

FEBRUARY 25]
ACADEMY
ions of the
EART,
ON, ONT.

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. I.

LONDON, ONT., FRIDAY MARCH 7, 1879.

NO. 23

N. WILSON & CO.
IMPORTERS OF FINE
WOOLLENS,
BEST GOODS,
MOST FASHIONABLE CLOTHS,
LOW PRICES.

CARD.
DEAR SIR,—I have lately built two brick churches in my parish, viz: one at Wardville and one at AINSWORTH, and have got another to build in Bothwell next summer, otherwise His Lordship the Bishop of London has declared his intention to interdict the present building on the first of March unless operations are commenced by that date.

ECCLESIASTICAL CALENDAR.
March, 1879.
Sunday, 9.—Second Sunday of Lent, Epistle (1 Thess. iv. 1-7) Gospel (Matt. xviii. 1-9)

ANOTHER LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

DEAR SIR,—On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD.

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

LET US NOT leave the smallest interval between our duties. Let our duty intercede with one another like the branches of a hedge, like the links in a chain. Let us labor and pray, unceasingly labor and pray, and our heart will always preserve its freshness and ability. Labor sanctified by prayer is more fruitful and meritorious, both for time and eternity.

LATEST TELEGRAMS.

THE CHINESE BILL VETOED.

Washington, March 1.—The President's Veto Message respecting the Chinese Bill was delivered to the House today. The ground of objection to the Bill is confined almost wholly to the Senate amendment declaring certain articles of the Burlingame Treaty abrogated.

EXCITEMENT IN CALIFORNIA.

Washington, March 1.—The President's Veto Message respecting the Chinese Bill was delivered to the House today. The ground of objection to the Bill is confined almost wholly to the Senate amendment declaring certain articles of the Burlingame Treaty abrogated.

TERRIFIC FIRE AND HURRICANE.

Reno, Nevada, March 2.—This morning a fire commenced in some wood buildings at the west end of business streets, back of the Masonic Hall. A fearful gale was blowing, and before the water could be got on, the fire was beyond control.

FIVE LIVES LOST AND MANY INJURED.

Reno, Nevada, March 2.—This morning a fire commenced in some wood buildings at the west end of business streets, back of the Masonic Hall. A fearful gale was blowing, and before the water could be got on, the fire was beyond control.

DEATH FOR DEATH!—TERROR FOR TERROR!

Berlin, March 1.—A publication issued by the Russian secret press declares that the Governor of the Caucasus had been condemned to death by the Russian Socialist party for inhuman treatment of political prisoners. The assassination was consequently executed by one of that party.

HEALTH OF DR. BUTT.

Vladivostok, March 3.—The condition of Dr. Butt has not improved. There is still ground for grave apprehension.

THE SOUTH AFRICAN PROBLEM.

London, March 2.—A Cape Town despatch says that affairs in the Transvaal cause considerable anxiety. It is reported that the Republicans intend to reconquer the old Volksraad, dissolved by Sir Theophilus Shepstone, and elect the President of the Republic.

GERMANY AND ROME.

Rome, March 2.—Cardinal Nina will send a fresh memorandum to Bismarck touching more explicitly on points the immediate solution of which the Vatican deems necessary.

THE KASHGAR REBELLION.

Tashkent, March 1.—The rebellion against the Government in Kashgar is completely crushed. The number of houses destroyed is estimated at 1000.

NEW PLANET DISCOVERED.

Paris, March 2.—A new planet has been discovered by Coggia at Marseilles right ascension, 11 hours 20 minutes; declination, 5 degrees 20 minutes.

FAMINE IN CASMERE.

Lahore, March 2.—The gloomiest accounts have been received of the suffering from famine in Cashmere.

WILLIAM HOWITT ILL.

Rome, March 2.—William Howitt, the distinguished author and member of the Society of Friends, is seriously ill, aged 85.

GAMBETTA SUPPRESSED.

London, March 3.—A Paris despatch says M. Clemenceau has evidently succeeded Gambetta as leader of the Left.

20,000 RUSSIANS FOR KHIVA.

London, March 3.—A despatch from Baku, a Russian port on the Black Sea, reports that Gen. Lazareff is expected there with 20,000 reinforcements for Gen. Kaufmann in Khiva.

THE AFGHAN WAR.

London, March 2.—A Calcutta despatch states that Yakob Khan will be told that future relations depend wholly on himself. It is probable that the Viceroy will not insist on the army entering Cabul if negotiations proceed smoothly.

VERSAILLES POLITICS.

Paris, March 1.—The French press is full of reports of the progress of the negotiations at Versailles.

ALARM IN GERMANY.

London, March 2.—Despatches from Berlin remark that apprehensions exist in Germany at the Parliamentary success of the Left in France, and the approaching return of Communists, who are expected to join hands with the German Socialists.

HEALTH OF DR. BUTT.

Vladivostok, March 3.—The condition of Dr. Butt has not improved. There is still ground for grave apprehension.

THE SOUTH AFRICAN PROBLEM.

London, March 2.—A Cape Town despatch says that affairs in the Transvaal cause considerable anxiety. It is reported that the Republicans intend to reconquer the old Volksraad, dissolved by Sir Theophilus Shepstone, and elect the President of the Republic.

GERMANY AND ROME.

Rome, March 2.—Cardinal Nina will send a fresh memorandum to Bismarck touching more explicitly on points the immediate solution of which the Vatican deems necessary.

THE KASHGAR REBELLION.

Tashkent, March 1.—The rebellion against the Government in Kashgar is completely crushed. The number of houses destroyed is estimated at 1000.

NEW PLANET DISCOVERED.

Paris, March 2.—A new planet has been discovered by Coggia at Marseilles right ascension, 11 hours 20 minutes; declination, 5 degrees 20 minutes.

FAMINE IN CASMERE.

Lahore, March 2.—The gloomiest accounts have been received of the suffering from famine in Cashmere.

WILLIAM HOWITT ILL.

Rome, March 2.—William Howitt, the distinguished author and member of the Society of Friends, is seriously ill, aged 85.

GAMBETTA SUPPRESSED.

London, March 3.—A Paris despatch says M. Clemenceau has evidently succeeded Gambetta as leader of the Left.

20,000 RUSSIANS FOR KHIVA.

London, March 3.—A despatch from Baku, a Russian port on the Black Sea, reports that Gen. Lazareff is expected there with 20,000 reinforcements for Gen. Kaufmann in Khiva.

THE AFGHAN WAR.

London, March 2.—A Calcutta despatch states that Yakob Khan will be told that future relations depend wholly on himself. It is probable that the Viceroy will not insist on the army entering Cabul if negotiations proceed smoothly.

VERSAILLES POLITICS.

Paris, March 1.—The French press is full of reports of the progress of the negotiations at Versailles.

which the ship-owners will not grant. Nearly all the sailors who arrive in port are joining the strike bands. There have been plenty of meetings and deputations on the question, and up to this time things have been fairly quiet. The ship-owners are determined to reduce the wages of the laborers, but the last offer made by them is as follows:—5s. per day for lumpers, and 4s. 6d. for porters;—5s. per week for work one hour extra per day. Overtime for the time to be worked to be at the following rate:—7d. per hour for lumpers, and 6d. per hour for porters, or arbitration—the whole question of wages and time to be considered by arbitration. The men rejected these proposals, though informed by examples of the heavy losses suffered by the ship-owners. The ship-owners are helping each other with men, otherwise the steamer to your side could not depart. Numbers of men have arrived from Glasgow, Hull and Bristol, while gangs of men are also collected in the town for work at the docks. Several of the Glasgow men have been got at by the Liverpool men and persuaded to return home. There was a meeting this morning of dock laborers at which there were more than 50,000 men present, and who decided that if the masters did not agree to the old rates by three o'clock this afternoon they would demand an advance per day and one penny per hour overtime. Of the steamer-owners required by the Government for the transport service lying at Liverpool, all but one were empty, otherwise this laborers' strike would have entailed much delay. In justice to the dock laborers on strike it must be stated that the earnings per day, already given, though in the aggregate amounting to a good weekly wage, do not show what exactly each labourer receives. The depressed Commercial times prevent any of them earning more than an average of 28s. per week, a sum little enough to maintain a man and his family. I am sure when the question between the ship-owners and the laborers is properly ventilated—which it no doubt will be in the course of another few days—the construction will be placed by the men upon the action of the ship-owners. I don't at all fear any outbreak of violence, such things generally belonging to the first days of revolt, but still precautions have been taken by the authorities in the strengthening of the forces under the civil and military powers.

OUR ENGLISH LETTER.

