

## PAPERS ON REASON AND FAITH.

(Contributed to THE TRUE WITNESS.)

In our preceding articles we have proved the necessity of a divine rule of faith, which all men without exception can find and understand, and that this rule must be an infallible guide in the matters of faith and morals, so as to secure for us our eternal salvation, and consequently must be constituted of elements essential to that end. We have examined those elements in detail and found that they are four in number. In the first place, this rule must attain its end with an infallible certainty; secondly, it must be competent to decide without appeal in favor of truth in all points of religious controversy; thirdly, it must be universal and intelligible to all mankind; and finally, it must be perpetual and inalienable. We have also seen that the history of Christianity speaks of different forms of professions of faith, all of which pretend to possess the genuine form or rule of faith. Of these we have examined only the Catholic form, and we have seen that the marks of the genuine form or rule of faith are in perfect harmony with it, which is an implicit condemnation of all others, and gives us just motives for doubting their sincerity. We shall, however, examine them explicitly and publicly, that all men may see more clearly their fallacy and unite with us in condemning them as being a sacrilegious usurpation of God's authority, and at the same time the most invidious and satirical snare that was ever made or set for the eternal destruction of souls. We shall afterwards return to the continuation of a fully detailed examination of the Catholic rule of faith, that nothing may be left wanting to the full and clear understanding of its truth in the most limited capacity of human reason.

The history of the human mind proves that, in its search for supernatural truth, man is exposed to fall into one of two extremes or errors diametrically opposed to each other, and equally pernicious in their results to his happiness both for time and eternity. Those fatal errors into which so many have fallen are called *Theosophism* or *divine illumination*, which bores in the soul a religious fanaticism or hallucination, *Private Judgment*, to interpret the Sacred Scriptures, a supreme tribunal beyond which there can be no appeal in matters of faith and morals, which is the broad way to indifference. The Catholic rule of faith, without flinching, operations of the human mind, preserves it from ascending to any of those extremes. This rule specifies the line of demarcation between true and false ecstasies, discerns the wonders of God manifested in His saints, from religious fanaticism or hallucination, and decides by divine authority what Catholics shall believe in relation to visions, revelations, and other extraordinary phenomena, with which they may be connected, and by this divine intervention, preserves them from being deluged by their own moral and physical infirmities, or the arch-enemy of our eternal life. Again, this divine rule prevents the human mind from becoming a martyr, by keeping it within the limits of its own province, where it acquires to reason the legitimate possession of true liberty with every inducement to explore the richest mines of scientific lore, and draw thence treasures of erudition, free from error in faith and morals. But when perverted reason becomes rebellious to this admonition of this divine guide, we have the sad experience of past heresies to tell what the result must be.

Soon after the dawn of Christianity the code of the evil power made its appearance in the form of the *Theosophism* and *Private Judgment* or the rule of faith of the Holy Ghost, in a supposed illumination of the Holy Ghost, in a vision of which man obtained immediate knowledge of the truths that they were bound to believe, or on private individual reason, by which everyone was competent to judge for himself what he was bound to believe and practice in point of faith and morals.

The Monists were votaries of Theosophism, in the name of which they committed the most extravagant abuses. And the ancient Unitarians were tenacious adherents of private judgment, till its fruits ripened into indifference, while, strange as it may appear, both forms so directly opposed to each other nevertheless found their antipathy converted into a social union in the heart of Gnosticism, whose adherents were at once fanatics and rationalists in the extreme. And as centuries rolled on, other heresies made their appearance, different in form, but substantially the same. Such as the *Arians*, the *Polignans*, the *Nestorians*, the *Encyclopedists*, the *Montanists* and others. Modified forms of those appeared in the middle ages; they were branches which sprang out of the roots of the purified trunks of Gnosticism and Manichæism, known by the names of *Albigenses*, *Lollards*, *Begards*, *Fraticelli*, *Dolcinians*, *Thabartines*, and many others, who pretended to hold immediate communication with the Holy Ghost, and in this name committed the most extravagant abuses under the influence of religious fanaticism or hallucination.

