding of man; this in a par-"ticular manner engages the hearts of the devout "and enkindles their love. For thy true faithful, "who dispose their whole life to amendment by self to be received in this Sacrament !

My Jesus from His throne above A radiant look casts down on me; and seems to say with fondest love, "My child, prepare, I go to thee. Then, Saviour, come; do not delay, Descend with speed from Heaven above, And on this great and glorious day Consume my heart with thy pure love.

Thy words, sweet Lord, ring in my ears, As strains of sweetest melody; They raise my hope, they calm my fears, And make me long to approach to Thee. Behold me, Lord, beneath this dome, And at this great and solemn hour, Imploring Thee to make Thy home Within my young heart's nuptial bower.

My happy soul! my happy soul! How shall I then my love control? O sweet Communion, feast of bliss! When the dear Host my iongue doth kiss, What happiness is like to this? Ot! heaven, I think, must be alway Quite like a first communion day, With love so sweet and joy so strange— Only that heaven will never change.

Witness the devotion and care with which Communion, and say is not the thought of Christ's presence therein the greatest of inand serve Him? And are not these the means by which we are to fulfil our end on

he should be treated as a culprit, and that finally he should be nailed as a criminal on who are conscious that He is there? Will an ignominious cross and be thereon scoffed at and ridiculed. Greater ignominy than this he does not endure in the Blessed Eucharist;

It was our intention to have answered other difficulties derived from reason against the real presence, such as those advanced against the presence of Christ in so many places at once, and the like; but as we have already made this article sufficiently long, we shall intercommunication between God and man? leave the consideration of these subjects for

### LITERARY RUFFIANISM.

The relaxation of manners amongst the monastic orders . . . and a swarm of worse vermin, the mendicant friars, who filled Europe with stupid superstition are assigned by Meiners and Heeren as the leading causes of the return of ignorance. (Hallam History of Literature I. 79.)

This is literary ruffianism with a vengeance. Hallam, if he is anything is a critical writer collecting everything, examining everything and weighing everything in a calm and judicial spirit. And yet in this remarkable passage the critic forgets his cunning, and throwing aside all education, good breeding, refinement, literary taste, gentlemanly feeling and christianity, (if that is not too much to expect from Hallam) he descends at once and without previous warning to the unwholesome atmosphere of the slums and dens of vice and infamy of a large city. Whatever faults may be laid at the door of the mendicant friars, Catholics always prepare themselves for holy whatever relaxation of manners may have taken place in the monastic orders in the eleventh century, neither were the monastic centives to make us love God, and adore Him, orders "vermin," nor the mendicant friars "worse vermin." No amount of relxation of manners could convert men, who were pracsidering God's intense love for us, is induce- into worse vermin. Even from a Protestant influence. Virtues, from meaning manliness

### UARY 24.]

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t the matter from an a matter of good or literary man writnerable institutions now examine the t is this ignorance Heeran and Hallam the monastic orders, he mendicant friars. debasement of the eventh century, and that period, poets, ic philosophers, of on, intermixed with fear Hallam is as unas he accuses the aving been in their t of it, "a hybrid jarmodern words," is ng order; whilst if the the Latin of the 11th ult, is it not an equal in classical English. re candidates for the than the mendicant ever, as it may, the ding to Hallam, those n vermin, the monks entury, are guilty of ce of classical Latin. iars not to write Latin dly a grave crime, just ose, as for a modern ite or speak in Johnsonund Burke's highly d for this crime the a swarm of worse verhave here a most de conclusions from very far laxity of morals and together as cause and ough Hallam does, and The Ingoldsby legends, ity, attribute looseness fright, in the case of a

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## THE CATHOLIC RECORD.

### LOCAL GLEANINGS.

SACRED HEART ACADEMY .- A new session com mences at the above-named institution on Monday, Feb. 3.

ON SUNDAY last Rev. Father Tieman announced that the Christmas collections taken up at St. Peter's ammounted to \$955.00, and at St. Mary's \$178.00, making a total of \$1,133.

THE GLASS SKATING MEDAL .- The skating com petition for the gold medal, presented by Mr. D. Glass, took place on Blackfriars Rink Wednesday afternoon. Miss Lizzie Gallena, the holder of the medal since last year, was the only lady who put in an appearance, and there was virtually no contest.

granted: -W. J. Ingalls et al., rotary cutter; D. B Nicholls, animal trap; J. E. Riley, lamp extinguisher; J. Patuaude, axle cutter; J. E. Cooey, burner for petroleum; H. Watkeys, valve seat; F. Kleind, selfextinguishing lamp; T. Fairchild *et al.*, door fasten-er; D. Campbell, chair; W. N. Lovell, wringer.

and school furniture manufacturers, and as a con- ward.

sequence they received three orders direct through this medium. We may here mention that this firm are so pushed with orders that they are taking on

Many of our city merchants growing serious in the matter of their gas bills, are converting their street, London, Ont. gas chandeliers into receptacles for oil lamps, and find their ideas of economy fully realized by a savit shall never be destroyed." Annotations on the New Testament. Hammond. better make a note of this and sell out to the corporation before shares fall too low to be relished by monopolists of their mild nature.

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WE have received several communications com gratulating us upon the success achieved in procuring artistic life-like pictures of the Archbishop and Bishops of Ontario. As a sample we publish the following concerning the picture of His Lordship the Eishop of London.

Sarnia, Jan. 8th, 1879. DEAR SIR,—Your card and photographs duly received and handed to parties named. I con-gratulate you on the success obtained in securing such a true, vivid picture I t is finely executed, and quite a handsome Christmas gift to your sub-scribers. Long and successful career to the RECORD. Yours truly, Jos. BAYARD, P. P. ....

CONCERT AT ALVINSION .- A lecture and concert was given on the 15th inst. in the new brick Hall, Alvinston, the proceeds of which are to be devoted towards the new Catholic Church, and which was in every sense a decided success. The lecturer, Mr.

J. B. Watson, is a fine elocutionist, and in his lec-As to the interpretation "the church was built upon Peters faith not his person." I have given the verified testimony of the Fathers, against a quotation from an almost unknown French writer, not verified by title volume or page.

### OBITUARY.

On Sunday afternoon, the 19th instant, after a lengthened illness, there died, at his residence, on Clarence street, Mr. Cornelius Gorman, one of the oldest settlers in this city. Mr. Gorman first came to London in 1843 with his regiment, the 23rd Royal Welsh Fusiliers, and, after serving here for about two years, removed to Lower Canada. He received his discharge in 1847, after serving his country for 28 years, and returned to London, where he settled in the house in which he died, re siding there almost continually for thirty-two years Deceased always lived a quiet, retired life, taking very little part in municipal or public aflairs, and was therefore but little known outside his own immappearance, and there was virtually no contest. NEW PATENTS.—The following are the latest pranted: -W. J. Ingalls et al., rotary cutter; D. B Nicholls, animal trap; J. E. Riley, lamp extinguish-r; J. Patuaude, axle cutter; J. E. Cooey, burner for betroleum; H. Watkeys, valve seat; F. Kleind, self-extinguishing lamp; T. Fairchild et al., door fasten-w. D. Cambell deirer, W. L. Constant, for many years a promi-nent journalist of this city, now proprietor of the Sarnia Observo—and two daughters. The funeral Cathedral where a solemn requirem mass was cele-Cathedral where a solemn requiem mass was cele-brated, after which Father Tiernan preached an To ADVERTISERS.—Last week we inserted an ad-vertisement in the Record for Bennet Bros., cluurch from this world of trouble to meet its eternal re

### BUSINESS NOTICES.

JUST RECEIVED-500 barrels choice, handpicked, winter apples, which I can sell at \$2.50 per barrel. A. MOUNTJØY, City Hall Building, Richmond Street.

ELECTION OF OFFICERS.—At the last meeting of St. Patrick's Benevolent Society, Branch No. 13, I. C. B. U., St. Thomas, Ont, the following officers REMOVAL.—Wm. Smith, machinist and practical repairer of sewing machines, has removed to 253 Dundas street, near Wellington. A large assort-ment of needles, oils, bobbins, shuttles, and separate parts for all sewing machines made, kept constantly on hand.