Manchester, February 13, 1879.
Our Parliament opens a new session to-night and it is expected that the Government will have a very elaborate programme to offer. The majority of the measures proposed it is expected will be of a legal character, but the war in Afghanistan and the more recent troubles in South Africa are sure to meet with attention. It is also expected that the great and widespread distress, which afflicts this country, will receive more than a passing notice by the Government. Our troops in Afghanistan are marking certain progress, though their movements are slow, owing to the nature of the country and the winter season. We have learned however during the last two days, that the Zulus in South Africa have fought our troops with disastrous results to us. Five-hundred men and thirty officers have been killed. The colours of the 24th Regiment have been captured by the enemy along with guns, shot and shell, and 1000 rifles. This news has caused consternation in every ones mind, and nothing is now talked about, but how to retrieve this defeat, and its probable effects among the Zulus. The Government has lost no time in taking measures to strengthen the little army now opposed to the Zulus, headed by their King Cetewayo. About ten Regiments have received instructions for departure to the Cape, and already fifteen of the best Merchant steamers have been chartered to convey them. Luckily for the Government, these vessels were almost ready for their new kind of service. They are chiefly belonging to the Liverpool service, and number amongst them the finest vessels of the Cunard Line, and the National Steamship Company. There will be no delay in sending reinforcements to the Cape, but unfortunately the distance is so great. Amongst the men who had out-door labour to perform have been able to do it, and thus the relief fund has been less strained. The total amount received for the "Distressed Fund," was according to the last statement £24,866. This sum has been nearly all spent, but I think relief will be given to the poor for a few weeks longer. It must be borne in mind that no one receiving relief from this fund receives any assistance from the established poor-law-board of guardians. It is an exceptional fund for an exceptional period of distress, and has no reference or connection with the various schemes which charitable people support here. Charitable collections of all denominations have had periodical collections for the Distressed Fund and numerous shopkeepers have had boxes made for small contributions. Public entertainments are still going on for the like worthy object. I hope I may soon have to tell you that the crisis is passed, but I fear it will be some time yet, as each day brings fresh evidence of the extent of the distress. The latest trouble is the strike of sailors and dock laborers at Liverpool. The sailors have formed a union and the number of members is now 1,200. They have asked for an increase in their monthly pay,

POSTPONEMENT.—The Bothwell Bazaar is postponed until Easter week. Parties having books of tickets can sell up to that date.

Ash Wednesday.

Remember man that dust thou art, and into dust thou shalt return. In the prime of thy vigor, go, manhood, and kneel...

ly, till she came to love intensely. His gracious and condescending familiarity with sinners, and His singular indulgence and forgiveness to the fallen...

When on Calvary He was crucified, two women were privileged to stand close to Him: Mary the sinless, and Mary the penitent, to show how unsold and repentant love may walk hand in hand...

FABIOLA:

THE CHURCH OF THE CATACOMBS

BY HIS EMINENCE CARDINAL WISEMAN.

And now," rejoined the patient, smiling, "you have again seized a great principle—that of FAITH."

Fabiola bowed her head, and listened with reverent mind to her in whom she had long honored a teacher of marvellous wisdom...

Miriam expanded, in the simple terms of Catholic teaching, the sublime doctrine of the Trinity; then after relating the fall of man, unfolded the mystery of the Incarnation...

Fabiola unhesitatingly knelt before him and kissed his hand. The priest placed his right hand upon her head, and said to her: "Be of good courage, daughter; you are not the first of your house, whom God has brought into His holy Church."

"Joy tenfold filled the breasts of the friends; and after arrangements had been made with Dionysius for the necessary instructions and preparations for Fabiola's admission to baptism, she went up to the side of Miriam, and taking her hand, said to her in a low voice:—

"Miriam, may I henceforth call you sister?" A pressure of the hand was the only reply which she could give.

With their mistress, the old nurse, Euprosyne, and the Greek slave, placed themselves, as we now say, under instructions, to receive baptism on Easter eve. Nor must we forget that some devoutly enrolled in the list of catechumens, and whom Fabiola had taken home with her and kept Emerentiana, the foster-sister of Agnes. It was her delight to make herself useful by being the ready messenger between the sick-room and the rest of the house.

During her illness, as her strength improved, Miriam imparted many particulars of her previous life to Fabiola; and as they will throw some light on our preceding narrative, we will give her history in a continuous form.

Some years before our story commenced, there lived in Antioch a man who, though not of ancient family, was rich and moved in the highest circles of that most luxurious city. To keep his position, he was obliged to indulge in great expense; and from want of strict economy, he had gradually become oppressed with debt. He was married to a lady of great virtue, who became a Christian, at first secretly, and afterwards continued so with her husband's reluctant consent.

In the meantime, their two children, a son and daughter had received their domestic education under her care. Her own daughter, so-called from the favorite stream that watered the city, was fifteen when her father first discovered his wife's religion. He had learnt much from his mother of the doctrines of Christianity, and had been with her an attendant of Christian worship; and hence he possessed a dangerous knowledge of which he afterwards made so fatal a use.

But he had not the least inclination to embrace the doctrines, or adopt the practices of Christianity; nor would he hear of preparing for baptism. He was wilful and artful, with no love for any restraint upon his passions, or any strict morality. He looked forward to distinction in the world, and to his share in the empire's enjoyments. He had been, and continued to be, highly educated; and beside the Greek language, then generally spoken at Antioch he was acquainted with Latin, which he spoke readily and gracefully, as we have seen though with a slight foreign accent. In the family, the vernacular idiom was used with servants, and often in familiar conversation. Orontius was not sorry when his father removed him from his mother's control, and insisted that he should continue to follow the dominant and favored religion of the state.

As to the daughter, who was three years younger, he did not so much care. He deemed it foolish and unmanly to make much trouble about religion; to change it especially, or abandon that of the empire, was, he thought, a sign of weakness. But women being more imaginative, and more under the sway of the feelings, might be indulged in any fancies of this sort. Accordingly he permitted his daughter Miriam, whose name was Syrian, as the mother had belonged to a rich family from Edessa, to continue in the free exercise of her new faith. She became, in addition to her high mental cultivation, a model of virtue, simple and unpretending. It was a proof,

we may observe, in which the city of Antioch was renowned for the learning of its philosophers, some of whom were eminent as Christians. A few years later, when the son had reached manhood, and had abundantly unfolded his character, the mother died. Before her end, she had seen symptoms of her husband's impending ruin, and determined that her daughter should not be dependent upon his careless administration, nor on her son's unbridled selfishness and ambition, she secured effectually from the covetousness of her own large fortune, which was settled on her daughter. She resisted every influence, and every art, employed to induce her to release this property or allow it to merge in the family resources, and be made available towards relieving their embarrassments. And on her death bed, through her father's importunities, she never would allow, after coming of age, any alteration in this arrangement.

Matters grew worse and worse; creditors pressed; property had been injudiciously disposed of; when a mysterious person named Eurotas, made his appearance in the family. No one but his head seemed to know him; and he evidently looked upon him as a scolded property, and having a haughty ambition to raise his house into a nobler rank, and increase even its riches, he took but a moderate sum of money as capital, vanished for years, emulated in the desperate traffic of interior Asia, penetrated into China and India, and came back home with a large fortune, which he collected in the same way. Eurotas, instead of a rich family, into which to pour his superfluous wealth, found only a bankrupt house to save from ruin. But his family pride prevailed; and after many reproaches and bitter quarrels with his brother, but conceded first of all else, he allowed his elder brother, whose name he had not further to explain, whom he must look up to entirely for support and guidance. The youth thus found himself, while full of pride, ambition, and voluptuousness, in the hands of a cold-hearted, remorseless, and no less ambitious man, who soon prescribed as a basis of mutual confidence, absolute submission to his will, with the exception of all else but the necessities of life, and the understood principle, that nothing was too good or too little, nothing too good or too wicked to be done, to restore family position and wealth.

To stay at Antioch was impossible after the ruin which had overtaken the house. With a good capital he had, having advanced the rate of interest, even the sale of all left would scarcely cover the liabilities discovered after the father's death. There was still untouched the sister's fortune; and both agreed that this must be got from her. Every artifice was tried, every persuasion employed, but she simply and firmly resisted, both in obedience to her mother's will, and because she had no other than her mother's blessing as a house of consecrated virgins, in which she intended to pass her days. She now was just of legal age to dispose of her own property. She offered them every advantage that she could give them; proposed that for a time they should all live together upon her means. But this did not answer their purpose; and when every other plan failed, she began to hint, that one who stood so much in their way should be got out of it at any cost.

Orontius shuddered at the first proposal of the thought. Eurotas familiarized him gradually with it, till—shrinking yet from the actual commission of fratricide—he thought he had almost done it, when he was advised to adopt a slower and less sanguinary method of dealing with an obnoxious brother. Stratagem and unseemly violence, of which no law could take cognisance, and which no one would dare to reveal, offered him the best chance of success.