Hence a sad experience shows that those two errors gave birth to all the heresies that have appeared in the history of the Church of God down to the present day. It was in those errors that the so-called reformation was generated in the sixteenth century by Martin Luther, the father of Protestantism. This heresiarch treated divine tradition as a myth; he made a mockery of the writings of the *Holy Fathers*, men renowned for their profound erudition and the sanctity of their lives. He treated them with scorn and ridicule because they were valiant defenders of the truth, for the protection of which they had built fortresses which the enemy can never destroy. He denied the infallible authority of God's Church because he could not furnish such an authority to sustain the doctrine he wished to teach. The hierarchy of that Church was a visible proof of its divine institution, which he denied by trying to maintain that the true Church was invisible. Having thus discarded tradition, and denied the divine authority of God's Church to interpret the revealed Word of God, Luther built his new edifice on the Bible alone, which, being separated from Tradition and divine authority, became an efficient instrument to favor the establishment of his erroneous principles.

He finally proclaimed that the Bible alone was the supreme rule of faith, from which there could be no appeal. But here he met with a difficulty, which he surmounted with his usual disregard for truth and justice. The Bible without an interpreter was evidently a dead letter. And the authority of the Church could not be this interpreter, since he denied that its authority was divine. There could be none other than private judgment to determine the true sense of the Bible. But this principle put him in contradiction with himself, since he had already maintained that the liberty of human reason was absolutely destroyed by original sin, rendering man incapable of doing anything worthy of praise or blame, reward or punishment. Hence *Private Judgment* being entirely dependent on the liberty of human reason, could do nothing in the work of interpreting the Bible. When

he discovered this contradiction he embraced the Theosophical system, declaring that the Holy Ghost communicated to each of his followers light to discern the true sense of the Bible, and consequently all that they were bound to believe. Zolngilus embraced the doctrine of Luther. He argued that the word of God, read in the Bible, produced in the soul the same wondrous effect in a spiritual sense that it produced in the physical world when God said: "Let there be light, and there was light." The simple lecture of the word of God contained in the Bible sufficed to enlighten and instruct man in his duties towards God himself, and his neighbor, and the influence it exercised over the reader was such that he could not err in matters of faith and morals. Hence it is easy to see that the doctrine of those two heresiarchs came from the same identical source as that from which sprang the doctrines of all heretics who preceded them hundreds of years before, or since the dawn of Christianity, all of whom discarded the divine authority of God's Church to establish their own in its stead.

This rule of faith soon brought forth faith of its own kind. The Anabaptists with a host of other sects sprang into existence, whose leaders proclaimed themselves prophets divinely commissioned to interpret the Bible, but according to the whims and caprices of their wild imaginations. Seeing the shameful extravagances and abuses that the new system produced among the reformers, Luther and Zolngilus endeavored, but in vain, to confine the right of receiving revelations and such like communications to the pastoral staff. When persuasive measures failed to restrain the torrent of divine communications, Luther tried to interpose his authority by asking them, "Who sent them, and where were their credentials to prove that their mission was divine?" To which they replied by a retort, saying: "We are sent by the same authority that sent you; and by what authority have you been sent?"

Calvin possessed a cooler and calmer temperament than his predecessors; he was a firm and ardent advocate of their principles; he endeavored to give method to their doctrine, which so far were a jargon of discord; he proposed to restrain the reformers within certain prescribed limits in order to prevent the shameful excesses into which they were daily falling. With him the Bible interpreted by private judgment was the infallible rule of faith, which received its full development in the schools of Geneva, where it found a powerful auxiliary in the *Armenians*, and finally became identified with *Calvinism*. He did not give this rule to the exclusion of the interior light of the Holy Ghost; yet he was not more successful than his predecessors in his efforts to establish unity among the reformers. A multitude of new sects sprang into existence who conceived his rule of faith as being the product of scientific pride, to which they attributed the extinction of the spirit of piety and religion among the hierarchy. These sects sought to be remedied only by substituting illumination of the Holy Ghost, and, accordingly, the *Henricians*, *Pietists*, *Methodists* and *Swedenborgians* espoused the cause and again gave birth to the *Theosophical* system. Hence it is that history, both sacred and profane, proves that all heresies, ancient and modern, were and are the votaries of one or both of those two systems of rule of faith, Theosophism, and private judgment, the latter being the form adopted by the great mass of Protestants nowadays. The Bible being the sacred deposit of revealed truths, which are clear and intelligible to all. But, according to this rule of faith, everyone is bound to read the Bible in order to know what he is bound to believe and practice to save his soul. Each one must decide for himself what is a dogmatic truth and what is not. Such is the principle generally professed and maintained in theory as being the sacred patrimony and palladium of Protestantism.