> It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods. No trouble to show goods. Written orders promptly at tended to. Pocock BRos., No. 133 Dunda

We are prepared to fit up public buildings churches and private residences with Brussels Carpets, Velvet Carpets, Turkey Carpets, Tapestry Carpets, 3-ply Carpets, Kidderminster Carpets, Union Carpets, Coro Carpets, Kidderminster Carpets, Union Carpets, Dutch Carpets, Stair Carpets with rods, Cocoa Matting, Fancy Matting, beautiful Window Curtains, Repps and Fringes, English and American Oil Cloths, from one yard to eight yards wide, Matting, Feather Beds and Pillows, Carpets and Oil Cloths, eut and matched free of charge. Every other article, suitrble for first-class houses, and as low price as any other house in the Dominion. Call before purchasing. R. S. MURRAY &Co., No. 124 Dundas Street, and No. 125 Carling Street, London.

### MARKET REPORT.

CORRECTED TO THE HOUR OF GOING TO PRESS. Tanlan Manhata

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# THE . CATHULIC RECORD,

1879 - - - 1879

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Which has been started purely for the

purpose of sustaining CATHOLIC IN-

TERESTS, although only a few weeks

old, is already acknowledged to be the



IN

# CANADA,

And on a par with any published in the

# STATES.

As we have so soon gained the lead we intend to keep it. Having now on our contributing staff SEVEN of the most able writers in Canada besides our permanent Editors. Our Columns are brimful of good



And as we are untrammelled by any political party, we are enabled to give that at tention to Catholic interests so much needed.



ing the foundation of the true church," and that the Catholic Church will not accept any of the four ways! But the rev'd gentleman forgets to give us the reasons that justify the holding of any of these four ways against her interpretation of the word Rock ? Nor does he appear to be aware of the fact that some of the ablest English and German Pro-testant scholars are in favor of the *literal* meaning of the word against the *figurative*. I will give a few examples. of the word against the *Iquivative*. I will give a rew examples. "The Lutheran and the Calvinist divines, from the very commencement of the Reformation had recourse to the uncritical expedient of torturing the words of our Saviour to a meaning which they can-not convey. Those learned divines could not divest themselves of a notion that St. Peter was a sort of tutelary saint, because he was claimed by Rome. It seems a desperate undertaking to prove that our Saviour alluded to any other person than St. Peter, for the words of the passage can indicate no one else."

"Others again-indeed every modern expositor of note-refer it to Peter himself, and with reason."

*Eloonfield.* "That it was in consequence of the confession, and in reference to it, that the name was bestowed, thus agreeing with the probable origin of the only other surname bestowed on any of the apostles (Luke ix 54)there can be little doubt. But as the name *crp*-has has regard not merely to the particular act, but (John i 42) to the general character of which it was the expression, so it seems certain that the words themselves "upon this rock," occasioned by the con-fession, refer to Peter himself." Sermons and essays on the Apostolic Age, Page 118. Stanley. "That it was in consequence of the confession, and are running full time, while other manufactures have had to suspend altogether, or only run part time. ELECTION OF OFFICERS.—At the last meeting of St. Patrick's Benevolent Society, Branch No. 12, I. C. B. U., St. Thomas, Ont, the following officers were elected for the year 1879 ;—President, Thomas Power ; 1st vice, John Lahey ; 2nd vice, John Ral-lis ; Rec. Sec., Michael Mulvey ; Cor. Sec. John

Its. Stanley.
"Thou art Peter by name, that is rock, and upon thee, who art the rock, I will build my church, and I will give thee the keys of the kingdom of heaven, the power of making laws for my church."
Paraphrase on Matt. xvi. Vol. I, Page 143. Whit-be

I need not further multiply Protestant testimony

gives direct sanction to the system of modern ra-tionalism. If I have a right to suppose such ges-tures to make out a meaning different from the natural one supplied by the text, a rationalist has as good a right to suppose not only gestures but other equally unauthorized hypotheses as modifica-tions of Scripture texts. This is as we all know their favorite mode of procedure. See Rose's Protestantism in Germany, Strauss' Life of Lews

nection with what is related in St. Matthew xvi.the meaning of the change was clear, viz., that Jesus was to give Peter a distinguished pre-eminence and authority. To this the Rev. Mr. McLeod replies as follows :— "In Mark's Gospel, iii. 16, 17, we read : "And Simon he surnamed Peter, and James, the son of Zebedee, and John, the brother of James, and he surnamed them Boanerges, which is the sons of thunder"

Peter by communicated power. Christ makes Peter what he is, Peter is simply what he is made. Christ is God. Peter is man.

As to the interpretation "the church was built

or St.John preside at the first assembly of Jerusalem on the occasion of the election of Mathias ? There is not a single instance of these two or of any of the other Apostles speaking in behalf of the rest or tak-ing precedence of St. Peter, who, among the twelve, ing precedence of St. Peter, who, among the twelve, was the first to believe Christ, the first to confess him, the first to declare his love beyond the others. We next come to my argument founded on the 16th chapter of Matthew, where Peter confesses the divinity of Christ and in return for which Christ says to him : "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee but my father

had become to mean Christian morality. Slavery, which, under Pagan ideas, had been a state of most abject inferiority and degrada dation had been so thoroughly changed un-der Christian ideas that serves from being a term of reproach, had become a title of honor. How then could men treating of and develop-ing a science of theology such as this avoid the introduction of modern words? We fear Hallam is himself guilty of the fault which Hallam is himself guilty of the fault which he imputes (with evident justice be it admitted) to his great authority, Meiners. "No man has dwelt more fully on the de-

" cline of literature in the thirteenth century " out of his cordial antipathy to the schoolmen." SACERDOS. SIXTH LETTER FROM DR. KIL-

> ROY. TO REV. MR. MACLEOD.

FRIDAY, JANUARY 24.]

ST. PETER STILL SUPREME.

### To the Editor of the Stratford Herald.

To the Editor of the Stratford Herad. S1R,—From the closing sentence of my reverend-opponent's reply to my letter on the question of the supremacy of St. Peter, it would appear that he is in some doubt of having proved what in the sentence immediately preceeding he states he has proved, viz., "that the supremacy of St. Peter has no ground in the Scripture," and an anxiety to reach another stage of the controversy, is discover-able. But I must ask him to wait until the first point is settled In the lecture out of which the point is settled. In the lecture out of which the present discussion has arisen, the Rev. Mr. McLeod stated that "the New Testament abounds with proofs that St. Peter was not chief of the Apostles. He also stated "Catholics are afraid to appeal to the sacred Scriptures in behalf of the teaching of their church." In my letter of the 10th ult, I denied these propositions, and by appealing to the sacred Scriptures in support of the concress of the first proved both to be false. I showed that not only does the New Testament not abound with proofs that St. Peter was not chief of the Apostles, but that it does abound with proofs that St. Peter vas chief of the Apostles. My letter was reviewed in detail by my rev. opponent, and in his closing paragraph he claims rev. opponent, and in his closing para Apostles. My letter was reviewed in duction by my rev. opponent, and in his closing paragraph he claims that "I have shown that the Doctor's statements concerning Peter being vicar of Christ and prince of the Apostles, have no ground whatever in Scripture, and that his quotations from the Fathers are worth-

I will now review the boastful statement of the reviewer and put forth the points in my argument which the rev. gentleman considers he has met, and bring his manner of meeting them to THE TEST.

I call attention to the fact that on St. Peter's first I call attention to the fact that on St. Peter's first appearance in the Scriptures his name was changed by our Lord and this, in view of other instances which I gave from the sacred volume, where God in selecting his faithful servants was pleased to change their names, I considered a sign that heaven intend. St. Peter for some special dignity, taken in con-nection with what is related in St. Matthew xvi.the meaning of the chance was clear via that heave

thunder." "N w is it not reasonable to suppose that there was as much significance and as much promise of future honor in the surname given to the sons of Zebedee as in the surname given to Peter; and as it is clear in their case the name betokened the per-sonal characteristics of the men, is it not most prob-able that the surname Peter simply had reference to the character of the man, or to what he would yet become under the Lord's teaching ?" THE ANSWER.