Among the privileges of Christians in the first ages, we have already mentioned that of reserving their Holy Eucharist at home for domestic communion. We have described the way in which it was enfolded in an ornarium, or linen cloth, again often preserved in a richer cover. This precious gift was kept in a chest with a lid as St. Cyprian has informed us. Orontius well knew this; and he was moreover aware that the ornaments were more precious than the Eucharist itself; that, as the Father's will to drop negligently a crumb of the consecrated bread was considered a crime; and that the name of "pearl" which was given to the smallest fragment, showed that it was so precious in a Christian's eye, that he would part with it all he possessed to rescue it from sacrilegious profanation.

Orontius had already embroidered with pearls, which has more than once affected our narrative, was the outer covering in which Miriam's mother had preserved this treasure; and her daughter valued it both as a dear inheritance, and as a consecrated object, for she continued its use.

One day, early in the morning, she knelt before the altar to offer up her prayer by prayer, proceeded to open it. To her dismay she found that it was already unlocked, and her treasure gone! Like Mary Magdalen at the sepulchre, she wept bitterly, because they had taken her Lord, and she knew not where to find Him (St. John xxi. 13). Like her too, as she was weeping she started, and looked up at the door, where she perceived the countenance of the first glance she had overlooked.

It informed her that what she sought was safe in her brother's hands, and might be reasoned. She ran at once to him, where he was closeted with the dark man, in whose presence she always trembled; threw herself on her knees before him, and entreated him to restore what she valued more than all her earthly possessions, and which she had more than all her tears and supplications, when Eurotas fixed his stern eye upon him, overawed him, then himself addressed her, saying:—

"Miriam, we take you at your word. We wish to put the earnestness and reality of your faith to a sufficient test. Are you truly sincere in what you offer?"

"I will surrender anything, all I have, to rescue from profanation the Holy of Holies."

"Then sign that paper," said Eurotas, with a sneer.

She took the pen in her hand, and after running her eye over the document, signed it. It was then handed her, and she was ordered to sign it with her own hand, as she had signed the paper, which she gave light and air to the room below. Towards this point Miriam loved to look, as the nearest approach she could make in her infirm health, to the sepulchre of one whom she so much venerated and loved.

Early one morning, beautiful and calm for its time, she went down to Easter, she was looking in that direction, when she observed half-a-dozen young men, who on their way to angle in the neighboring Anio, were taking a short cut across the villa, and so committing a trespass. They passed by this opening; and one of them having looked down, called the others.

"One of those underground lurking-places of the Christians."

"Let us go in," said one.

"Yes, and how shall we get up again?" asked a second.

This dialogue she could not hear, but she saw what followed it. One who had looked down more carefully, shading his eyes from the light, called the others to do the same, but with gestures which enjoined silence. In a moment they pulled down the large stones from the rockwork of a fountain close

proof of loving more than any wealth. For, as St. Ambrose relates of his brother Satyrus, yet a catechumen, Christians carried on their breasts the Holy Eucharist when embarking for a voyage. We need not say that Miriam bore it securely folded in the only thing of price she cared to take from her father's house.

When the vessel was out at sea, instead of coasting towards the shore, or any port on the coast, the captain steered straight out, as if making for some distant shore. What his purpose was it was difficult to conjecture; but his few passengers became alarmed, and a serious altercation ensued. This was cutshort by a sudden storm; the vessel was carried forward at the mercy of the wind to some rocky island near Cyprus. Like Satyrus, Miriam attributed her reaching the shore in safety to the precious burden which she bore. She was almost the only survivor; at least she saw no other person saved. Those, therefore, that did live besides, on returning to Antioch, reported her death, together with that of the remaining passengers and crew.

She was picked up on the shore by men who lived on such spoil. Destitute and friendless, she was sold to a trader in slaves, taken to Tarsus, on the mainland, and again to a person of high rank who treated her with kindness.

After a short time, Fabius instructed one of his agents to procure a safe manner and safe hands to bring her to the house of Fabiola.

It was a few days after the occurrences related in our last chapter but one, that an old man in great anguish, real or pretended, desired to speak with her. On going down to him and asking him his name and business, he replied:—

"My name, noble lady, is Ephraïm; and I have a large debt, secured on the property of the late lady Agnes, which I understand has now passed into your hands. As I am unable to pay it, I beg to claim it from you, for otherwise I am a ruined man."

"How is that possible?" asked Fabiola in amazement. "I cannot believe that my cousin ever contracted debts."

"No not she," rejoined the messenger, a little abashed; "but a gentleman named Fulvius, to whom the property was conveyed, was obliged to advance him large sums upon it."

Her first impulse was to turn him out of the house; but the thought of the sister came to her mind, and she civilly said to him:—

"Whatever debts Fulvius has contracted I will discharge, but with legal interest, and without regard to unbecoming matters."

"But think of the risks I run, madam. I have been most moderate in my rates, I assure you."

"Well," she answered, "call on my steward, and he shall settle all. You are running no risks now at least."

She gave instructions, accordingly, to the freedman who conducted her affairs, to pay this sum on those conditions, which reduced it to one half the demand. But she soon engaged him in a more laborious task, that of going through the whole of her late father's accounts, and ascertaining every injury or oppression, that restitution might be made. And further, having ascertained that Cornelius had retained the imperial rescript, through his father, by which her own lawful property was saved from confiscation, though she refused ever to see him, she bestowed upon him such a remuneration as would ensure him comfort through life.

These temporal matters being soon disposed of, she again entered into the affairs of the patient and preparation for her Christian initiation. To promote Miriam's recovery, she removed her, with a small portion of her household, to a spot near both the Nomentan villa. The spring had set in, and Miriam could have her couch brought to the window, or, in the warmest part of the day, could even sit out in the garden before her. She had her house, where Fabiola on one side and Emerentiana on the other, and poor Molossus, who had lost all his spirit, at her feet; while she would talk of friends lost, and especially of her with whom every object around was associated in their memories.

And no sooner was the name of Agnes mentioned, than her old nurse, who could prick his ears and wag his tail, and look around him. They would also frequently discourse on Christian subjects, when Miriam would follow up, humbly and unpretendingly, but with the warm glow which had first charmed Fabiola, the instructions given by the holy Dionysius.

Thus, for instance, when he had been treating of the virtue and meaning of the sign of the cross to be used in baptism, "whether on the forehead of believers or over the water by which they were to be regenerated, or the oil with which, as well as the chrism, they were anointed, or the Sacrifice by which they are fed" (St. Aug. Tract. xviii. in Joan.); Miriam expounded to the catechumens its moral and practical use, and exhorted them to practice faithfully with all good Christians already, "in the course and at the beginning of every work, on coming in and going out, when putting on their clothes or sandals, when they washed, sat down to table, lighted their lamp, lay down in bed, or set on a chair, or at whatever conversation they should be engaged." (Tertullian (who lived earlier than two hundred years after Christ, and is the oldest Latin ecclesiastical writer) de Corona Milit. c. 3)

But it was observed with pain, by all but Fabiola, that the patient, though the wound had healed, did not gain strength. It is often the mother of sin, and a practical use, and exhorted them to practice faithfully with all good Christians already, "in the course and at the beginning of every work, on coming in and going out, when putting on their clothes or sandals, when they washed, sat down to table, lighted their lamp, lay down in bed, or set on a chair, or at whatever conversation they should be engaged." (Tertullian (who lived earlier than two hundred years after Christ, and is the oldest Latin ecclesiastical writer) de Corona Milit. c. 3)

There had long been in the villa an entrance to the cemetery on this road; but from this time it had already received the name of Agnes; for near its entrance had this holy martyr been buried. Her body rested in a chamber under an arched tomb. Just above the entrance into this chamber, and in the middle of the grounds was an opening, surrounded by a low parapet, concealed by shrubs, which gave light and air to the room below. Towards this point Miriam loved to look, as the nearest approach she could make in her infirm health, to the sepulchre of one whom she so much venerated and loved.

Early one morning, beautiful and calm for its time, she went down to Easter, she was looking in that direction, when she observed half-a-dozen young men, who on their way to angle in the neighboring Anio, were taking a short cut across the villa, and so committing a trespass. They passed by this opening; and one of them having looked down, called the others.

"One of those underground lurking-places of the Christians."

"Let us go in," said one.

"Yes, and how shall we get up again?" asked a second.

at hand, and threw down a volley of them at something below. They laughed very heartily as they went away; and Miriam supposed that they had seen some serpent or other noxious animal below, and had amused themselves with pelting it.