Besides these two general forms of Protestant rules of faith there is another called *Heterodoxy*, or *Anglicanism*, which proposes to hold a medium place between those of the Catholic rule of faith. Anglicanism, among other fragments of Catholic doctrine to which it tries to cling, possesses an apparent hierarchy, or episcopacy, whose rites and institution it maintains to be divine. According to its rule of faith the Church possessed the power and authority to decide points of controversy in faith and morals, which authority, however, was fallible whether assembled in council or dispersed in other words, taken collectively or individually in its members, it was liable to err, and in fact, had erred. Who then was to be the supreme judge, beyond whom there could be no appeal, and on whose judgment eternal salvation depended? There is no other except one of the two other systems, and in fact Anglicanism falls back on the system of private judgment, since each one of its adherents has the right of constituting himself judge as to whether the Church has fallen into error in her interpretation of the Bible. Hence all the forms of the Protestant rule of faith are founded either on *Private Judgment* or *Private Inspiration*, which authorizes every man to be the infallible guide for himself in matters of faith and morals.

(To be Continued.)

**PHYSICIANS AND DRUGGISTS** have been in the habit of charging patients and customers more than many of them are able to pay. We are glad to inform our readers that *Black's Magnetic Medicine* is sold at the low price of fifty cents a box, a quantity sufficient to last over two weeks. Read the advertisement in another column. Sold in Montreal by Laviolette & Nelson.

A New Jersey widow is said to have changed her religion because she wished to avoid meeting her husband in the next world.

**PUBLIC ATTENTION CHALLENGED.** The attention of the public is challenged by the certificate signed in fac simile over their own autograph signatures, that Gen's G. T. Beauregard of La., and Jubal A. Early of Va., do have the entire control and management of the distribution to be made on Tuesday, May 8th, at New Orleans, La., by The Louisiana State Lottery Company, of which M. A. Dauphin, New Orleans, La., will furnish all information.

**DELHI IN FLAMES.** Delhi, India, April 20.—Two thousand houses have been burned here. A great number of families are destitute and homeless.

A boy with a top tried to spin it, But his hand got a thorn right in it, The sport didn't spoil, For St. Jacobs Oil, Cured his hurt in less than a minute.

A red-haired clerk in Savannah, Slipped on a piece of banana, Great pain he endured, But St. Jacobs Oil cured, He now goes dancing with Hannah.

## CRUISE OF THE FENIAN RAM.

The Mysterious Torpedo Boat Departs for Unknown Waters—Her Terrible Destructive Powers Explained by One of the Crew—A Match for the Entire British Fleet—The Dynamite Chamber.

PANAMA, N.J., April 19.—A N. Y. Star correspondent reached this point at noon today. The rain had just ceased falling, and the surroundings were as desolate and uninviting as Bookaway in midwinter. At the ancient weather-stained wharf the only evidence of life was a twelve-year-old urchin. His face bore a look of disgust, and he was slowly winding a bit of fishing-tackle over a fragment of wood.

"How's fishing?" was the N. Y. Star man's greeting. "How's fishin'?" Fishin' be hanged! How d'ye expect fish to swallow a hook when the hull Fenian navy's crawlin' round on the bottom of your fishin' ground?"

It was the mission of the reporter to test out the Fenian navy, and he tossed the boat a cracked twenty-five cent piece, and asked a few questions by way of encouraging his speech. The boy stowed the quarter away in his nondescript jeans, and looking out on the turbulent water, said: "I was only one hell when I slung me hook dis mornin'. 'Twas rainin' cats and bullpups, but we hain't got 'nuff meat at de shanty to make a grease spot, and I thought 'd fish. When a fish got to monkeyin' wid de bait I heard a churrin' in de water; seed a lantern, an' up popped de Fenian navy. Gosh, all over, but—"

Here the lad's story was cut short. There was a great commotion in the water, and an enormous cigar-shaped object arose to the surface not twenty feet away. It was the Fenian ram. A hatchway was raised, and a man's head appeared in the orifice. In another moment a boat, manned by a Jerseyite, shot out from underneath the pier. It paused alongside the ram and the man in the hatchway leaned lightly into the boat. Then, with a "good-bye to you all," he was rowed ashore.