 $\begin{array}{c} \text{for the character of the main, of twink is being protection from an almost unknown French Writer, rete because under the Lord's teaching ?" \\ \text{THE ANSWER.} \end{array} \right] \\ \hline \text{for verified by tile volume or page.} \\ \hline \text{Id not say that all the Fathers agreed in the interpretation proving the church to be built on the realing of Peter, the found- the regressentative of the church? Why dispute Peter, the representative of the church? Why dispute Peter,$ Nobody disputes the privileges and powers of these Apostles as sons of thunder, and this being granted, why, in like manner is not the meaning of Peter, the rock, granted *i* Why dispute Peter, the found-tation; Peter, the representative of the church? Why dispute the efficacy of Peter's endeavor in his Mas-ter's service to use the keys in their fullness of juris-lidiction and power, and rock-like to support the brethren? If *Boanerges* is to be considered much more is *Petrus*. Did our Lord ever say to St. James or to St. John, "I will give the the keys," or did he ever say to them "strengthen" or 'confirm thy brethren," or "Feed my lambs, feed my sheep?" Did they, or either of them, ever address the people in the name and behalf of the eleven? Had they, or either of them, any share in the admission of the Gentiles into the church? Did either St. James or St.John preside at the first assembly of Jerusalem

Comparative view, appendix D. Marsh, (late) Bishop of Peterborough.

The first opinion " Christ is the rock," is also un-sound, for it supposes that " and on this rock," means " but on this rock, or that Christ indicated himselt by some gesture when he was uttering the words " on this rock." Such a supposition con-founds and destroys the sense of the scriptures and mixed direct sensition to the system of modern ragives direct sanction to the system of modern ra-

o this habit in literary one standard of excell ages and nations by it arrowness of view in this he tanner, who thought like leather." We object being the standard of any age or nation. This and we have too much in these our days to be Hallam's. Now-a-days it which is the sole standard There is nothing like says the modern tanner. etribution in all this, since himself sinks as low in s he would place Albertus nomas Aquinas far their tinity, for even Thomas d by men who would not the latchet of his shoe, Ibertus Magnus that there about him but his volumes. hat may be either a quotar's own assertion, tells us eter of Blois, and others, odels in comparison with as and the rest of the ry." After that the deere is nothing like leather. rstand this objection to the odern words in the Latin was the necessary conseen using a dead ianguage and St. Thomas must have sive and dead as the lane , if they avoided it. St. was a scholastic philosopher -he treats of a philosophy ne most abstruse and subity had taught the world and most exalted class of nmonest word of classical ged their meaning under its es, from meaning manliness

and blood hath not revealed it to the out my future who is in heaven. And I say to thee that thou art Peter, 'and upon this rock I will build my church, and the gates of hell shall not prevail against it." I do not comment on the word "rock" further

I do not comment on the word Frock Further than that the sense of the text demands, and so the Holy Fathers, have, with a moral unanimity always taught, that the church was built on *Peter's person*, not his *faith*, and I give from Waterworth's Faith of Cathelice we are the second

How the EARLY FATHERS INTERPRETED THE TEXT. "The Fathers, in regular series, teach that the rock was *Pder*, and the ehurch was founded on *hin*. Tertullian teaches this twice ; Origen, four times; St. Cyprian, nine times; St. James of Nissibis, once; St. Gregory of Nazianzum, three times ; St. Basil twice ; St. Pacian, once ; St. Frich. 5t. Lphrem Syrus, once; St. Gregory of Nyssa, once; St. Gregory of Nazianzum, three times; St. Basil, twice; St. Pacian, once; St. Epiphanius, twice; St. Ambrose, four times; St. Hilary, once; St. Jerome, three times; St. Chrysostem, twice; Sl. Agustine, twice; St. Maximus, twice; St. Cyril of Atexandria once; St.

Leo, five times." To this my reverend opponent replies that "Launoy," a doctor of the Sorbonne states: "Out of Seventy-seven sayings of the most famous Fathers and ecclesiastical writers, he found only seventeen which explain Peter himself as the rock, forty-four on the contrary understood the faith of Peter, and sixteen Christ himself. As he has forgotten to tell us where Launoy makes this statement—and indeed appears not to know who Launoy was (save that he was a doctor of the Sorbonne)—I cannot give it any attention. It is strange that my rev'd, opponent, who is so careful in giving chapter and cerse when quoting from the Scriptures, should be so neglectful in this parti-

church founded on his faith, not only do they not ex-clude his person, but more or less expressly include him. The other two opinions about the interpreta-tion of the Rock I pass over, as any of the Rever-end Gentlemans Confreres can tell him how feebly they are supported by Commentators. The rev-gentlemen next takes up the following :— PEFER APPOINTED CHIEF.

31.-And the Lord said ; Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : 32,-But I have prayed for thee, that thy faith fail not; and thou being once converted confirm thy

brethren. Now, is it not evident that our Saviour intended Now, is it not evident that our Saviour intended that Peter should be the head of the Apostolic col-lege, not only in honor but in jurisdiction, else why the sudden transition from the plural to the singu-lar ? Satan desires to sift all the Apostles, but Jesus prays for Peter in particular, that his faith should not fail. I have prayed for thee that thy faith fail not, and thou being once converted confirm—whom? thy brethren the Apostles unquestionably. He comments on it thus :--

thy brethren the Apostles unquestionably. He comments on it thus:— The Doetor has evidently fuller information about the wiles of the great adversary than other people, for the Lord does not tell us that all the other Apostles were to be sifted like Peter, and if this was Satan's purpose it is evident he only suc-ceeded in the case of Peter, for only Peter denied his Master with oaths and curses." The rev. gentleman's "orginal languages" are at fault here or he would not have penned "the Lord does not tell us that all the others were to be sifted; for the testimany of all Commentators worthy of

COUNCIL OF JERUSALEM. One of his objections is from the narrative of the Council held at Jerusalem—in which he will have it, that not Peter but James presided. "St. James gives the decision of the Council and they all acquievce in his judgment." Referring to Acts xv. we lear that the first council of Jerusalem assembled to determine whether the Cartiles chould be subject to the lewish whether the Gentiles should be subject to the fewish

[Continued on 8th page,

tleman possessing a remarkably fine tenor voice, and who sings with great taste. It is needless to say he was rapturously encored in the "Flag of all Nations," as well as his other selection. Mr. Graham sang the "Dear Little Shamrock," and received an encore. Miss McGrath presided at the oagan in her usual graceful manner and played the accompaniments

with great taste. The Alvinston Brass Band played several selections during the evening contributing greatly to the enjoyment of all present. Mr. Locke of the RECORD, occupied the chair. Father McGrath is to be congratulated on the general success of his many undertakings.

### CORRESPONDENCE.

[We wish it to be distinctly understood that we are no I've wasn't to be assured intersion that we are no responsible for the opinions of our correspondents. All correspondence intended for publication should be addressed to the editor of the Catholic Record—not the publisher, and should reach this office not later than Tuesday morning.]

### PORT LAMBTON.

### To the Editor of THE CATHOLIC RECORD :

It is with feelings of sorrow that I, in communion with the inhabitants of the Township of Sombra, announce to your many readers the death of Mr. John Murray. The deceased has been a resident of this township since his birth and for the last two years R. White. has been a member of our Municipal Council, and on Monday last was elected to his former position, and

from his many friendly supporters received the congratulations pertaining to a man in his position. But alas! e'er Monday again dawned upon us those nany friendly supporters in municipal matters were again assembled together around the death bed of their honored friend, there to effer to their Heavenly Father their most fervent prayers for the happy re-pose of the soul of there departed friend. Prepara-tions being made for the interment of the body on rite of Circuncision. "And the Apostles and elders came together to consider the matter. And when there had been disputing, Peter rose up and said unto the u : Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel und be-lieve—xv. 10. Now therefore why tempt 7e God to put a yoke upon the neck of the disciples?" &c., &c. After they had held their peace, James said, "Men, brethren, hearken unto me. Simon huth de-elared how God at first did visit the Gentiles to take IContinued on Sth page.