When others were stirring she mentioned the occurrence, that the stones might be removed. Fabiola went down herself with a few servants, for she was jealous of the custody of Agnes's tomb. What was her distress at finding poor Emerentiana gone down to pray at her foster-sister's tomb, lying weltering in her own blood, and perfectly dead. It was discovered that, the evening before, passing by some Pagan orgies near the river, and being invited to join in them, she had not only refused, but had reproached them with their wickedness, and with their cruelties to Christians. They assailed her with stones, and grievously wounded her; but she escaped from their fury into the villa. Feeling herself faint and wounded, she crept unnoticed to the tomb of Agnes, there to pray. She had been unable to move away when some of her former assailants discovered her. These brutal Pagans had anticipated the Ministry of the Church, and had conferred upon her the baptism of blood. She was buried near Agnes, and the modest peasant child received the honor of annual commemoration among the Saints.

Fabiola and her companions went through the usual course of preparation, though abridged, in account of the persecution. By living at the very entrance into a cemetery, and one furnished with such large churches, they were enabled to pass through the three stages of catechumens. First they were hearers, admitted to be present, while the lessons were read; then kneelers, who assisted at the ceremony of the Holy Eucharist, especially at the Holy Eucharist, and lastly elect, or petitioners for baptism.

Once in this last class they had to attend frequently in church, but more particularly on the three Wednesdays following the first, the fourth, and the last Sundays in Lent, on which days the Roman Missal yet retains a second collect and lesson, derived from this custom. Any one desiring the present rite of baptism in the Catholic Church, especially that of adults, will see condensed into one office what used to be anciently disseminated through a variety of functions. On one day the renunciation of Satan was made, previous to its repetition just before baptism; on another the touching of ears and nostrils, or the *Ephpheta*, as it was called. Then were repeated exorcisms, and anointings of crosses on the forehead and body (these will be found particularly in the baptisms of adults joined with repetitions of the Our Father, breathings upon the candidate, and other Mysterical rites. More solemn still was the unction which was not confined to the head, but extended to the whole body.

The Creed was also faithfully learnt, and committed to memory. But the doctrine of the Blessed Eucharist was not imparted till after baptism.

In these multiplied preparatory exercises the penitential time of Lent passed quickly and solemnly, till at last Easter-eve arrived.

It is enough for us to have shown, how not only the doctrine and great sacred rites, but how even ceremonies and accessories were the same in the three first centuries as now. If our example is thought worth following someone will perhaps illustrate a brighter period than the one we have chosen.

The baptism of Fabiola and her household had nothing to cheer it but purely spiritual joy. The titles in the city were closed, and among them that of St. Pastor with its papal habitation.

Early, therefore, on the morning of the auspicious day, the party crept round the walls to the opposite side of the city, and following the Via Portuensis, or road that led to the mouth of the Tiber, turned into a vineyard near Cæsar's gardens, and descended into the cemetery of Pontianus, and among them the resting place of the Persian martyrs, SS. Ablon and Sennen.

The morning was spent in prayer and preparation when towards evening the solemn office, which was to be protracted through the night, commenced.

When the time for the administration of baptism arrived, it was indeed but a slight matter, what he introduced. Deep in the bowels of the earth the waters of a subterranean stream had been gathered into a square well or cistern, from four to five feet deep. They were clear, indeed but cold and bleak, if we may use the expression, in their subterranean bath formed out of the tuff, or volcanic rock. A long flight of steps led down to the water, and at the side sufficed for the minister and the candidate, who was three immersed in the purifying waters.

The whole remains to this day, just as it was then except that over the water is now to be seen a painting of St. John baptizing our Lord, added probably a century or two later.

Immediately after Baptism followed Confirmation, and then the neophyte, or new born child of the Church, after due instruction, was admitted for the first time to the table of his Lord, and nourished with the Bread of Angels.

It was not till late on Easter-day that Fabiola returned to her villa; and a long and silent embrace was her first greeting of Miriam, who, so happy, so blissful, so fully repaid for all that they had been to each other for months, that no words could express their feelings. Fabiola's grand idea and absorbing pride that day was, that now she had risen to the level of her former slave; not in virtue, not in beauty of character, not in merit before God; oh! no! in all this she felt that she was inferior. But as a child of God, as heiress to an eternal kingdom, as a living member of the body of Christ, as admitted to share in all His mercies, to all the price of His redemption, as a new creature in Him, she felt that she was equal to Miriam, and with happy glees she told her so.

Never had she been so proud of splendid garment as she was of the white robe, which she had received as she came out of the font, and which she had to wear for eight days.

To be continued.

Simple pity ain't much better to a person than an insult, but to pity him with a 5 dollar bill iz bizzness.

In a case concerning the limits of certain land, the counsel on one side having remarked, with explanatory emphasis, "We lie on this side, my lord," and counsel on the other, "We lie on this side, my lord," the Lord Chancellor leaned backwards, and dryly observed, "If you lie on both sides, whom am I to believe?"

She was baptized Anna Eliza, and often she sighed that her name was not Maud Ethel or something of that fine sort. "What's the matter with Anna Eliza?" asked her plain, matter-of-fact mother one day. "The matter is," replied the dissatisfied daughter, "that so long as I bear my present name I might as well carry my heart on my sleeve. Everybody discovers my secrets; my inmost thoughts are seen at a glance by all with whom I come in contact." "What on earth do you mean?" inquired the astonished mother. "I mean precisely what I say," answered the daughter, "between her sons, 'Every friend and acquaintance I have, finds it easy to Annelize me.' The mother's heart was not touched, but judging from the way she reached for her slippers the girl was.

The Podizals.

Clasp hands awhile and pray! What is it we would say? The feeling of our hearts what words can ease? World-worn of soul and serf, what wind has blown us here? Tossing these many days on stormy seas? Come, let us beat the breast! Where shall our souls find rest? Unhappy toilers of land and sea? Haggard, and gaunt, and brown, we wander up and down? Who shall we hide, or whither shall we flee? All clad in garments white we stole forth in the night, Flying His house wherein we knew no fear— Poor beggars, wan and wren, of raiment soiled and torn, Who now would know us as His children dear? Father, we loved Thee not! Ungrateful, we forgot Thy words of love and life, Thy fostering hand; But though no words will come, and quivering lips are dumb, Will Thou not surely know and understand? Blind fools, to blind desires, misled by wandering fires, We sought ourselves from nothing that was sweet: To Thee we gave no thought, we counted Thee as naught! All dark and wicked ways have known our feet. Out of these evil ways, out of these empty days, What now remaineth worthy to be kept? From us the morn has past, the noontide fled as fast, And night fell darkly on us as we slept. The joys that were so vain, the pleasures that were pain, Pass, nor is left us the poor gift of tears, Let us confess our sin— that we have dwelt therein— Will Thou receive us after all these years? Our weakness is our own, our strength from Thee alone; Oh help us, that we faint not in the way! Loose not thy avenging sword, nor send Thou forth, O Lord, The arrows of Thy Justice, strong to slay! Turn not from us thy face, our guilt deserves no grace; But show Thy mercy rather than Thy power: Close not on us thy gate, if it be not too late, Though thus we turn at the eleventh hour. We have gone here and there, and fallen in every snare; In perfidious places have our lives been cast: Sad heart and empty hand, all desolate we stand— But Thou, O Father, leave us home at last. May we not call Thee thus, who give so much for us, For whom Thy well-beloved lived and died? Our sins are black as night; we wither in Thy sight— Have mercy for His sake, the Crucified! O Merciful and Just! In Thee we humbly trust, And low we bend beneath Thy chastening rod, The while in hope and fear, up from those dwellings drear, Kisses our cry, "The pitiful O God!" A. F. O.K.

MISSION AT CALEDONIA.