"Are you a Fenian marine or a commandant?" asked the scribe. The man fresh from the depths of the ram did not appear annoyed at the abrupt inquiry. He smiled, and said good-naturedly:

"It makes no difference what my official status may be, I am connected with the Holland ram."

"Is there any truth in the rumor that you sail for England to-day?"

"Yes, a great deal, and no. We go on a cruise to-day, departing at 5 p. m.; but I am not at liberty to state our exact destination, and then I presume you are a reporter?"

"Have there been any changes in the mechanism of the ram?" asked the N. Y. Star, ignoring the mysterious man's question.

"Yes, a good many internal improvements have been added since she last ventured on an extended trip. For instance, she is now equipped with powerful electric apparatus fore and aft, which renders the water luminous at a considerable depth, enabling the vessel to navigate safely at a fair rate of speed and yet keep clear of dangerous obstacles such as rocks, sunken wreckage, etc. It may now be considered a positively safe submarine war ship, although, of course, it necessarily labors under the disadvantages of being a slow sailer. The engines are smaller than they might be, and the propulsive power is probably about two-fifths that of a first-class ocean steamer. It would take the ram from sixteen to twenty days to cross the Atlantic and emerge in British waters."

"Is that her present destination?" eagerly inquired the Star reporter.

"Ah, her mission is a secret and must remain so," he replied, with a smile. "But I may tell you that should she ever reach her Majesty's waters she will make an excellent report of herself. Her dynamite chamber is a new feature in the vessel, an addition made quite lately."

"A dynamite chamber?" echoed the mysterious reporter.

"Yes," was the reply. "Let me explain. She has, of course, no armament such as sailing war vessels usually bear. Powder and cannon are useless beneath the waves. What is wanted is a projectile that will explode on striking, or some other weapon that can be summoned into destructive activity by the aid of electricity. Now, the ram can cruise for eighteen hours at a depth of seven fathoms, day or night. The dynamite chamber contains a number of square metallic packages of tri-nitro. These packages are passed automatically through a slide, where they connect with a float, which, counterbalancing their specific gravity, will keep them from sinking below the sea level of the ram—indeed, almost stationary. Each package is attached to a fine wire six hundred yards long, which uncoils as the ram proceeds. When the wire is all paid out the ram stops, an electric key connects the battery, there is a flash, and the echo of a dull report follows slowly after. What would be the effect of such an experiment on the hull of a naval vessel? Why it would tear under the strongest armor plates that Krupp ever invented. A score of these packages could be exploded simultaneously where one did not suffice."

"That is destructive warfare, indeed." "It is what the ram was built for. It is a contest of science against strength; the extreme resources of civilization against modern naval armaments. It is the only way of fighting England that is left to Ireland. That ram, skillfully manned by patriots, is the equal of a whole navy. She does her deadly work in secret—day or night, it makes no difference—and her enemies, even if they see her, are powerless to strike. She is submerged so as to defy their attack."

"How long did you say she can remain under water?"

"Probably eighteen hours would be the maximum, but it might be longer. She has a perfect chemical apparatus for oxygenizing the atmosphere, so that no sense of suffocation is felt. The only serious question is one of fuel. So much space has been devoted to machinery that there is scarcely room for more than 20 days' fuel. This might be a considerable drawback in active service, but she always has the advantage of being able to put in at some convenient coaling station unseen. With her bunkers full she would be the terror of the English Channel."

The man bowed, and walked away briskly in the direction of the ancient town of Panama. The boy had likewise departed. He had possibly set out in search of meat in order to make a grease spot for his distressed parents. The ram had also disappeared. No one except the boatman remained. His presence under the pier was detected by the odor of a volume of very strong tobacco smoke.

"Yes, the ram heads for English waters this evening," said the boatman, with a wink. "She is a daisy, and there will be more destruction on the other side in the course of a couple of months than was ever before dreamed about. She carries over 600 pounds of explosives—enough to blow up the entire British navy. O'Donovan Rossa and his fol-

low stay-at-home patriots will have to take a back-seat when the ram gets across the pond, and don't you forget it."