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### . 18. 17. 12 CLUB RATES. Fallow

### Toronto Street Market.

Toronto, Jan. 23 Barley, 55c. to 90c. Wheat—Spring, 70c. to 85c.; red winter, 80c. to 85c.; Treadwell, 83c. to 87c; Defhi, 75c. to 94c. Oats, 28c. to 32c. Peas, 55c. to 90c. Hogs, \$3 50. Flour—Superfine, \$3 55; Spring extra, \$3 70; extra, \$4 60; superior, \$415. Butter, 4c. to 10c.

### Brantford Market. Brantford, Jan 23.

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 Deceased
 Brantford, Jan 23.

 ehind him a fond
 Flour-No. 1, \$100 to \$450.
 Wheat-Fail, 75c. to 55c.

 small children to
 Spring, 66c.
 Barley, 50c. to 30c. Peas, 50c. to 55c.

 A NEIGHBOR,
 Butter, 16c. to 18c.
 Eggs, 18c. to 20c.

All parties sending us FIVE names and TEN DOLLARS will secure all these advantages to their subscribers, with the addition of a free paper for themselves for twelve months from the date of order.

And the second s

In order to give the RECORD a wide circulation from the start we will give to all those who pay the yearly subscriptions in full when ordering a Splendid Premium Photograph of any of the

### BISHOPS OF ONTARIO,

Mounted on fine cardboard, making a picture 8x10 inches, executed in the best style of the art by EDY BROTHERS. London. Value of Photograph, \$1.00. Photographs are now ready of His Grace the Archbishop, and of their Lordships Bishop Walsh and Bishop Crinnon.

### CATHOLIC RECORD. THE

6

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 con-flict 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 exter-mination against the Church. They rushed upon her with satanic ferocity. The forces of the Ma-hometan Power were tremendous, so that the Cath-olic Church was obliged to call upon the Christian Princes of Europe to unite their armies and fleets olie Church was obliged to call upon the Christian 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 doubiful; it was an all but desperate struggle for faith and civilisa-tion. Many Catholies, 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— 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 uni-versal enemy. There they met on the angry boil-ing 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 compara-tively small. The signal of war sounded, the fear-ful 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 canon roared, the waters hissed and flashed in columns of foam. the spray was dashed to the heavens. For a momglittered, the powder smoked, the cannot roared, the waters hissed and flashed in columns of foam. the spray was dashed to the heavens. For a mom-ent the Mahometan fleet was successful. The Pro-phet was invoked for aid, but the Church bowed be-fore Christ in prayer, blessed the Christian fleet, when, lo ! as the wild shout of Mahometan triumph rang over the nighty 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 gleam-ing 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 em-brace, 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, waves as it they had been reathers blown by a boy' 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, trenulously quivering, she lurched, and in great portion went down amidst the rush of waters and roar of thun-der. Thus a blow was struck to these Turkish armsound silent. der. Thus a blow was struck to these takks and ies which they never afterwards recovered, civiliza-tion was saved through the influence of Catholicity, and the religion of Christ came forth radiant with vietory. But, Brethren, as the life of man is de-vietory. clared 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 ennity between the Serpent and the Spouse of Christ. Between the Church and the world there may be now and then an appendix solution in the second the second the second the second the second there may be now and then an apparent truce; 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 work, atoms that it name, 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-tion of S in accordance with His law—therefore the antagon-ism. "If," says Christ, in the 15th chapter of S. John, "It he 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 following the Christianity, does not appal her 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

 WHEN AND HOW SHALL THE CATH OLIC CHURCH PERISH?
 cautions of the 16th century attest her day of glory and her day of trouble; but alas! she yielded—Ire-land never did.

 BY THE REV. FATHER O'HAIRE, AFRICAN MISSIONARY
 na saying that England fell, I do not assert that she fell without a struggle. I agree on this point with Dr. Overbeck (see "Catholic Orthodoxy," page 14), who asys:—"The English people never intro-duced the Reformation; it was imposed upon them by unprincipled tyrants supported by a handful of innovators, but in spite of tyranny and persecution the English would not part with their Church." English would not part with their Church." It is had with Catholicity and how Catholicity

 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 al-ready spread alarm among the English people, in whom respect for the past is implanted in their na-ture. The restoration of the long-discussed obser-vances and the revivals of ancient doctines have ture. The restoration of the long-discussed obser-vances 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 Chis-tian heart; whilst the majesty of the Roman Pope-dom, contrasted with the misery of the Protestant computing is maply strength 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,-

000 men of every nation and tongue listen to its voice and submit its orders, have awakened through-out the country a marked sympathy for Rome, and still to multiply the number of conversions to the 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 Do-minicans and about 1,000 Franciscan pricets in Ire-land. Henry was succeeded by his daughter Eliza-beth. How many Dominican do you think way Catholie Church.

How many Dominicans do you think were a Ireland ? Oh, God of Heaven, there were beth. 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 Protes-tantism 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-

testant. 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 de-fence of their altars, to close with the mighty, perse-cuting power of a great nation, and fight her in the cause of religion? And deliberately did Ireland take up the gave and accent the great challenge. cause of rengion? And denotately differences the up the gage and accept the great challenge. The issues seemed scarcely doubtful. The world re-fused to believe that a people who could never be united in the defence of their national existence 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 re-duced 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 overshad-owed the host of Israel upon the plains of ECom and Madean." In another place the same writer says, "Through

fiendish scorn lel 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 this confusion the Catholic cause gath-ered itself up, the Church burst asunder the obains which her enemies had forged, she broke the tram-mels of the tomi into which her sneering assailants had ignominously flung her, and again arose exhib-iting her wounds and proclaiming her victory, shew-ing her wounds and proclaiming her victory, shew-ing 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 Protestan-tism ; 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. Mat-thew, 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 is im-mortal. We come now to the struggle between the

We come now to the struggle between the Church and the world, which, in point of savage ferocity, desperately inhuman cruelty, wild and mad-dening destantion, widespeed destation, and le nortal Church and the world, which, in point of savage ferocity, desperately inhuman cruelty, wild and mad-dening destruction, widespread desolation, and la-mentable 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 down-right 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 to for the bottomless pit had been opened to vomit for the would series oil of France as 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 whole-sale 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. 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 re-peated 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 ban-ished, priests and monks hurled into pools of blood, the Pope dragged out of Rome, sacred vessels car-ried about in wheelbarrows. Processions of ruflians clothed themselves in the richest vestments of the sanc tuary, and marched through the streets in derision. Many magnificent ecclesisatical edifices were deliver-ed to the devouring element of fire. In the delirum of their sacrilege the populace, letloose, 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 churches of Paris, a woman of infamous character is said to have been seated while an insame crowd wor-shipped 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 infidels knew no bounds.

THE RICHEST CITY IN THE WORLD .- Frankfort-



We cordially invite contributions to this corne with the name and address of each contributor. Answers will appear two weeks after each set

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

Address : "PUZZLER,"

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

### 90. ANAGRAMS.

What name of a well known iustitution 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.
- 3. Nay gas we. 4. Ink at we.
- 92.

Find the apothem of a regular hexagon whose ide is 120.

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.

### 94.

94. 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. 10. In strict 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; Comus; Sycides; L'Allegro; Il Penseroso; Paradize Lost; Pyra-dise 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  $\div$  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 so per cent, of old; to sell 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 equai 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

3 off cost gives some increase in the per cent. as-

### [FRIDAY, JANUARY 24.]

extract sq. root and transpose  $\therefore x = \frac{1}{2} + \text{or} \checkmark - =$ 1+or-1 33 ;and as only the positive amount will 4 suit the problem,  $x = \frac{1+\sqrt{33}}{2}$  .  $\frac{1+\sqrt{33}}{=} \xrightarrow{4} \cdots$  The other sides  $\frac{1}{4} = \frac{33}{4}$  and base = 2x are each 9 1+133 -. Now since \$\$\sigma33 = 5.7445627 each of 2 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, 76, 74 from End, but a fit-tle 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.