From the Grand River Sachem. A Mission was opened in the Roman Catholic Church of this village, on Sunday the 16th inst., by the Rev. Father Lennon, of Dundas. The Mission services were continued during the whole week, terminating on Sunday last. Among these present who took part in the services were the Very Rev. Father Heenan, Vicar-General of this diocese; Rev. Father Dowling, of Paris; Rev. Father Lennon, of Dundas; Rev. Father Cleary, and Rev. Father Lennon, of Cayuga; assisted by Rev. Doloherty, the resident P. P. There were three services each day, including the morning. The attendance at each service was large, in fact the church was crowded by devout worshippers, and among them, on several occasions, were some of the most prominent protestants in the village. The preaching by Fathers Heenan, Dowling and Lennon, was impressive, logical and practical each one in his peculiar style of oratory, doing admirably, and appeared to be highly appreciated by all present. There can be no doubt that it was productive of much spiritual good to the members of the church and to others who were in attendance, having the effect of a salutary revival, amongst the Roman Catholics of Caledonia and its vicinity. His Lordship Bishop Crimmon of Hamilton, arrived by the 2.15 train, at the station, on Saturday afternoon, where he was met by Fathers Doloherty, Lennon, of Dowling, of Paris; and Lennon of Cayuga, and a numerous assemblage of the laymen of the Parish, who escorted him to the Church. On the arrival of the cortège there, His Lordship being dressed in full robes, was presented with the following address, which was read by Dr. Green on behalf of the congregation:

My Lord—We, the Catholics of the Village of Caledonia and vicinity, extend to your Lordship a hearty welcome on this the occasion of your visit amongst us. While we acknowledge you as Chief Pastor of the diocese, we also express our appreciation of the deep interest you have taken since your appointment as bishop—in the spiritual welfare of those under your charge. Owing to your zeal for the cause of religion, and education, the number of Churches and Schools in the diocese has greatly increased, while the number of Priest has been nearly doubled. The present mission, which we understand was suggested by your Lordship, and which you were pleased to sanction by your presence, will be beneficial to all, by renewing in us an earnest desire to follow the precepts of our Holy Mother, the Church, for Christ himself has said "He that will not hear the Church let him be to thee as the heathen and the publican." In conclusion, we beg to express our sincere respect and devotion for your Lordship, and pray that Almighty God in his goodness may long spare you to fulfil the arduous duties of the high position which you now occupy, and assist you to continue the good work, which you have so ably and zealously begun. Finally we one and all, humbly ask your Lordship to extend to us your blessing. Signed on behalf of the congregation. E. D. GREEN, WM. TAYLOR, JOHN DOYLE.

Caledonia, Feb. 22nd, 1879. To this address His Lordship made a brief and appropriate reply, expressive of the pleasure that he felt in visiting them on this occasion, and spoke words of kind encouragement to persevere in the discharge of their religious duties as good Catholics and faithful Christians. The Bishop concluded his reply bestowing his benediction upon all present. On Sunday morning solemn High Mass was celebrated at half-past ten o'clock, by Father Lennon, assisted by Father Doloherty, as master of ceremonies. The Bishop occupied the throne, assisted by the Rev. Fathers McNulty and Dowling, as deacons of honor. At the end of the Gospel, His Lordship ascended the steps of the Altar, and delivered a sermon on the Incarnation of Christ, which was a master piece of sacred oratory. His Lordship excited the admiration of all present by the impressive manner in which he treated the great mystery, showing the advantages that mankind derived from this illustration of God's Omnipotent Power, and loving mercy. The choir rendered with admirable effect, the full and musical voice of Miss Manix being especially noticeable during the mass. The beautiful solos of Misses Sullivan and Graham of Hamilton, were rendered with exquisite taste and wondrous skill. Miss Minnie Callen presided at the organ, and executed her part with excellent taste and great ability. At the end of mass, His Lordship gave confirmation to over eighty adults and children, and addressed them, for some time on the nature and effect of this sacrament, and the duties and responsibilities which devolved upon them after its reception. In the evening vesper commenced at 7 o'clock, and after the Magnificat, the Rev. T. Dowling delivered a lecture on "The Church and the Bible," which was perhaps one of his happiest efforts, and elicited very general approbation, for the mastery manner

in which he treated his subject. The inside fittings of the church, which were so badly damaged by fire a few weeks ago, have been completely repaired, and the Altar and Throne were beautifully decorated for the occasion with wreaths and flowers, which produced a most pleasing effect. During the whole week of the mission, large audiences listened to the instructions with marked attention and devotion showing that they thoroughly appreciated the sacred character of the proceedings. On Monday His Lordship Bishop Crimmon, left for Hamilton, by the noon train, highly pleased both with the result of the mission and with the visit.

A PROTESTANT MINISTER ON CATHOLIC WORSHIP.

THE REAL PRESENCE OF CHRIST IN CATHOLIC DEVOTION.

The lecture at the hall of the Boston Young Men's Christian Union, on Sunday, the 16th ult., by Rev. Julius H. Ward, a minister of the Episcopal Church, was "The Last Art." Mr. Ward said: In the freetime of life that has touched this generation, religious inquiry has become the supreme fact among men and women who think and read. One of the wisest literary men of our time said to me the other day: "This Protestant life don't satisfy me." Again and again intelligent men and women say: "Don't ask me to attend meetings or hear sermons. That thing was overlong years ago." In these days of reconstruction, when people are religious outside of churches, when people of brains are out side the fold, what is the matter? Nay not an art has been lost in our Protestant religion, which is the art of arts for the development of our religious life? Is there a purely Protestant service in Boston rich enough in itself to excite without being touched up by preaching? The Sunday sermon competes with Sunday reading of the best sort, and competes in vain. Here is the modern dilemma. Modern Sunday services are chiefly devoted to intellectual disquisitions or sentimental twaddle, and neither feed the soul nor warm the heart. The difficulty runs yet deeper. The Protestant service was originated to be the extreme of Catholic worship. I use the word not merely its Roman that is its Anglican meaning. The general confession of intelligent people is that there must be a return to Catholic worship if Christian congregations are to continue to exist in the Protestant world. There is a great change passing over the community in this respect, and the return to Catholic usage is only a question of time. The search to-day is for the lost art of religious devotion. The point to be developed to-day is to show what religious worship is. It is both human and divine. God had in us the interest of a father in his children, and our necessities are such that we cannot live without God. All religious worship springs out of this relation between God and man. God has something to give; man has something to ask for; man's duty and privilege is to be grateful to God. Here are the germs and the grounds of worship, whether by confession of sin, declaration of belief, or gratitude of heart, as a centre. It is God in Jesus Christ that we worship. There is more than this. Worship to the public must be symbolic. It must appeal to the soul and heart through the senses. Nay, even this is not all. The worship, even as symbols, is empty unless there is reality in it. I find the reality in the fact that Christ is truly present by spiritual union with us, when we are brought into close human relations with Him under the veil of bread and wine, when they become the symbolic representatives of divine life in the Lord's Supper. Here you touch reality. The worship of Christ in the Sacrament of the Lord's Supper is the worship of God under the symbols which Christ said should be the channels of spiritual power. This gives the Lord's Supper the central position it has always had in the Christian Church. It is the central act of worship. No congregation of Christians can follow the traditions of the Church back to the beginning which does not at least weekly have this celebration. No religious worship can be complete until the Lord's Supper is elevated to the supreme position which Catholic usage has assigned to it. You may call it idolatry, or anything you please, but the one thing which the Christian religion is valuable for is to keep Christ as the Son of the Father in close, personal, actual contact with our daily life, and Christ appointed this sacrament renewing spiritual growth for us very end. There can be no worship worthy of the name which does not let down the Infinite God into practical contact with the human soul. It is in this making Christ the central object of worship that we are lifted above ourselves. Mr. Ward showed at some length that this principle of worship had always existed in the ideas of sacrifice, gratitude and communion, and that they culminated in worship, which was neither idolatry nor mere inwardness of thought, but the use of body, mind, and soul to create life anew. Then the relation of this principle to the practical details of worship was briefly considered, the lecture closing with a statement of what Christian worship of the truly Catholic sort does for our daily life, what joy, and refreshment, and uplifting it contains.—Boston Pilot.

ANOTHER IRISHMAN IN ITALIAN OPERA.

Another Irishman, Mr. E. J. O'Mahony, of the city of Cork, Ireland, has made a most successful debut in Pavia, Italy, this season, in Italian opera. In a recent issue of The Pilot a short notice was given of him in our Irish department, which, through his brother, was received in Italy; this brought absent brothers together, at least by communication, whose time of separation extended to several years. On receipt of The Pilot the singer immediately wrote to us, enclosing his card, and we have much pleasure in giving a synopsis of his career. Mr. O'Mahony was born in Cork in the year 1845, on the 4th day of August. In his early years he displayed a singular aptitude for music, singing at the early age of eight years, the alto, or rather contralto, line in Mozart's music, under the eminent composer M. Joseph L. Roedel, then organist of St. Vincent's Catholic Church in Cork. After the departure of M. Roedel, the young singer, a pupil of the Christian Brothers, left St. Vincent's and repaired to the Cathedral, where, under Prof. John Fleming, now deceased, his mainly voice was first heard. He was subsequently bound apprentice to the late John P. Maguire, M. P., at the printing business, and soon found his way to the theatre, where the opera was given by such artists as Charles Durand, Roderstorf, Swift, Heywood, etc., the former of whom became acquainted with and attached to the aspiring opera singer. His apprenticeship completed, he married a lady of fortune, Miss Lizzy Shannon, an eminent musician. This caused him to think seriously of his intention to follow the stage as a profession. In order to carry out his ideas he and his wife left Ireland for Italy, where he placed himself in the most celebrated of Italian schools, that of Maestro San Giovanni, the result of which is more ably given in the following from some of the Italian musical journals, which Miss Lizzy Shannon, an eminent musician. This caused him to think seriously of his intention to follow the stage as a profession. In order to carry out his ideas he and his wife left Ireland for Italy, where he placed himself in the most celebrated of Italian schools, that of Maestro San Giovanni, the result of which is more ably given in the following from some of the Italian musical journals, which

Teatro Fraschini, Pavia, during the present season. Signor Omani is gifted with a magnificent bass voice and rare musical talent. He shall perform in three operas, viz.:—*Dionisio, la Contessa d'Arncliffe and Lombardi*. In all, but especially the latter, he shall obtain, we are certain, a great success." The *Patria* of Pavia, pronounces his voice rich and powerful, and always with good intonation; and that he sings with a fine method. The *Gazzetta Musicale* and *Il Tronatore* also give him high eulogiums. After his debut the former journal said Signor Omani's proper place was in the grandest operas. In his professional tour, Mr. O'Mahony will not assume any semi-Irish semi-Italian appellations, but will be henceforth known by his simple Irish patronymic, Edward Joseph O'Mahony.