At 5.03 o'clock New York time, the Fenian navy again came to the surface, of Panama's waters. The mysterious member of her crew was on the pier awaiting her arrival. He descended to the boat and was rowed out to the cigar-shaped object. Clapping hands with the boatman and donning his hat to the reporters, he disappeared from view, and the door or hatchway was closed. Then the ram sunk gently. There was a slight commotion in the salt water, the electric light faded out of sight, and the boatman, turning to the reporter, tersely said:

"The navy's off for England."

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## THE N. Y. STATE ENGINEER'S REPORT.

ALBANY, April 19.—The annual report of the State engineer on railways was presented to the Senate to-day. It states that there are 924 steam railway corporations in the State, only 260 of whom made reports. The total capital stock reported is \$633,774,000. The total stock and indebtedness, \$1,155,558,000. The total miles of road in operation in the State is 6,641. There are 628 miles completed, but not in operation (September 30, 1882). 3,500 locomotives are in use in the State, 2,300 first class passenger cars, 500 second class and emigrant cars, 900 baggage, mail and express cars, and 140,000 freight cars. The total cost of the road in operation was \$702,869,000. The total receipts from all sources amounted to \$118,767,000. The total expenditure was \$117,462,000. 47 persons were killed and 1,124 injured during the year.

## Horsford's Acid Phosphate

promotes sleep when the nervous system is overworked or worried by care and anxiety.

## THE ANNAM INVASION.

LONDON, April 18.—The appointment of Peng Yuling as minister of war, denotes that China is determined to resist French aggression in Annam.

The News says in the event of the affair with Annam involving France in war with China, it is understood that France will confine herself to blockading the Chinese ports, as she is well aware of the difficulties of an expedition to Peking. The News adds that it will be a very serious matter to stop trade between China, America, England and Germany, and it will be worth while for France to consider whether Bismarck would submit to such action.

Toulon, April 18.—The gunboats "Lynx" and "Viper" have been ordered to Lynx.

Try Carter's Little Nerve Pills for any case of nervousness, sleeplessness, weak stomach, indigestion, dyspepsia, etc., relief is sure. The only nerve medicine for the price in market. In vials at 25 cents.

## SUSPECTED MATRICIDE.

TACONTON, Mass., April 18.—Ellen Hassey, aged 60, was found dead in her house at East Taunton this morning, with her head in a tin basin, surrounded by a pool of blood, and a hook in her forehead. Wm. Flynn was found in an adjoining room severely cut on the forehead. He says Timothy, aged 19, and Joan, 22, sons of the murdered woman, were quarrelling, when he interfered, and was struck by Timothy on the head with a chair. The boys put him in bed, and the last he remembered was the old woman standing over him trying to quench the flow of blood. He was awakened at three this morning by John, who said his mother was dead. Both sons say they were away from home all night, but tell conflicting stories as to their whereabouts. All the parties have been arrested.

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's pills, and they will cure you.

ANTECEDENTS OF THE MYSTERIOUS LEADER FROM INFORMER CAREY IDENTIFIED.

A Dublin correspondent states that the following information respecting the antecedents of Patrick T. Ryan, or "Namer One," who has escaped to Mexico, is authentic: Ryan was born in or about 1838, in the town of Wexford. His father, who was a respectable gunsmith, died with some reverses when Patrick was still young, and as a consequence left the district and settled in Kingstown, where he set up a small grocery and got into fairly comfortable circumstances, though unable to give his children anything more than the merest rudiments of an education. Patrick was a bright boy, and before he was far advanced in his teens was commissioned by the proprietor of one of the Dublin morning papers to act as its Kingstown correspondent, and at the same time to look after the circulation of the paper in that district, a worded box being built for him just outside the Kingstown Railway station. Some years afterward he secured a shop in Kingstown, where he commenced the sale of newspapers and stationery and afterward added a circulating library.