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"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

gives the following account of the inneutrous 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, her. 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 remarkably good child, and she bore her sickness and sufferings with great patience. The day be-fore she died she said to me: "Papa, 1 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 mc, 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  $\therefore x^2 - \frac{1}{2}x + \frac{1}{16} = \frac{33}{16}$  books, and they give us such comfort. 33

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 ameans in the even of the its glory; and when it appears in the eyes of the world that she triumphs, that is usually the time of her depression."

ow come to the great defection of the sixteenth century, commonly known in history by the misnomer Reformation—an event which so threat-ened 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 republicity esponsed and counters condenneed, the re-formers joined by princes and countiers, made terri-ble havee upon religion. For a long time the bat-tle swayed—now back, now forward, now advancing, the 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 di-

that she release the difference of the second to Calvary, summer the Cross. You will not, I fancy, deem it diversive or invidious if I observe that my own country, to which many of you also belong—Ireland u-was assailed at this period by antagonists of the Church. They presented her the chalice full of the country, 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. If 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 torm me with wound upon wound. He hath rushed up-on me like a giant." When the conflict ceased she had nothing but her faith remaining, and, therefore, and the set of the order. had nothing but her faith remaining, and, therefore, could most literally cry out to her God, "Thou art my God and my all."

could most interany ery out to her cout, "Thou are my God and my al." I know that in addressing you I stand before not only Irish Catholics, but Catholics of every nation. I an aware that the congregation 1 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 tri-umphs of the Catholic Church in Ireland. Every country has had its trials and its crowns in this bat-tle 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 con. ventual and monastic houses covered with ivy, proThe fury of the initiality knew how bounds? sacrilege and murder marked their progress on every side. It has been estimated that about 12, 000 ecclesiastical buildings fell to the ground. Every

and Madean." In another place the same writer says, "Through good report and evil report. Ireland was always taithful 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

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, 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 tram-pled upon. Still she never fled, but awaited the rising of the Son Eternal Light and Truth, who at the life the land, and with four vote demanded of the life head of the life and the life and the life and the faithful people of God consented to die rather than to renounce the faith of their fathers, trans-

mitted to them through the Saints." And, again, he continues—"If men say that the rising of the Son Eternal Light and Truth, who a length commanded the waves to be calm and the winds to be cease. The enemies of religion were caught in their own wicked devices, and the Church Catholic religion flourishes only because of the splendour of its ceremonial, the grandeur of its Litarose once more surveying with sorrow and dismay the nation covered with the fragments of its former urgy, and its appeal to the senses, let them look to the history of Ireland. What sustained the faith grandeur. Well, then, may we ask in sentiments of confidence and of jublee-When and How shall the 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 be-fore them—the most glorious and palpable of our 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 monas-teries as of old. And who shall say that the re-ligion that could thus suffer and rise again is not from God?" Who shall affirm that it shall perish— that it shall ever expire ? Speaking of the path travelled over for the past Catholic Church expire.

The filterest City is the work...-Frankfort-on-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 aplece. There are, as may be suppos-ed, 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

at it shall ever expire ? Speaking of the path travelled over for the past aree centuries by the Catholic Church in Ireland, \$4,000,000 to \$5,000,000 each, and 950 who are Speaking of the pair inverted over to be the func-three centuries by the Catholic 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 onited out to us by the sign of the 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 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

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 com-bat and Ireland's triumph, to the persecutions and victories of the whole Catholic Church in the days of the so-called Reformation change are in excess of characterized and manufacturing industries have greatly in-creased since the formation of the German Empire, to which Frankfort was originally averse, being a

to which Frankfort was orginary arcise, 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 of the so-called Reformation. The grief of the faithful children of the Church

31,000,000 florins for its insubordination. The grief of the latential character to the places temples fall, increased as they saw in many places temples fall, stars broken down, tabernacles smashed, sacred vesaltars broken down, tabernacles attars broken down, tapernactes snasned, 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 At the town of Bad y 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.

or 3-17 added to selling price  $\dots$  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 7. 17 = 112 per cent. 000 ecclesiastical buildings fell to the ground. Every secondrel, scapegoat, and hyporite 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. Pres-sense 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 tram-pled under foot in the streets, the holy oils cast into fetid pools bonefires made of Mass books brevaries and Church histories. In fact for several years France, and in part Italy, Germany, Spain, and  $17-17 = 141_3^2$  per cent. of cost; or gain is  $41_3^2$  per

1 1 82.  $\frac{1}{x} + \frac{1}{x+b} = \frac{1}{a} + \frac{1}{a+b}$ By transposition,  $\frac{1}{x} - \frac{1}{a+b}$ 1 1 = by transposition,  $\frac{x}{a+b} = \frac{a}{a} - \frac{x+b}{x+b-a}$ Clearing of fractions a + b - x = x + b - a $\operatorname{or}_{1} x = a, \operatorname{again}_{1}$ 1  $\frac{1}{x} - \frac{1}{a} = \frac{1}{a+b}, \quad \frac{1}{x+b},$ and  $\frac{a-x}{ax} = \frac{a-x}{(a+b)(x+b)}$ ,  $\therefore a x = -(a+b)(x+b)$ ,  $\therefore a x = -(a+b)(x+b)$   $and a x = -b x - b^2$ .:. x = --2a+b

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

 $x_3 - x + 8 = 0$ . No w by the nature of the control. The annual transactions in bills of ex-change are in excess of \$1,000,000,000. Its general

 $\frac{2}{2}$  equation this comprises every value of x which will make 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-9

tity  $x^3 - x^2 + 8$  must be divisible by x - 4. 2

Divide accordingly, and the quotient will be found :  $x_2 - \frac{1}{2} x_2 - 2$ , which being made = 0, we shall have an equation giving the other values of x, if there are At the town of San Pedro, in Mexico, a chapel

\$

### ANUARY 24.]

## $\therefore x = \frac{1}{2} + \text{or} \checkmark$ e positive amount will

FRIDAY JANUARY 24.

nothing at present to do.

favoritism can possibly avail.

Shiel, Moore, Meagher, Griffin, and a host of other

gifted laymen, not to speak now of ecclesiastics, such as Doyle, Maguire, MacHale, and other lumin-aries of the Catholic Church ? We firmly believe that the difference of the second s

that they will win many a laurel in the educational battlefield, and that the old glory of Catholic Ireland

for mental triumphs will be well maintained. Even

for mental triumphs will be well maintained. Even in the darkest period of the penal laws, when the life of a Catholic schoolmaster was not worth an hour's purchase, and when he was (like the priest) hunted like a felon through old Erin's glens, Catho-lic Ireland still held her ground as an intellectual nation. Let young Catholic Irishmen remember this, and let them toil hard to rival the glories of

their forefathers. The Catholic memorial points out that much has to be done before any success can be achieved. There is no doubt that in many departments of use-

YOUNG CATHOLIC IRELAND TO THE FRONT.

-... The other sides -√33

— and base = 2x4 B= 5.7445627 each of

and base = 3.3722814. 73 from Frank C. and from "Ella," but a lit-

ne of which we use this victory. Two soon yet nk are welcome among

nore correct answers to st them several of the would ask the puzzlers is mathematical, if possi-vill be doubled. nd correct solutions to nd Kate O. correct solu-

2. F. J. G., correct

OF GOD."