CHINIQUEY ON CELIBACY.

From the Sydney Punch. The last lecture of the gentle and veracious champion of Protestantism we publish to-day. Having made some observations concerning the conventional system generally, the saintly gentleman went on to say: "In some of their monastic orders the guilty creatures rise at midnight and commune with their sisters. What honest man or woman, my brothers and sisters, can have any object—except an improper one—in getting up in the very middle of the night? They pretend, of course, that it is for prayer, for meditation, for communion with heaven, for greater spiritual perfection, that they are moving about at these unhealthy hours. But is it not more reasonable to suppose that the priors and stings of remorse keep sleep from their sensual eyes? Is it not more probable to suspect that they get up like all the rest of the world is asleep to indulge in games which they do not wish the world to see? And these very orders have a marvellous and utterly unaccountable fascination for persons of supposed delicacy and refinement, and fashion and gentleness. Oh! the hypocrisy of those exhausted men of the world who, having drained the cup of pleasure to the dregs, take their pampere bodies to what are called in irreverent irony, 'religious houses.' Oh! the wantonness of those flaunting young ladies who wait out of the world into convents; leave an unfinished flirtation in the ball-room, an interrupted scene in the balcony, to dance into the society of the *Urcules*, the *Salustianas*, the *Trosses* of that abominable old seraglio, the Church of Rome. Do you know that the photograph of every lovely novice in any part of the world is sent on the morning of her admission to the General of the Jesuits at Rome for submission to the Holy Father?"

PUZZLER'S CORNER.

Answers to all the puzzles published in this corner will appear two weeks after each set of problems. Solutions must reach us by the "Monday" previous to publication. Address: "PUZZLER," "Catholic Record" Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

To be awarded on St. Patrick's Day, 1879. 1st. Prize, a handsome Bible; value \$10. 2nd. The Life of the Blessed Virgin; value \$5. 3rd. The CATHOLIC RECORD for one year, and any book from Sudler's list of value \$2. Total value \$17. Preferred, any book of the same value from Sudler's list will be sent instead of prizes, 1 2 and 4. To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of age. We hope our youthful readers will, for their own improvement, take a special interest in the "Corner."

SOLUTIONS TO THE CHRISTMAS PUZZLES.

When d are respectively 0, 0, 1, 0, 2, 0, 0, 1; 1, 1, 2, 1; 2L becomes 0, 2080; 4160; -1918; 162; 2242; When b,c are respectively 0, 0, 1, 0, 2, 0, 1; 0, 1, 1, 2; B becomes 0, 1108; 2216; 298; 1406; 2514; and as M may range from -3 to 2, for the various values of M & B, we shall have the following 36 values of B-E+2L, the values of M being inserted vertically, those of B horizontally, viz.:

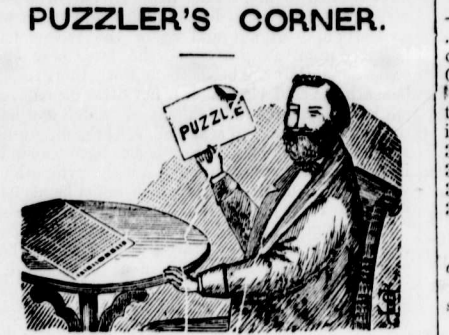
Table with columns for M and B, showing values of B-E+2L for various combinations of M and B.

The spiders web may be read by placing it nearly horizontally with the eyes. The left hand side of the paper being placed nearest the eyes the words "The Puzzle" will be discerned at the top of the web. Turning the paper slowly in the direction of the sun's motion, the whole of the Puzzler's letter will be read thus:—"The Puzzle—wishes many a very happy—Christmas—and a new Year to—all the Puzzlers."

LIKE SPRAYS OF RESPLENDENT GEMS.

The lovely perfumed Indian maidens were at my feet. I blessed them. They smoked the calumet of peace with me. Soon after they entered a religious order; and the last I heard of them was that they were seen at Orléans Hotel at Civita Vecchia, en route to Rome, and in charge of one of the valets of the late Cardinal Antonelli. (Sensation, sadistic sobs, laughter.) You may easily realize their melancholy fate. (Sensation.) I sought them everywhere in the Eternal City. A passing perfume of dried fish, as I pace the streets, always suggests to my imagination those simple children of the forest and the lake. I tried, literally, to smell my way to the rescue, from dishonor and eternal ruin of those sweet maidens; but one day, as I was prostrate before the statue of St. Peter, in the mighty basilica, A FAMILIAR OF THE BLOODY INQUISITION knelt beside me, and in the pure Huron language (pronounced with a genuine Tipperary brogue), intimated to me that if I was curious about dried fish, I had better return to the Bay of Mosie, or the Gulf of St. Lawrence, where it was to be enjoyed in abundance and in security, but that my attempt to look after it in Rome would result in *la loring* me (this was how the wretch spoke) in having my head as peaceful as the dried cod of commerce. Here, said the impious wretch, in continuation, "we know something of the trade, for we sell our papers with the ring of the fisherman, and by the howly Moses, if you are not soon out of this back to the Ojibwe-was, we'll harpoon you like a humped-backed whale in the Gulf of St. Lawrence, and put you in a place warmer than the *Bain des Chaleurs*." TAROSE AND LEFT ROBE.

And now, brothers and sisters, I have done. You know the detestable objects of my mission. They are twofold—to insult the two hundreds of millions of people who belong to the Roman faith, amongst whom I lived for half a century, and to carry back to Canada as many dollars, barrels of pork, quantities of molasses, and other things necessary to the maintenance of holy religion as I can procure. It is true that I have accomplished nothing among you, except to gratify the intolerant, the malignant and the vulgar; but I have done my best. You must not expect too much from a poor little Canadian priest who does not talk your language well—as, indeed, he cannot his own. But I charge you before I leave to cherish and honor the distinguished citizens the men of peace, of culture, of tenderness, who loved me and honored me in your midst—John Davies and Key Josephson, and McGibbon and Kippax. These are the valiant officers of toleration of religious freedom—of Christian charity. The audience rose en masse and greeted the venerable Chiniquy with round upon round of cheering—Kentish cries—and all kinds of demonstrations of enthusiastic admiration. Two rabid Papists (smelling of whiskey and holy water) embraced John Davies and begged him for the love of heaven to put down their names upon his election committee; three severe matrons gave orders for poultry to Mr. Kippax; and one morose and dangerous-looking man, apparently just emerging from or about to enter *delectum town*, told Mr. McGibbon to put him down on the free list as a reader of *Standards*. Mr. Punch has finished his work with Chiniquy, and would now, that it is all over, ask why was this fair country chosen to be so dishonored and degraded by the spectacles of grotesque, incoherent, sectarian malevolence such as we have been compelled to witness for the past few weeks? What have our Roman Catholic fellow-colonists done to us that they should be subjected to such gross outrages—such intolerable insults—such previous indignities as they have been compelled to submit to? Mr. Punch has endeavored to do his part, and has set the rabid pourings of a feeble fanatic to the music of laughter.



PUZZLER'S CORNER.

Answers to all the puzzles published in this corner will appear two weeks after each set of problems. Solutions must reach us by the "Monday" previous to publication. Address: "PUZZLER," "Catholic Record" Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

To be awarded on St. Patrick's Day, 1879. 1st. Prize, a handsome Bible; value \$10. 2nd. The Life of the Blessed Virgin; value \$5. 3rd. The CATHOLIC RECORD for one year, and any book from Sudler's list of value \$2. Total value \$17. Preferred, any book of the same value from Sudler's list will be sent instead of prizes, 1 2 and 4. To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of age. We hope our youthful readers will, for their own improvement, take a special interest in the "Corner."

