## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

## (Continued from First Page.) FREEMASONRY

6

These are coveral secia of men which, though different in name, customs, form, and origin, are identical in aim, and sentiment with Masonry. It is the universal centre from which they all spring, and to which they all return. Although in our days these seem to no longer care to hide in darkness, but hold their meetings in the full light and under the eyes of their fellow men and publish their journals openly, yet they deliberate and preserve the habits and custoras of secret societies. Nay, there are in them many secrets which are by law carefully concealed not only from the profane, but also from many associated, viz., the last and Intimate intentions, the hidden and unknown Hence the difference of rights and of duties same kind of simulatice, the Masons chiefly and to admit no witnesses but their own. They seek, ekiltully hiding places, assuming | tality of soul, fixture, and eternal life. the appearance of literary men or philosophere, associated for purposes of eradition ; they have always ready on their tongues the speech of cultivated urbanity, and preclaim their charity toward the poor; they look for the improvement of the possible. Those purpease, though they may be true, yet are not the only once. Beeldes, those who are chosen to join the society must promise and swear to obey the leaders and | ceed from natural honesty. Because the teachers with great respect and trust; to be principles and sources of justice and ready to do whatever is told them, and accept desth and the most horrible purishment if vident ruler of the world, the eternal law they disobey. In fact, some who have bepunished with death so skilfully and so autigations of the police. Therefore, reason epeak is contrary to honesty and natural jas-

that the cause should not appear in its effects. "A good tree cannos yield bad fruite, nor a bad tree good ones." (Matt. vil., 18.) Ma-soary generates bad fruits mixed with great bitterness. From the evidences above menoverthrowing all the religions and social ing a new one according to its taste, based on the foundation and laws of naturalism.

What we have said or will say must be understood of Massonry in general and of all not a few who, though they are wrong in | lifs without mortifying the passions and subgiving their names to these soolettes, yet are neither gulity of their crimes nor aware of the final goal which they sirive to reach. Among the associations also, perhaps, some repulsive. Some of them are equally forced | To the contrary, exsggerating the strongth ncinies. and human reason in everything must be our teacher and guide. Having once settled this, they are careless of duties toward God, or they pervert them with false opinions and effeminate and delicate living promoted by They deny that anything had been errors, revealed by God; they do not admit any religious dogma, any truth but what human intelligence can comprehend; they do not allow any teacher to be believed on his official authority. Now, it being the special duty of the Catholic Church, and her duty only, to keep the doctrines received from God and the authority of teaching with all the heavenly means necessary to salvation, and preserve them integrally incorrupt, hence turned against her. Now, if one watches the proceedings of the where they are more free to do what they like, it will appear that they carry faithfully into execution the tenets of the naturalists. They work, indeed, onstinately to the end that neither the teaching nor the authority of the Ohurch may have any influence; and therefore they preach and maintain the full separation of the Ohurch from the State. So Church, and they want, therefore, by all must be applied, and when grown up every means, to rule States independent of the in- one will select that which he likes. stitutions and doctrines of the Ohurch. To drive off the Church as a sure guide is not enough; they add persocutions and in. sults. Full license is given to attack with impunity both by words and print and teaching the very foundations of the Ostholic religion; the rights of the Church are violated; her divine privileges are not respected. Her that by virtue of laws apparently not too to check her freedom. Laws odiously partial against the clergy are passed so as to reduce its number and its means. The ecclesiastical revenue is in a thousand ways tied up, and religious associations abolished and disperred. | tender age is easily bent, and that there is no But war rages more ardenily against the Apostolic See and the Roman Pontiff. He was, under a false pretext, deprived of the temporal power, the stronghold of his rights and of his freedom; he was next reduced to any part, either in directing or watching an iniquitous condition, unbearable for its them. In many places they have gone so numberless burdens, until it has come to far that children's education is all in the had slready in secret devised for a long time, every idea is banished of those holy and viz., that the very spiritual power of the Pope ought to be taken away, and the divine in. God. stitution of the Roman Pontificate ought to disappear from the world. If other arguments were needed for this, it would be sufficiently demonstrated by the testimony of many woh oiten, in times bygone and even lately, declared it to be the real supreme aim of the Free Masons to persecute with untamof hatred, Ohristianity, and that they will never rest until they see cast to the ground all religious institutions established by the Pope. If the sect does not openly require its mem. bers to throw away Oatholio faith, this toler-ance, far from injuring the Mason's schemes, is useful to them. Because this is, first, an easy way to deceive the simple and unwise ones, and is contributing to proselytize. By opening their gates to persons of every creed to be preferred to another; all to be held in they promote, in fact, the great modern error | the same esteam

of religious indifference and of the parity of all worships, the best way to annihilate every religion, especially the Catholic, which, being the only true one, cannot be joined with the others without enormous injustice.