### HVES THE GIFT OF FAITH.

Ukiah City, Cal., in e O'Connell of Marys-lished in the Monitor, ount of the miraculous nd his family. ther Sheridan, I will h of the life and death

was born near Bodega As a baby she was an I. I moved into Petae months old. When go to school, we sent eased with her teacher, ites. We never knew y with them, nor ever in her life.

tist parents; my wife Methodist parents. I ast the Catholic Church, nd when my poor Dixie in favor of the Catholic her that was not right, her. If any Catholic sters would go by, she ariably; and if I would out it, she would say, I would sometimes " I would sometimes of the cross on herself, would provoke me to

e get this? She never a Catholic school, nor day school; but, on the e all her life, nearly, to the Methodist Sun-Protestants schools. on the 7th of January bruary Dixie was taken nd lived until the 18th,

fetime she was a remarkhe bore her sickness and patience. The day be-to me: "Papa, I want ring the time we were Hyden, a South Metho, nto the room. I said to e; here is Brother Hyden; you. She er came to her bedside l baptise you, if you wish." but one baptism and I e priest to baptise me." ner, "Dixie, let Brother the priest is not here, and n he can baptise you, if amma," said Dixie, " one ' Her mother told her the priest could come. right, then, I will trust in le me promise when she go with her to the Cath-baptised; but I, at that of it.

## THE CATHOLIC RECORD

IRISH NEWS. FROM OUR IRISH EXCHANGES. The young Catholics of Ireland have now an opportunity of showing that they possess talent and perseverance. The superiors of the Catholic schools of Ireland have presented a memorial to the Intermediate Education Commissioners, pointing out the several matters which ought, in their opinion,

to be attended to in the examinations which are to be held under the act The Protestant masters issued their memorial some time ago; but with that (which is by no means hostile to the Catholics) we have The memorial of the heads of Catholic colleges and schools must immediately attract the attention

of all those who wish to see Catholic Ireland rising to her proper educational position. It is well known to all who understand the history of Ireland that Protestantism has had the monopoly of the "Endowed Schools," which sent forth so many clever and well-educated young men, while Catholic Ireland had no similar institutions. Young Catholics must now work harder than ever, if they would interests. He was returned at the head of the poin as eminently the tenants and tenant farmers' repre-sentative, as he professed himself strongly in favor of legislation on the subject of tenant right in Ire-land. He was the second son of Mr Eugene Down-ing, of Kenmare, County of Kerry, by a daughter of Mr. Timothy McCarthy, of Kilfadimore, in the same county, and was born in 1814. He was mar-ried to a daughter of Daniel McCarthy, of Air Hill, County Cork. keep up with their Protestant rivals, and win their fair share of the educational prizes soon to be contended for by honest competition, in which no And why should they not ? Shall those Irish boys shrink from any intellectual encounter, who hold

the same creed that has been held by O'Connell, County Cork. IRISH CRIMINAL STATISTICS, 1877.

The returns of criminal and judicial statistics for 1877, in Ireland, has lately being published, and de-mands notice under some of its multiform heads. For the past eleven years the number of indictable offences not disposed of summarily has steadily fallen from 9,260 in 1867, to 6,328 in 1877, being a decime of word's one third' and a decline of from offences not disposed of summiny has seearly fallen from 9,260 in 1867, to 6,328 in 1877, being a decrease of nearly one-third' and a decline of from 16.8 amongst every ten thousand of the population in 1867 compared with 11.8 in 1877. In an esti-mated population of 5,338,906 in Ireland in 1877 there was no sentence of death a fact rare to be found in any other country in the world; while in 1876 there were only four, the proportion in an equal population in England and Wales being seven and in France five. Penal servitude, the next sentence in point of severity, shows 183 in Ireland in 1877; while the proportion to an equal population was 390, or more than twice a many in England and Wales; and 288, or one-half more in France. These few facts prove the compative exemption of Ireland from grave crime, a comparison the force of which is weakened unless it is accompanied with larger, better organized, and more effective police force for the detection and persecution of crime which exists in Ireland. Agrarian crime, diminishing for many years, has avefort mately revived and increased in the past ful learning education is in a backward state in Ire-land. This fact is candidly admitted by both Cath-olics and Protestants, and this frank admission is a

offes and Protestants, and this frank admission is a good foundation upon which to build up Ireland's educational future. The course before young Irish-men includes many languages, the history of many countries, and the principles of many of the sciences. Greece invites the student to her demosthenes, her Hamer and her science, and vertical the sciences. Persecution of crime which exists in Ireland. Agrarian crime, diminishing for many years, has unfortunately revived and increased in the past year or rather the first six months of 1878, a circum-stance caused, it is said, by the murder of the late Earl of Leitrim and two men who accompanied him in Donegal. Agrarian crime may be said to have reached its minimum in 1875 there being only 136 offences, a large proportion of which were the sending of threatening letters or other forms of in-timidation. Dr. Hancock observes that every great erime, like that of the murder of Lord Leitrim, is generally followed by an increase in the temporary spread of that offence. Greece invites the student to her demostnenes, her Homer, and her oratorical and poetical treasures. Rome bids him welcome to her Cicero, her Virgil, her Horace, and her brilliant historians. The great au-thors who have written in the Englith language— Shakspere, Milton, Burke, Goldsmith, and a host of other was him to their speet under backed. Shakspere, Milton, Burke, Goldsmith, and a host of others—woo him to their great works. Ireland— his "own loved Ireland"—asks him to study her long neglected tongue, either in old works or in the splendid translations made from the Greek and English by the great Archbishop of Tuam. The sciences call on him, and point out how greatness may be won, and, better still, how the condition of mankind may be improved by the study of the works of nature. spread of that offence. The contrast between the prevalence of crime in works of nature. In writing about such works as the higher classi-

In writing about such works as the higher classi-cal authors, we of course refer only to such Catholic boys as aim at competing with those Protestant boys who are preparing for the universities. The Inter-mediate Education Act does not exclude such students, but we are well aware that the majority of those coming within its operation will not be taught so advanced a course. We hope, however, and believe, that, if called upon, Catholic boys will prove fully equal even to the severest intellectual struggle. "Forward!" should be the watchword now. Let no Irish Cotholic be afraid to encounter those who belong to a creed which too long was highly favored.

Innounies to good-natured constituencies that the with the most of the base on the viscory to be won. The based is not the fore one the viscory to be won. The based is one to the viscory to be won. The based is one to the viscory to be won. The based is one to the viscory to be won. The based is one to the viscory to be won. The based is one to the viscory of the source with the total parts of the viscory the total total viscory and the parts of the viscory the total total viscory and the viscory of the viscory total total total viscory and the viscory of the representatives of the produce total viscory of the viscory total viscory and the viscory of the viscory total viscory and the viscory of the viscory total visco

tion of her Magesty's Government ; yet it is at this moment, when trade is depressed, and finances par-alysed, that they come forward and prevent the revival of public confidence by creating gloomy ap-prehensions of further financial bundens of addi-tional wars (cheers). We must lay at the doors of her Majesty's Government the guilt and blame of relations financial disaster may occur in Incland whatever financial disaster may occur in Ireland from that broken confidence which can only be rewhatever manual disaster may occur in terms from that broken confidence which can only be re-stored by a policy of peace. No greater crime could be charged to a public Ministry than that of making war on an uncivilised community with an unjust cause. No nation should draw the sword lightly. What are the grounds for this war? It was of a piece with the false telegrams sent from Simla with the tacit connivance of the Government officials, to arouse the war feeling in this country (cheers). If any cause of war had been made out it was against Russia, who had broken her engage-ments, rather than against the Ameer. But we preferred to attack him because he was weak; and on the same principle the government would make the Indian people, who had no one to represent them in Parliament, pay for the war, instead of the people of England, who were represented at West-minster (cheers). We were plunging India into bankruptey (hear, hear). The hon, member in con-clusion said—For a country which has felt the march of Great Britain's wonderful civilization my voice at least shall be raised and my vote given to Fokien. voice at least shall be raised and my vote given to but it is known that the Portuguese authorities of Macao, jealous of the Spaniards attempting to open intercourse with China, refused alto-

voice at least shall be raised and my vote given to whoever in this House makes a struggle against this unjust war and against the imposition of additional taxation on people who are not represented, and I believe I may say that the voice and vote and the best will of Ireland will be given with the protest against a public wrong, and to defend those who could not speak for themselves.