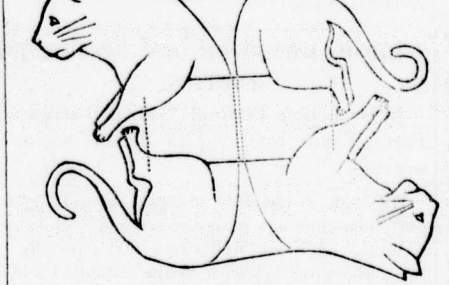
SOLUTIONS TO THE CHRISTMAS PUZZLES.

When d are respectively 0, 0, 1, 0, 2, 0, 0, 1; 1, 1, 2, 1; 2L becomes 0, 2080; 4160; -1918; 162; 2242; When b,c are respectively 0, 0, 1, 0, 2, 0, 1; 0, 1, 1, 2; B becomes 0, 1108; 2216; 298; 1406; 2514; and as M may range from -3 to 2, for the various values of M & B, we shall have the following 36 values of B-E+2L, the values of M being inserted vertically, those of B horizontally, viz.:

Table with columns for M and B, showing values of B-E+2L for various combinations of M and B.

The spiders web may be read by placing it nearly horizontally with the eyes. The left hand side of the paper being placed nearest the eyes the words "The Puzzle" will be discerned at the top of the web. Turning the paper slowly in the direction of the sun's motion, the whole of the Puzzler's letter will be read thus:—"The Puzzle—wishes many a very happy—Christmas—and a new Year to—all the Puzzlers."

DEAD CATS.



The 2nd out which is here presented represents the two cats as resuscitated. One is, of course, upside down. The dotted lines are the lines which have been removed from the dead cats, and the places to which the have been moved are evidently the lines which are absent in the first figure. We here produce both dead cats and living ones.

Handwritten text: "narrow's of Jean wolf beak's pebbles my calf a waather of beer James"

If you place the calligraphy before a mirror you will readily read it thus:— You must be a wondrous donkey indeed If without a glass you cannot read

69. Fill the 8 gallon measure and from it fill the 5 gallon measure. Pour the 5 gallons back into the barrel. Now from the 8 gallon measure pour the 3 remaining gallons into the 5 gallon measure. Again fill the 8 gallon measure and from it pour 2 gallons into the 5 gallon measure, thus filling the 5 gallon measure, and leaving 6 gallons in the other. Again pour the 5 gallons into the barrel. One more from the 8 gallon measure fill the 5 gallon measure, and 1 gallon will be left in the 8 gallon measure.

Assume A, B, C, D, to be the number of sets of 3, 4, 5, 6 volumes respectively, which can be placed on any one shelf. We have evidently 3a+4b+5c+6d=22, an "indeterminate" equation. We must find in how many ways this can be solved. It is clear that a may be taken between 0 and 6, b between 0 and 4, c between 0 and 3, and d between 0 and 2. Now taking d = respectively to 0, 1, 2, 3, we get these 4 possible equations, which must all be solved if possible. 3a+4b+5c=22 a, c being in the same equations successively may be taken between 3, 2, 0. 3a+4b+5c=16 a 2, b 1, c 0. 3a+4b+5c=10 a 1, b 2, c 0. 3a+4b+5c=4 a 0, b 3, c 0. Now if in the 1st equation c=0, 3a+4b=22, a=3, b=1 and c=0. If c=1, 3a+4b=11, a=1, b=2 and c=1. If c=2, 3a+4b=2, a=0, b=0 and c=2. Proceeding thus for each possible value of c, and merely by substituting these values of c and inspecting the result, we obtain all the possible values of a, b, c, d. It will be convenient to write these values in the form of numbers; the first figure in each of these numbers will represent a, the 2nd = b; 3rd = c; 4th = d. The numbers are 6100, 2400, 3210, 4020, 0320, 1130, 0401, 4101, 2101, 0022, 0103, 2201, 1211, and all the combinations of 5 of these which, without the process of carrying a figure in the addition, will make 7458; will answer the conditions of the problem. 2nd part. To find these combinations. Let us assume 6100a+2400b+3210c+4020d+0320e+1130f+0401g+4101h+2101i+0022j+0103k+2201l+1211m=7458. Also l=5-a-b-c-d-e-f-g-h-i-j-k-m-n-p. The solution of these equations will give the combination required. Substitute for l its value in the 2nd equation. We get 3052a-1782b-972c+1701d+2080e+1900f+810g-891h-399a-298i-1108j-1918k-1900l+1891m-5n-6p-(298b+1108c)-(2080d-1918e)+1899(m-5n-6p)=7458. Now from the nature of the 13 numbers found by the solution of the first four numbers it is readily seen that the quantities a, b, c in the 2nd part cannot exceed the values placed below them here, otherwise some of the figures would exceed the corresponding figures of 7458. That is, a, b, c, d, e, f, g, h, i, j, k, m, n, p. Cannot exceed 1, 1, 2, 1, 1, 1, 1, 2, 2, 2, 2, 2, 2, 2. Now calling the quantities between the 4 vinculas respectively, E, 2L, M, B, 3E+2L+1909M-B=3052. E may range from 0 to 77. Then When d are respectively 0, 0, 1, 0, 2, 0, 0, 1; 1, 1, 2, 1; 2L becomes 0, 2080; 4160; -1918; 162; 2242; When b,c are respectively 0, 0, 1, 0, 2, 0, 1; 0, 1, 1, 2; B becomes 0, 1108; 2216; 298; 1406; 2514; and as M may range from -3 to 2, for the various values of M & B, we shall have the following 36 values of B-E+2L, the values of M being inserted vertically, those of B horizontally, viz.:

Table with columns for M and B, showing values of B-E+2L for various combinations of M and B.

When b,c are respectively 0, 0, 1, 0, 2, 0, 1; 0, 1, 1, 2; B becomes 0, 1108; 2216; 298; 1406; 2514; and as M may range from -3 to 2, for the various values of M & B, we shall have the following 36 values of B-E+2L, the values of M being inserted vertically, those of B horizontally, viz.:

The excess of 9s. will really show that at most only the numbers marked * will satisfy the conditions for any one of them—2L must = 85E, and must therefore be divisible by 9X9. This reduces them to 15 equations; and since the possible values of 2L are given above, we have as possible values of 81E; 3052-2080; 3052-2242; 4160-4160; 1053-0; 1053-162; 2161-2080; 162-0; 162-162; 3051-4106. E will be = 12, 10, 0, 13, 11, 1, 12, 0, 0, 11, as 2L = 2080, 2242, 4160, 0, 126, 2080, -1918, 0, 162, 4160. M = 0, 0, 0, 1, 1, 2, 2, -1 l = 1, 2, 2, 0, 1, 0, 0, 1, 2. d = 1, 0, 0, 1, 0, 1, 0, 1, 0. b = 0 in every case. c = 0, 0, 1, 0, 0, 1, 0, 1, 0. The value of E=10 does not answer the conditions, we therefore reject it with its consequences. Continuation of Solution 70 next week.

RIPPLES OF LAUGHTER.

The water in the rivers of France is always Peau, Mary had a little lamb. It was roasted, and she wanted more. Did the man who got up a sensation use a step-ladder or a fire-escape? Speaking of rude remarks, any remark is rued that gets you into trouble. Funny, isn't it, that coals, instead of going to the buyer, go to the cellar? Why is it impossible to cheat at chess? Because all movements must be on the square. Young Swell: I should like to have my moustache dyed. Polite Barber: Certainly; did you bring it with you? A scrape.—The man who meets one's remarks with a "fiddle-sticks!" dearly wishes to do violence to one's feelings. A Parisian genius has invented a square umbrella, but what the advantage over the other kind which is never round when it rains? Cleanliness is generally regarded as a virtue; but in Germany they call a bath "bad," and even in France they look upon it as a "bain." An Agricultural paper tells how to dress a hog. But what's the use of dressing a hog? It would ruin its clothes before it had them on two hours. A foreign journal says Poe's "Raven" was borrowed from the Persian. If Poe was alive, he would doubtless deny the *Fort-as-Persian!* Mrs. Whitney's "Key to the Cook-Book" is a good work; but it is not half as satisfying, when a man is hungry, as the key to the pantry. "Why should we celebrate Washington's birthday more than mine?" asked a teacher. "Because he never told a lie!" shouted a little boy. An old judge told a young lawyer that he would do well to pick some of the feathers from the wings of his imagination and stick them into the tail of his judgment. When a man dies suddenly, "without the aid of a physician," the coroner must be called in. If the man dies regularly, after being treated by a doctor, everybody knows why he died and the coroner's in-ques is not necessary. A little girl, visiting a neighbor with her mother, was gazing curiously at the host's new bonnet, when the owner queried: "Do you like it, Laura?" The innocent replied: "Why, mother said it was a perfect fright; but it don't scare me!" Laura's mother didn't stay long after that. "May it please your honor," said a lawyer, addressing one of the judges, "I brought the prisoner from the jail on a *habes corpus*." "Well," said a farmer in an under tone, who stood at the back of the court, "these lawyers will say anything. I saw the man get out of a cab at the court door." A farmer wrote as follows to a distinguished scientific agriculturist, to whom he felt under obligations for introducing a variety of swine:—"Respected sir, I went yesterday to the cattle show. I found several pigs of your species. There was a great variety of hogs, and I was astonished at not seeing you there." A lady taking tea at a small company, being very fond of hot tea, was asked to have another. "Really, I cannot," she modestly replied. "I don't know how many I have eaten already." "I do," unexpectedly cried a juvenile upstairs, whose mother had allowed him a seat at table. "You've eaten eight. I've been counting!"