But naturalists go further. Having entered, in things of greatest importance, on a way thoroughly false, through the weakness of more audacious and boid in evil, who medi-human nature or by the judgment of God, tate the communion and equality of all goods who punishes pride, they run to extreme errors. Thus the very fruths which are distinction of social goods and conditions. known by the natural light of reason, as the From these few hints it is easy to unde existence of God, spirituality and immertality of sonl, have no more consistence and cartitude for them.

Masonry breaks on the same rocks by no different way. It is true, Free Masons generally admit the existence of God; but they admit themselves that this persuasion for them is not firm, sure. They do not dissimulate that in the Masonic family the question chiefs, the hidden and secret meetings, the of God is a principle of great discord; it is resolutions and the methods and means by even known how lately they had on this which they will be carried into execution. point serious disputes. It is a fact that the sect leaves to the members full liberty of among the members; hence the distinction thinking about God whatever they ilke, of orders and grades and the severe discipline affirming or denying His existence. Those by which they are ruled. The initiated must who boldly deny His existence are admitted promise, nay, take an oath, that they will as well as those who, like the Pantheists, ad-never, in any way or at any time, disclose their fellow members and the emblems by an absurd carlcature of the divine nature, which they are known, or expose their doc-trines. So, by false appearance, but with the sot, many n tural truths must needs go down, strive, as once did the Manich wins, to hide too, as the iree creation of this world, the universal government of providence, immor-

Once having dissipated these natural principles, important practically and theoretically, it is easy to see what will become of public and private morality. We will not speak of supernatural virtues, which, without a special favor and glit of God, no masses, to extend the benefits of one can practise nor obtain, and of which it social comfort to as many of mankind as is impossible to find a vestige in those who prouchy ignore the redemption of mankind, heavenly grace, the sacraments, and etesnal happiness. We speak of duties which promorality are these, a God, crestor and prowhich commands respect and forbids the viotrayed the secrets or disobeyed an order are lation of natural order ; the supreme cad of man settled a great deal above created things daciously that the murder escaped the inves- outside of this world. These principles once teken away by the Free Masons, as by the and truth show that the society of which we naturalists, immediately natural ethics has no more where to build or to rest. The only morality which Free Masons admit, and by

There are other and clear arguments to which they would like to bring up youth, is show that this society is not in agreement that which they call civil and independent, with honesty. No matter how great the or the one which ignores every religious skill with which men conceal, it is impossible idea. But how poor, encertain and variable at every breath of passion is this morality is demonstrated by the acrowful fruits which partially already appear. Nay, where it has been freety dominating, having banished Christian education, probity and integrity of tioned we find its aim, which is the desire of manners go down, horrible and monstrous opinions raise their head, and crimes grow orders introduced by Ohristianity, and build- with fearing audacity. This is deploted by everybody, and by these who are compelled by evidence and yet would not like to speak

Besider, as human nature is infacted by like societies, not of the individual members original sin and more inclined to vice than of the same. In their number there may be to virtue, it is not possible to lead an honest mitting the appetites to reason. In this fight it is often necessary to despise created good, and undergo the greatest pains and sacrifices in order to preserve to conquering do not approve the extreme conclusions reason its own empire. But naturalists and which, as emanating from common princi-plez, it would be necessary to embrace if their original sin, and do not acknowledge that deformity and vilences would not be too our tree will is weakened and bent to evil. by the places and times not to go so far as and excellency of nature, and settling in they would go or others go; and yet they are | her the principle and unique rule of juznot to be considered less Masonic for that, lice, they cannot even imagine how, in order because the Masonic alliance has to be coa- | to counteract its motions and moderate its sidered not only from actions and deeds, but | appetites, continuous efforts are needed and the greatest constancy. This is the reason Now, it is the principle of naturalisis, as why we see so many enticements offered to the name itself indicates, that human nature the passions ; journals and reviews without any shame; theatrical plays thoroughly dishonest; the liberal arts oultivated according to the principles of an impudent realism, the most refined inventions; in a word, all the enticements to seduce or weaken virtue carefully practised-things highly to blame yet becoming the theories of those who take away from man heavenly goods, and put all happiness in transitory things and bind it to earth. What we have said may be confirmed by things which it is not easy to think or to speak. As these shrewd and malicious men do not find more servility and docility than the attacks and rage of the enemies are in souls already broken and subdued by the tyranny of the passions, there have been in the Masonic sect some who openly said Masons, in respect of religion especially, and proposed that the multitudes should be urged by all means and artifices into license, so that they should afterward become an easy instrument for the most daring enter-