### RULES FOR YOUNG MEN.

### Burlington Hawkeye,

Always pick up a hot poker by the cold end the expedition of a gentleman, who was not a Frenchman, into the interior of China.—*Hong* Never spend your money when you can get thing for nothing. Do not despise a 20 cent cigar or a \$2 dinner be-

ause another man pays for it. Remember that it costs more to go to a high priced theatre than it does to take a back pew in a free man-Bet-New York Commercial Advertiser. You forget. Are we wright?-London Free church.

Nothing is troublesome to you that other people Press. M! Alice is as bad, Dew u [h]ear?, do for you willingly. Little four-year-old Mary complained to Never pay to-day the man you can put off till mamma that her button shoes were "hurting." "Why, Mary, you've put them on the wrong

to-morrow. Never trouble yourself to do for another what he can do just as well for himself. Never buy what you don't want simply because feet."

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ly conscious during her her mind a particle. The when she was dying, she We were bathing her is all, bade good-bye, and cry. When Jesus cometh ewels, I will be a bright 's crown

op, if Dixie had been a ntellect I, perhaps, would ; but she was an uncommon oors would often, yes, very d not raise her—that she nd if there has been any sent during her sickness, or ing in favor of the Catholic wonder so much. Everyt. Our next-door neighbor her, but in vain. In the died. After her tongue k, she looked at me with a nc, and in one moment she after she had been buried, all her past life; and I got one in particular. I studied nvinced that the Catholic That book was the Bible. the matter due consideral my whole family, conwife, Josie, fourteen ; Belle, three and a half went to the Catholic church in the Holy Catholic Aposthe Rev. Father Sheridan, en on this earth. shop, I am determined, notave to take the sneers and at I will live the remainder e Catholic faith. I like it

every day. Father Sheridan f us with very nice prayergive us such comfort.

no Irish Cotholic be afraid to encounter highly favored. belong to a creed which too long was highly favored. All creeds are now equal before the law, and all Irish youths ought to strive hard to win the honor-Irish youths ought to strive hard to win the honor-able rewards which a just, equitable, and impartial statue has placed within the reach of those who are determined to apply themselves to the task with honorable zeal.—London Universe. island.

THE NEW POSITION OF THE LAND QUESTION.

Mr. O'Donnell, M. P. in a letter on the above sub-Mr. O'Donnell, M. P. in a letter on the above sub-ject, refers to the inadequacy of the present pro-gramme of the Home-Rule League, and to the necessity of promoting without delay a common system of attack by the land reformers of England and the Irish tenant righters against the common enemy, landlordism, as it at present exists in Ire-land and Great Britain. Mr. O'Donnell then pro-

ceeds: When I say that the present programme of the Home-Rule League is totally inadequate to meet the national demands I mean no hostility to any-thing in that present programme. I only mean this, and I am quite fixed and convinced in the belief, that a party simply bound together by the watch-word of the restoration of our native Parliament is a party deficient in some of ihe most necessary ele-ments for the realization of that object itself. At present such important questions as tenant-right

a party dencient in some of me most necessary ele-ments for the realization of that object itself. At present such important questions as tenant-right and household suffrage are only indirectly connected with the Home-Rule movement. You can find Home-Rulers, dozens of them, who do not scruple to absent themselves on a crucial division relating to household suffrage. I say, furthermore, that Irish members of Parlia-ment cannot be bound too tightly upon the tenant-right question in particular, for I am firmly con-vinced that of all the shame which have seen the light in these latter days, not even the parade de-bates upon Home Rule and education, ever exceeded the sham of the land agitation. Year after year there have been the same, or pretty much the same, eloquent expositions to empty benches on the rights and the wrongs of the Irish tenant, and year after year the parade debate having duly flourished in

that number of the rural population of Ireland. The Dublin Metropolitan district includes one-fif-teenth of the whole population of Ireland, yet it supples more than half the indictable offences not summarily disposed of committed in the whole iderd

island. The analysis of Irish crime shows the powerful part which drunkeness plays in swelling the statis-tics, and hence the general demand for Sunday closing, and other restrictions on the sale of intoxi-cating liquors. The suicides, largely connected with intemperance, were in England 381, and only 96, in an equal population, in Ireland; yet verdicts of the inquests in England of death from excessive drink-ing were only 107 against 114, in an equal populainquests in England of death from excessive drink-ing were only 107 against 114, in an equal popula-tiou in Ireland. Amongst the number other than indictable offences, 215,322, proceeded against sum-marily, drunkenness, disorderly conduct the result of intemperance, hold the first place, Ireland being considerably below England in this respect. It is gratifying, however to find that drunkenness shows a diminution in 1877, together with all the offences which are its offspring. On the whole the return shows that Ireland muy compare favorably in mor-ality and order with any portion of the empire or any country in the world.

MR. O'CONNOR POWER AND MR. SULLIVAN ON THE

AFGHAN WAR .- TWO ELOQUENT SPEECHES,

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the answer, "What'll I do, mamma? They the man says he is just out of it. all the feet I oot!" CAPITAL REPRESENTED \$40,000,000. Do not poultice your own elbow for the boil on another man's neck. OFFICF, 89 Dundas St., London, Ont When angry, be sure you can handle your man before you call him a har. GREAT CHRISTMAS SALE MONEY TO LOAN. WILLIAM SPENCE, DEALER IN STOVES, LAMPS, COAL OIL, -AT-DON'T BITE OFF MORE'N YOU KIN SUTHERLAND'S Tin and Sheet Iron Ware, Refrigerators and Baths, And General House Furnishings, CHAW." 377 Talbot Street, Market Square, ONTARIO. Brothere Gardner in the Detroit Free Press. READY MADE CLOTHING, LONDON. Brothere Gardner in the Detroit Free Press. The janitor was as proud as a boy with a new pair of mittens. Some kind soul in Hartford, Conn. had forwarded the club a jaw hone of a shark as a relic to hang on the walls, and he had it fastened up between the bear-trap and the coffee-mill, and placed under it's sharp teeth the legion:—"Don't bite off more n you can chaw." "Gen'len," said Brother Gardner, as he pointed to the legend, "de languidge of dat motto am not elegant, but the words convey (a heap of common sense, and we doan' hev to go down ober fo'teen feet to fin' de moral. De man who bites off more'n he kin chaw is gwine to git hisself in an embarrasin' sityoutashun. De motto doan' apply altogether to de eatin' of meat taters. It means that the pusson who wants to fing on gorgeousness hez got to hey LONDON, Roofing and General Jobbing promptly attended to. 5-nm The ORDERED CLOTHING DEPARTMENT re ives our special attention. None but first class cut ceives our special attention. None but ters employed, and a good fit guaranteed CHEAP LUMBER, SHINGLES, ETC., TAT CLERGYMENS E. E. HARGREAVES. ORDERED CLOTHING GEORGIAN BAY LUMBER YARD, We make this branch a specialty, and employ a Curter for this department who thoroughly under-stands this particular line of business. Give us a call and we will endeavor to give satisfaction in Quality, Style and Price of Garments ordered. YORK STREET, NO. 230. 1-ky T & J. THOMPSON, IMPORTERS AND DEALERS GEO. D. SUTHERLAND & CO., -IN-ENGLISH, GERMAN AND AMERICAN HARD-158 DUNDAS STREET. WARE. Iron, Glass, Paints and Oils, Dundas Street, London**, Ont.** PAINTING, GRAINING, 1-ky SIGN WRITING, J. DOYLE & CO., KALSOMINING, PAPERING WHOLESALE AND RETAIL DEALER -1x-WALL PAPER, GROCERIES, WINES, LIQUORS, PRO-WINDOW SHADES ROLLERS, VISIONS, ETC., GLASS, PUTTY, OILS, VARNISHES, MIXED PAINTS, NOBLE & HARGREAVES, 199 Arcade, Dundas Street. 1-hm

gether to co-operate to its success, and the project of the embassy had to be abandoned.