At this time there lived in Kingstown a Mr. Byrne, who kept a better class school. He had often bought papers from Ryan, and finding him an intelligent lad, devoted some time to his instruction. Ryan, besides getting an English education, was taught French and German, both of which languages he spoke fluently. Besides teaching Ryan, Byrne took every opportunity of relating the doings and sufferings of the Young Ireland party, and warning his pupil's heart to the cause of Stephens. His teachings in this direction were so far successful as to make Ryan in 1867 one of Stephens' most active lieutenants. Byrne left Ireland for America, where he is now proprietor of a newspaper in San Francisco, and Ryan pursued his studies in Kingstown. He had, in the interim, time married, and a family was growing up around him. In the year 1879, Ryan gave up his business in Kingstown, and afterward entered the service of Sir John Lubbock, 1st Baron, the well known statesman, when he removed to London. He visited Dublin a number of times, and in all these visits it is now remarked, he displayed the most business-like manner. His neighbors in Kingstown, and his friends generally, never suspected he was engaged in any other business than travelling for Gannon & Sons.

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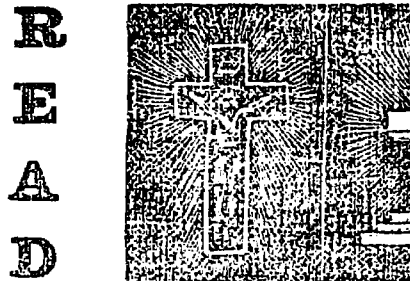
There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured. Here is where WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distressing disorders of women; for Malaria, and physical troubles generally, this great remedy has no equal. Beware of impostors, imitations and concoctions sold to be just as good. For Diabetes ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

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M. CERQUI. Rue Rivoli, 41. MONSIEUR—As the Star of the East led and guided the magi to our Redeemer's feet, so does the crucifix treated with your compound, in the darkness of my chamber, in the solemnity of the night, lead my soul from earth to heaven, where in eternal glory reigns the Being whose emblems shine and overshadow my sleeping moments. Yours in X, BRO. JOACHIM.

From the New York Correspondence of the Dublin Freeman's Journal, February 16, 1881.

Through the courtesy of Mr. J. R. Maxwell & Co., proprietors of M. Cerqui's Gnomon Compound, we were favored with a private view of one of the most wonderful discoveries of the century. I was led into a room, the curtains were drawn and every ray of light was excluded, and in the darkness, where first I saw only plain plaster figures, there stood out in clear, bright, awe-inspiring distinctness, first the figure of the Saviour suspended in space, as it were, then on either side the figures of Mary and Joseph, while looming up in the foreground was the figure of an angel bearing a crown that seemed to rain light. If ever a feeling of faith and veneration possessed a Catholic, it then overwhelmed the writer, the scene was so novel and reverential. Upon leaving we were presented with a cross; it is kept on a bracket in our chamber, and in the darkness of night it seems to say, sleep safe, His cross watches and guards you.

We also have the honor to refer to the following Clergymen and Sisters:

Rev. Thos. Kierns, Lehigh Avenue, Philadelphia, Pa.; Rev. J. Slattery, Susquehanna, Pa.; Rev. J. Murphy, Blossburg, Pa.; Rev. M. Voigt, Franciscan College, Trenton, N.J.; Rev. T. Reardon, Easton, Pa.; CONVENT OF GOOD SHEPHERD, Baltimore, Md.

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If you possessed a Cross or any religious object treated with this compound, you will readily see how much satisfaction and with what a reverential feeling such an object would be viewed at night, when darkness and silence reign supreme, then like protecting figures, insignias of our faith, beautifully bright, uninfluenced by the surrounding gloom, they are an inspiration for the last thought or word before sleep overcomes us.

We are now manufacturing such Crosses, and a number of different Statuettes, Crucifixes and the usual Church Ornaments, and treating them with this wonderful compound. We also desire to inform you that we are prepared to treat, at a nominal cost, any articles of a like nature you may wish to have rendered as distinct at night as they are during the day.

For \$1.00 we will send you a Cross, including pedestal, possessing this desirable quality, confident that after once witnessing the feeling it inspires, looming up like a torch of faith in the darkness of night, you will order more, and urge upon your friends the satisfaction the possession gives in the silent hours of the night.

\$1.00 each for Crosses. \$2.00 for Crucifixes, 9-inch figure. \$3.00 " " 17 " Crosses \$9.00 per dozen, or \$5.00 per half dozen.

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