

IMPORTANT DISCOVERY.

THE Christian archaeologists of Rome are overjoyed at another discovery recently made in some excavations near the railway station. These excavations are being made by the municipal authorities, for what they call purely scientific reasons, among which ancient Christian art has no part. Anything that speaks of the Church and Christianity is not considered as appertaining to science by the *liberals*. It is the desire of these Pagans, then, to uncover, if possible, the so-called *Mons Justitie*—Mountain of Justice. Instead of the mountain, an ancient Christian oratory appears. In the apse of the edifice there is a large fresco, representing the Saviour and the Apostles. The Saviour is seated in the midst of the Apostles, also seated. He wears a striped tunic, and the pallium. The figure is juvenile, and the face beardless. The head is surrounded by the nimbus. Near his feet are two scrolls, symbolical of the volumes of the Old and New Law. In the lower ground there are painted marine scenes, boats, fishermen, and all manner of fishes. This is a well-known and much used allegory in ancient Christian art. The style of the frescoes is of the fourth century. Apropos of the mania for Pagan discoveries to the contempt of Christianity, a word about the Colosseum. It is now two years since the Vandalic Rosa began his work of devastation in the arena, by first throwing down the Cross, and the Stations, and afterwards tearing up the whole arena. The water from a neighboring sewer came rushing in to interrupt his work of destruction. Two steam pumps, that worked night and day, were insufficient to keep the water out. At last they abandoned the Colosseum to its fate, and now the lower caverns are flooded with stagnant water, which emit a sickening effluvia, the effects of which are felt all over the neighborhood. The attention of the Board of Public Health being called to the matter, they have covered the water with planks. Still the sickening odor is felt, and, on an usually hot day, going to the Colosseum is extremely dangerous.

ROMANUS.

A SPLENDID PULPIT.

IN the Belgian section of the main building of the Centennial Exhibition is a great pulpit in carved wood, from the ateliers of Goyers Frères de Louvain. It is sixteen feet high, including the sounding-board or canopy, and is composed of no less than eighty pieces. The body is the half of a polygonal figure of ten sides, and therefore presents five faces. Each of these is adorned with a curved pointed arch. In the panels thus formed are five groups in high relief. First is the marriage of Mary and Joseph; then come in due order the Annunciation, the welcome given by Elizabeth to the Virgin, "Hail, thou art highly favored," the flight into Egypt, and a crowned figure placing a crown upon the head of the half-kneeling Virgin. In front of the pillars of each arch, there is a projection which serves as a base to religious figures, which are fully in harmony with the subject, although evidently belonging to a later date. The pedestals of these figures curve back boldly underneath as brackets, uniting with the tops of the pilasters that form the base. Between these pilasters are narrow, lanceolated panels, beautifully carved with leaves and berries, but unhappily the carving is identical in each panel, which is a high artistic fault. The capitals of the pilasters are more varied and are formed of different flowers and leaves. The forepart of the canopy is supported by pillars which rest upon the sides of the pulpit, the doorway of entrance being within the pillars. The cornice of the canopy is very richly carved with leaves and berries, and the ceiling is painted with rich colors on a gold ground in the Byzantine style. The effect is very fine. The three cases that follow are all filled with window glass engraved and stained, and in the rear is a most enormous plate glass mirror of oval form, which makes the human figure exceeding conspicuous in the vast area of its reflections. It is framed in red velvet with ornaments, and its ponderous weight is supported by a stout wooden arrangement.

On the 16th of May a meeting of the Catholics of Armagh was held in the Catholic Reading-room, for the purpose of establishing for the city and county of Armagh, a Catholic Registration Society. The meeting was large and representative. On the motion of Mr. Hughes, seconded by Rev. C. Quinn, P. P., the chair was taken by the Rev. T. Loy, P. P., amid applause. In the course of the speeches, the Rev. J. M'Grath, P. P., said:—"We have all the same feelings; the same political views and sympathies; and, therefore, I think it is very desirable that we should have a general provincial committee to look after the registration through the province. I think there is no foundation for the objection raised by Father Byrne that this association will split up the tenant-right societies. Who have taken the most interest in the tenant-right question? Was it the poor down-trodden and oppressed Catholics? I remember when Sharman Crawford, the father of the present member for the County Down, contested that county, and I know very many of the Catholics who sacrificed much to return him, and they suffered afterwards for it. They made far greater sacrifices than the Presbyterians did, and I recollect at Newry that the Presbyterian party, when they saw the Catholics come forward and all promise for Sharman Crawford, slunk away, and the election was lost. I am quite sure that even now they would be quite prepared to make as great sacrifices, but it will not be necessary. What we want is fixity of tenure at fair rent—(applause)—which, I believe, would be a settlement of the tenant-right question. Of course it is false to say that because Catholics and Protestants have a great interest in the final settlement of this tenant-right question, this association will disunite them who should be united on tenant-right. This association will not carry out its work after a political fashion; it only furnishes us with the means of ascertaining and combining our strength, but it leaves us all free to adopt whatever line of politics we select." (Applause.)

WAIFS AND STRAYS.