Now, it is well known that has been approve these maxims, and that they wish to see governments shaped on this pattern and model needs no demonstration. It is a long time, indeed, that they have worked with all their strength and power openly for this, making thus an easy way for those, not a few, more audacious and bold in evil, who mediafter having swept away from the world every From these few hints it is easy to understand what is the Masonic sect and what it wants. Its tenets contradict so evidently human reason that nothing can be more perverted. The desire of destroying religion and Church established by God, with the promise of immortal life, to try to revive, after eighteen centuries, the manners and institutions of paganism, is great foolishness and bold implety. Not less horrible or unbearable is it to repudiate the gifts granted through His goodness by Jeans Christ to inpunity of vice." dividuals, to families, and to States ; benefits very important even according to the opinion of His adversaries. In this foolish and joining the Free Masons against the Church, ferocious attempt, one recognizes that Untamed hatred and rage of revenge kindled should unite with the Ohurch to resist the Free Masons' attacks.

against Jesus Christ in the heart of Satan. The other attempt in which the Masons work so much, viz., to pull down the foundations of morality, and become cc-operators of those who, like brutes, would see that become lawful which they like, is nothing but to urge mankind into the most abject and ignominious degradation.

This evil is eggravated by the dangers which threaten domestic and civil society. As we have at other times explained, there is in marriage, through the unanimous corsent We of nations and of sges, a sacred and religious character; and by divine law the conjugal union is indiscoluble. Now, if this union is discolved, if divorce is juridically permitted, confusion and discord must inevitably enter the domsetic sanctuary, and woman will lose her dignity and children every scourity of their own welfare.

That the State ought to profees religious indifference, and neglect God in roling society as if God did not exist, is a foolishness unknown to the very heathen, who had so deeply rooted in their mind and in their heart not only the idea of God, but the neceseity also of public worship, that they sup-posed it to be easier to find a city without any foundation than without any God. And really human society, for which nature has made us, was instituted by God, the author of the came nature, and from him emanates, as from its source and principle, all this overlasting abundance of numberless goode. As, then, the voice of nature tolla us to worship God with religious plety, because we have received from Him life and the goods which accompany life, so, for the same rousons, people and States must do the same. Therefore those who want to free seciety from any religious duty are not only unjust, but unwise and absurd.

Once grant that mon through God's will are born for civil society, and that sovcreign power is contrictly necessary to cociety that when this falls acciety necessarily collapses, it follows that the right of command emanates from the came principle from which society itself emanates; hence the reason why the minister of God is invested with such authority. Therefore, so far as it is required from the end and nature of human society, one must obey lawful authority as we would obey the authority of God, supreme ruler of the universe; and it is a capital error to grant to the people full power of shaking off at their own will the yoke of obedience.