These petty jealousies speak badly for those who entertain them, but it is a recognized evil,

and we should say an epidemic overspreading all nations, and we recollect that some years

ago a French consul reprimanded a French

missionary for having given support and aided

The worst female companion for a young

Puzzled and ready to cry, she made

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[Continued from 5th page.] out of them a people for his name—and to this agree the words of the prophets; wherefore my sen-tence is that we trouble them not," &c. From the above sketch of the council no man can

From the above sketch of the council no man can gather who opened or closed the debate, save by in-ference, and then all the argument is on the side of Saint Peter, as we have shown him, in every other instance recorded in the New Testament after Christ's departue, acting as head of the disciples. There is not a particle of evidence against the ex-treme probability that he opened and closed the council at Jerusalem. St. Luke simply records Saint James' speech last, as he did Peter's first. Where does he tell us that none of the other apostles spoke after St. James 1 He does not tell us a word of all that was said by the apostles before St. Peter rose up and proceeded to decide that question in plain terms, by reproving those who would tempt God by putting an intolerable yoke on the disciples, and yet "there had been much disputing." That the assembly looked upon St. Peter as the highest au-thority is evident from their respectful submission to his decree, for when he ceased to speak, "all the matitude held their peace," and listened to Paul and **Rarnabas**, who illustrated St. Peter's words by relat-ing what great wonders had been wrought by their ministry among the Gentiles, whom the opposite Jamana, who industrated St. Feier's words by feli-ing what great wonders had been wrought by their instry among the Gentiles, whom the opposite party sought to impede and control by insupport-able restraint. Then St. James spoke; for as bishop of Jerusalem it was for him to second the decision of St. Peter. His speech is in fact a confirmation of the decree of the supreme pastor, and the fact of St. James having spoken after St. Peter is merely an exemplification of the common right and prac-tice of every legislative assembly, where each mem-her is allowed to express his concurrence in the de-cision of the president. The judgment of St. James can in no way derogate from the previous decision of St. Peter, or affect the question of supremacy. Nor is it invalidated by the decree of the council being drawn up in the general name of the apostles and ancients; for this proves indeed that it was the act of the whole concurrent Church, but it does not act of the whole concurrent Church, but it does not show that the head of the Church had not the principal part in the decision.

STILL ANOTHER OBJECTION.

My rev. opponent points out more than once in his sermon and letters to three facts connected with St. Paul, which he considers positive Scriptural evi-dence against St. Peter's supremacy. First—St. Paul labored perfectly independent of St. Peter. Second—St. Paul carefully intimates that he de-rived his authority from Christ alone. Third—That when he met Peter at Antioch, he withstood him face to face, because as he assures the Galatians, he was to be blamed.

### ANSWER.

No more can be collected from the words or con-duct of St. Paul than we readily grant, viz. : He was like St. Peter and the others, made an apostle immediately by Christ himself, and he was not inimmediately by Christ himself, and he was not in-ferior to any of them in the gifts and powers com-fron to all the apostles; but so far from St. Paul in-timating that St. Peter was not his superior in the primacy of both honor and jurisdiction, he acknow-ledged the same by going expressly to visit St. Peter and remaining with him fifteen days, before he be-gan his apostolic ministry among the Gentiles.— (Galatians i. 18.)

"Then after three years I went to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother

As to St. Paul's withstanding St. Peter face to As to St. Paul's withstanding St. Peter face to face when he deserved blame, this is no argument against St. Peter's supremacy. St. Peter had erred not in faith, but in his imprudent dissimulation, for fear of giving offence to the Jews, by being seen to eat with the Gentiles. Saint Paul considering it one of those occasions when an inferior may justly admonish a superior, reproved him. But was not David King of Israel when severely reproved by Joab? Was not Theodosius a mighty Emperor when St. Ambrose rebuked him three different times? Were either of these noble characters arrog-ant, or disrespectful to their acknowledged superiors, because they rebuked them on occasions when their ant, or disrespectful to their acknowledged superiors, because they rebuked them on occasions when their conduct was detrimental to the public weal? In the present controversy if some of the Rev. Mr. Me-Leod's Elders rebuked him "as St. Paul did St.

## THE CATHOLIC RECORD.

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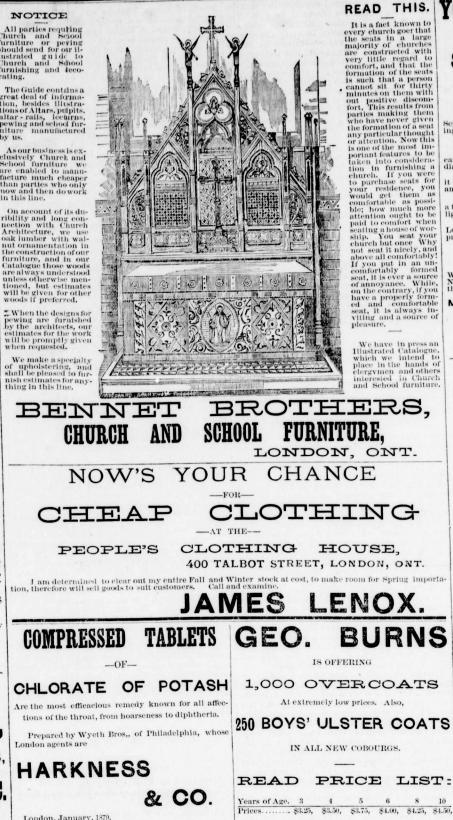
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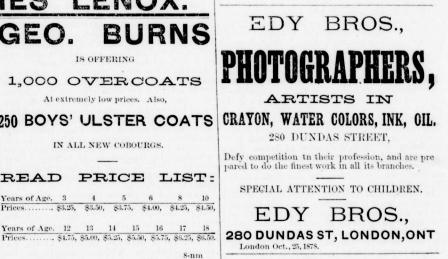
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NEW FALL

Peter face to face," for his recent rash sermon, would it be logical ten or twenty years hence to argue on that account that Rev. Mr. McLeod was not chief pastor of the Presbyterian church in Stratford?

PENTECOST OBJECTION.

PENTECOST OBJECTION. "Peter sood up jointly, with the eleven,"—"and the multitude spoke unto Peter and unto the resi-of the Apostles." There is no doubt about it,— Peter stood up with the eleven—but the text says, "HE LIFTED UP HIS VOICE," it does not say or in-sinuate that the other apostles spoke at the same time. Saint Luke testifies, PETER spoke in one tongue, and by miracle was understood by all. This is evident from his address which is directed to the whole multitude, "Ye men of Judea, and all you that dwell in Jerusalem." That he stood up jointly with the other apostles and that the multitude re-plied not to him alone, but to the rest of the eleven standing up with their chief, and giving their concurrent approbation to his words, and since so vast a number could not be supposed to have ad-dressed themselves to St. Peter alone. But we should observe that it is St. Peter alone. But we should observe that it is St. Peter alone who replies to the multitude in continuation of his sermon— "But Peter said to them : do penance and be bap-tized ; and with very many okher words did he restify and exhort them." They therefore that re-ceived HIS words were baptized"—three thousand in number. From all of which it is evident that St. Peter spoke alone in the name of the rest, as their chief, whose privileged office it was to be the first number. From all of which it is evident that shi Peter spoke alone in the name of the rest, as their chief, whose privileged office it was to be the first to make a solemn promulgation of the gospel.

Yours, &c., E. B. Kilkov, D. D.

### , Stratford, Jan. 13, 1879.

fitter for the steeple.

. 400 Mr. Curran was once engaged in a legal argument hehind him, stood his colleague, a gentleman re-markably tall and slender, who had originally in-tended to take orders. The Judge observed that the case under discussion involved a question of Ec-clesiastical Law. "Then" said Curran "I can refer you to a high authority behind me, who was once in-tended for the church though in my opinion he was fitter for the steeple.

The man who never makes enay blunders is a very nice piece of masheenery,-that's all.

The things that i kant prove i beleave the most, i beleave that one apple iz sour, and anothe one iz sweet, but i will giv enny highly eddikated man a spar ov matched mules who will tell me what makes them so.

• I hav lived just long enuff to find out how little i kno, and no man who throws away his faith iz ever going to be very wize.

The smartest thing about any man iz hiz conshi-ence, he may outargy hiz reazon, or stutify his faith but he kant beat his conshience.

Luv between wimmin iz impossible, even friend-ship iz only praktikabel.



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