Don't think yards and yards of ribbon, ruffles and lace, will add one particle to your real value. Don't make a walking milliner's shop, or jeweller's store of yourselves, covering all that is of true merit within you with that which will attract only the shallow-brained. Don't think sensible people are to be deceived with vain show; they look for beauty of heart and mind. Don't flatter yourself it is smart to affect ignorance of labor, or to be ignorant of it. Don't give the subject of matrimony a thought while in your teens, except to qualify yourself for the responsible position it places you in; you need all that time of your life to fit yourselves for it. You need to study books, the laws of life and health, to be well experienced in the culinary art, as perhaps the health and happiness of hundreds are depending on your knowledge of this. Don't give your time and talents to the world, or to seeking the things of time and sense that perish with their using. God has created you for a nobler purpose, and made you accountable for what He has given you.

The beginning of learning is humility. This teaches us many things; but those that follow do chiefly concern students. Make light of no science; be not ashamed to learn of any one; when thou art learned, do not look down upon others. Many have been led astray in wishing to appear learned before their time. They begin to pretend to be what they are not, and are ashamed to appear as they really are. I have known many ignorant of the lowest things, who will deal with none but lofty subjects, and think themselves great because they have read the writings, or listened to the sayings of great and learned men. "We have seen them," they are wont to say: "We have spoken with them; such a one knew us." Would that nobody knew me, and I knew all things.—*Hugh of St. Victor.*

Where men are subject to great and prolonged exposure to cold, says Dr. T. Lander Brunton, in the 'Practitioner,' experience has taught them the danger of taking spirits while the exposure continues. My friend, Dr. Fayer, told me that when crawling, through the wet heather, in pursuit of deer on a cold day he offered the keeper who accompanied him a pull from his flask. The old man declined, saying, "No thank you; it is too cold." The lumberers in Canada who are engaged in felling timber in the pine forests, living there all winter, sleeping in holes dug in the snow and lying on spruce branches covered with buffalo robes, allow no spirits in their camp, and destroy any that may be found there. The experience of Arctic travellers on this subject is nearly unanimous; and I owe to my friend, Dr. Milner Fothergill, an anecdote which illustrates it in a very striking way. A party of Americans crossing the Sierra Nevada encamped at a spot above the snow line and in an exposed situation. Some of them took a good deal of spirits before going to sleep, and they lay down warm and happy; some took a moderate quantity, and they lay down somewhat but not very cold; others took none at all, and they lay down very cold and miserable. Next morning, however, those who had taken no spirits got up feeling quite well, while those who had taken a little got up feeling quite wretched and cold, and those who had taken a good deal did not get up at all; they had perished from cold during the night. Those who took no alcohol kept their hearts warm at the expense of their skin, and they remained well; those who took much warmed their skin at the expense of their hearts, and they died.

St. Aldhelm, Bishop of Sherborn, translated the Psalter about A.D. 700. St. Gurthlac, Hermit, translated the Psalter also about A.D. 714. St. Bede translated the New Testament and Psalter about A.D. 735. Aldred translated the Gospels before A.D. 800. Farman translated the Gospels before A.D. 1000. An unknown author translated them about A.D. 1000. Ælfric translated much of the Bible before A.D. 1000. Richard Rolle, Hermit, translated the Psalter into English about A.D. 1350. Epistles and Gospels translated by several about A.D. 1300. St. Mark, St. Luke, and several Pauline Epistles translated about A.D. 1350. The Bible, entire, about A.D. 1370. Wicliffe's translation A.D. 1380. Catholic version mentioned by Sir Thomas More about A.D. 1400. New Testament, published by English College at Rheims A.D. 1583. Old Testament, Douay, A.D. 1609-10. First Testament, which Catholics succeeded in printing privately in England A.D. 1738. Dr. Challoner's Bible A.D. 1749-50. First Catholic Bible printed in the United States, 1790.

The visit of Richard II. in 1398 to Ireland to avenge the death of his cousin, Roger Mortimer, Earl of March, and Lieutenant of Ireland, who had fallen in a skirmish in Leinster, has been chronicled in French by a Frenchman in the royal train. A copy of the chronicle among the Harleian MSS. contains some curious colored drawings representing different events in the campaign, three of which have been selected for reproduction in fac simile, in the forthcoming second volume of "Documents Illustrative of Irish History." The first of these drawings is supposed to represent the knightly of Henry of Monmouth, afterwards Henry V., though then but eleven years old. The royal army is depicted drawn out at the entrance of the dense woods in which the Irish had taken cover, and the king is laying the flat of his sword across the shoulders of the youth. Picture the second represents the parley between the Earl of Gloucester and the Irish chief MacMurrough; the third represents the arrival of three vessels with provisions from Dublin, and the rush made by the soldiers for them. The text of the chronicle describes the men as fighting among themselves, plunging into the sea, and parting with clothes and money for food and drink. On that day he believes, there were more than a thousand men drunk. In the drawing the scramble in the water is given with great spirit, and a sailor is depicted leaning over the bows of one vessel and holding out a loaf of bread to the nearest soldier; the other soldiers seem to wear an expression of profound indifference to the whole proceedings. The Harleian MS. from which these three specimens were selected, contains altogether sixteen similar pictures, forming very authentic representations of the persons and habits of that time.