CATHOLIC INTELLIGENCE.

We learn from the Catholic Sentinel that at a mission held some time ago at Leavenworth Kansas, by the Jesuit Fathers, Lieut. Dodge of the 23d Infantry, made formal profession of the Catholic Faith and was received into the Church.

HONOR TO A CATHOLIC EDITOR.—The many friends of Rev. Father J. F. Callaghan, of the Catholic Telegraph, will be pleased to hear that the title of Doctor of Theology has been conferred upon him by letters from Rome. The ceremony of investiture was performed by Most Rev. Archbishop Purcell.

An American Protestant Lady, who is spending the winter at Rome, improves the Sunday afternoon by taking her children to see the Mamertine prison in the Forum, where the Apostles SS. Peter and Paul were imprisoned, my dears, by those horrid Roman Catholics.

OUR LADY OF GAUDALOUPE.—An American in Mexico, writing to one of the Chicago dailies says of the large Church of Our Lady of Gaudaloupe, situated in a suburb of the Mexican capital, that "it has the leading architectural characteristics of the religious edifices, designed or erected by the Spaniards. It is magnificent in altars, organs, bells, sculpture and sacred paintings. But the feature is the solid silver railing, extending from the choir to the sanctuary, and around the latter, which bears the Spanish mark of true metal, and is valued at \$2,000,000. Revolution after revolution has swept over Mexico, but, throughout all changes, altho other churches have been rifled their gold used for the payment of troops, and their bells melted down and cast into cannon, the shrines of the virgin of Gaudaloupe remain undisturbed, attesting the strength of the reverence which the most ferocious of Mexican bandits feel for the mother of the Messiah. It is a pity that this redeeming trait does not display itself outside the holy walls as well as within their doors." May God grant that the devotion to our Lady still existing even among the lowest class of the Mexican people may be the means of bringing them to a better state of things both as a nation and a people. The degradation of the people of Mexico to-day is mainly due to those who have thrown off all religious restraint, and who if not infidels are Catholics only in name—who have no respect for the Church or her clergy, and care nothing for the laws of God or man. The correspondent says the Catholic clergymen of Mexico are "men of profound learning and undoubted holiness."

CATHOLICITY IN BREMEN, GERMANY.—We hear from Bremen that the religious spirit of the Catholic congregation of that mainly Protestant city is most active and encouraging. With the exception of trifling annoyances from a few non-Catholic Hotspurs, the Catholics live in perfect peace and harmony with their Protestant fellow-citizens; their missionary priests have been engaged in the sacred ministry there for years, one of whom Rev. Father Schlosser, devotes himself in a particular manner to the care of Catholic migrant who every year pass through Bremen in large numbers. The Senate of the city has liberally given the Catholics a grant of St. John's Church, which, as far as the interior is concerned, has been fitted up in a most becoming manner. Last year, the new "Gemeindehaus" was completed. The building serves as a school, priests residence, home for the "Geuel ereieren, and a meeting place for the Eintracht social and Benevolent Association. Another benevolent society, the Constantia, has lately been established. The Catholics of Bremen also support a Catholic weekly, the "Island"; 28 children receive board and education in the Catholic orphan asylum; and at St. Joseph's Institution 18 Sisters of St. Francis, from the mother-house at Munster, Westphalia, take care of the sick. Of those attended by the good Sisters, only about one fifth were Catholics; of 224 patients attended by the Sisters at their private residences, 20 only were Catholics. Among these patients were 8 Israelites. The old hospital proving too small for the increasing demands for admittance, the speedy erection of a new building has been resolved upon.

ERIN GO BRAGH.

GRAND UNION ENTERTAINMENT

In honor of St. Patrick's Day, will be given under the auspices of the Irish Benevolent Society and Saint Patrick's Society, in the Mechanics Institute Hall, on MONDAY EVENING, 7th MARCH.

A. & S. NORDHEIMER'S

PIANO-FORTE AND MUSIC WARE ROOMS, ODDFELLOWS' BLOCK,

220 DUNDAS STREET.

GENERAL AGENT for the celebrated pianos of Steinway & Sons, New York; Chickering & Sons, Boston; Dunham & Sons, New York; Hains Bros., New York. Also Organs by Prince & Co., Buffalo.

NOTICE.

WILSON & CRUICKSHANK Are Selling TEAS! TEAS! TEAS! IN BLACK, JAPAN OR GREEN, IN 5 OR 10 POUND CADDIES.

STOCK OF WINES AND LIQUORS, are very superior. WILSON & CRUICKSHANK, 359 RICHMOND STREET, BETWEEN KING AND YORK, LONDON, ONT.

GEO. BURNS IS OFFERING 1,000 OVERCOATS At extremely low prices. Also, 250 BOYS' ULSTER COATS IN ALL NEW COLOURS.

Table with 2 columns: Years of Age, Prices. Rows for ages 3-10 and 12-18.

THOS. CONNOR, WHOLESALE AND RETAIL MEAT MARKET. Best quality of meat, sausage, bologna, head cheese and tripe. Agents, READ THIS.

J. NATTRASS & CO. FIRE, LIFE, ACCIDENT, MARINE AND PLATE GLASS INSURANCE IN ALL FORMS, AT REASONABLE RATES.

L. G. JOLLIFFE, [Successor to Stevens, Turner & Barnes] PLUMBER, STEAM AND GAS FITTER.

ROYAL STANDARD LOAN COMPANY OF CANADA. OFFICE: 453 Richmond Street, London, Ont.

C. J. WHITNEY & CO.'S MUSIC HOUSE, 229 DUNDAS STREET, LONDON, ONT. MECHANICS INSTITUTE BUILDING.

CANNOT BE UNDERSOLD. Dealers supplied at lowest wholesale prices. Viols, Guitars, Flutes, Accordeons, Concertinas and Musical Instruments of all kinds.

BENNET BROTHERS, CHURCH AND SCHOOL FURNITURE, LONDON, ONT.

CHURCH PEW. The above cut is a very good representation of our new Improved Pew. It has an easy, comfortable, curved seat, while the back is also so formed as to fit exactly into the shape of the body, and support every part of it.

NOW'S YOUR CHANCE CHEAP CLOTHING PEOPLE'S CLOTHING HOUSE, 400 TALBOT STREET, LONDON, ONT.

JAMES LENOX. THE OLD CHISHOLM DRY GOODS HOUSE to the front again. The Subscribers, two years ago, found it necessary to enlarge their premises by making it twice its former size.

JAMES EATON & CO. 1879 SPRING 1879 SELLING OFF. MILLINERY, VELVETS, SILKS, SATINS, LACES, EMBROIDERY, & C.

HARKNESS & CO. HOLON LIVER PAD! ITS TREATMENT ENDORSED BY THOUSANDS.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES, Public and Private Buildings furnished in the best style, and at prices low enough to bring it within the reach of all.

YOUNG LADIES ACADEMY SACRED HEART, DUNDAS ST., LONDON, ONT.

The academic year begins September, and ends about the 30th. of June, comprising two sessions of five months. Pupils admitted at any time. The many claims of this flourishing Institution cannot fail to attract the attention of parents and guardians.

TO THE READERS OF THE "CATHOLIC RECORD," Patronize A. B. Powell & Co., London's Great Dry Goods Retail Merchants.

EDY BROS., PHOTOGRAPHERS, ARTISTS IN CRAYON, WATER COLORS, INK, OIL. 280 DUNDAS STREET.

R. M'KENZIE, FAMILY GROCER, WINE AND SPIRIT MERCHANT, & C. Established 29 Years, RICHMOND-ST. OPPOSITE CITY HALL.

"THE HARP," AN IRISH CATHOLIC MONTHLY MAGAZINE. PUBLISHERS, MONTREAL, CANADA.

CLUBS. TO ANYONE SENDING US FIVE NAMES, WITH MONEY FOR SAME, WE WILL SEND ONE FREE COPY, AND ALSO A CABINET PHOTOGRAPH OF ANY BISHOP IN THIS PROVINCE.