Considering their common origin and naonly thus that minds can be cured by instructure, the supreme end proposed to every one, and the rights and duties emanating from it, men no doubt are all equal. But as it is im. possible to find in them squal capacity, and and great desire of learning. as through bedily or intellectual strength ous differs from others, and the variety of customs, inclinations, and personal qualities is so great, it is absurd to pretend to mix and unify all this and bring in the order of civil life a rigorous and absolute equality. As the perfect constitution of the human body results from the union and harmony of different parts, which differ in form and uses, but united and each in his own place, form an organism beautiful, strong, useful and necessary to life, so in the State there is an infinite variety of individuals who compose it. If these all cqualized were to live each according to his own whim, it would result in a city monstrous and ugly; whereas if distinct in barmony, in degrees of offices, of inclinations, of arts, they co-operate together to the common good, they will offer the image of a city well harmonized and conformed to nature. The turbulent errors which we have men tioned must inspire Governments with fear ; in fact, suppose the fear of God in life and respect for divine laws to be despised, the authority of the rulers allowed and authorized would be destroyed, rebellion would be left free to popular passions, and universal revolution and subversion must necessarily come. This subversive revolution is the deliberate aim and open purpose of the numerous communistic and socialistic asociations. The Masonic sect has no reason to call itself foreign to their purposes, because Masons promote their designs and have with them common capital principles. If the extreme consequences are not everywhere reached in fact, is is not the merit of the sect nor owing to the will of the members. but of that divine religion which cannot be extinguished, and of the most select part of society, which, refusing to obey secret socistics, resists strenuously their immoderate efforto. May Heaven grant that universally from the fruits we may judge the roots, and from impending evil and threatening dangers we may know the bad seed! We have to light a shrewd enemy, who, cajoling peoples and kings, deceives them all with false promises and fine fisttery. Free Masons, inciduating themselves under protence of friendship into the hearts of princes, aim to have in them powerful aids and accomplices to overcome Ohristianity, and in order to excite them more actively they calumniate the Church as the enemy of royal serving charity and relief, they are porticuprivileges and power. Having thus become confident and sure, they get great influence in the government of the States, resolve yet to shake the foundations of the torones, and persecute, calumniste or banish those sovereigns who refuse to rule as they desire. By these arts flattering the people, they deceive them. Proclaiming all the time public prosperity and liberty; making multitudes believe that the Church is the cause of the iniquitous servitude and misery in which they are suffering, they deceive people and urge on the masses craving for new things against both powers. It is, however, true that the expectation of hoped-for advantages is greater than the reality ; and poor people, more and more oppressed, see in their misery these comforts vapish which they might have casily and abundantly found in organized Obristian scolety. But the punishment of the proud, who rebel against the order established by the providence of God, is that they find oppression and missery exactly where they expected prosperity according to their desire. Now, if the Ohurch commands us to obey less showy the more is fit for the exercise | for Hop Bitters will restore you.

Now, it is well known that Free Masons before all God, the Lord of everything, it of Ohristian charity and the relief of human OTTAWA, May 9 -According to the returns

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would be an injurious calumy to believe, ber miseries. Fourthly, in order more easily to reach the to the Department of Agriculture the number the enemy of the power of princes and a usurper of their rights. She wishes, on the end, we recommend to your faith and watchcontrary, that what is due to civil power may be given to it conscientionaly. To recog-nize as the does the divine right of command fulness the youth, the hope of civil society. In the good education of the same place a great part of your care. Never believe you concedes great dignity to civil power and have watched or done enough in keepcontributes to conciliate the respect and love ing youth from those marters from of subjects. A friend of peace and the mother whom the contagious bresth of the sect of concord, she embraces all with motherly is to be feared. Insist that parents and love, intending only to do good to men. Bho spiritual directors in teaching the teaches that justice must be united with catechism may never cease to admonish sp-olemency, equity with command, law with propriately children and nunlis of the winked propriately children and pupils of the wicked moderation, and to respect every right, mainnature of these sects, that they may also tain order and public tranquillity, relieve as learn in time the various fraudulent arts much as possible public and private miseries. which their propagators use to entice people. "But," to use the words of St. Augustine, Those who prepare children for first com-they believe, or want to make believe, that munion will do well if they will persuade the doctrine of Gospel is not useful to society, them to promise not to give their names to because they wish that the State shall rest not any society without asking their parents' or on the solid foundation of virtue, but on im. their pastor's or their confessor's advice.

But we understand how our common labor It would therefore be more according to would not be sufficient to outroot this dangercivil wisdom and more necessary to universal ous seed from the field of the Lord, if the welfare that princes and peoples, instead of Heavenly Master of the vineyard is not to this effect granting to us His generous help. We must, then, implore His Lowerful aid with applous fervor equal to the gravity At all events, in the presence of such a of the danger and to the greatness great evil, already too much spread, it is our of the need. Inebriated by its prosuty, venerable brothren, to find a remedy. perous success, Masonry is insolent, And as we know that in the virtue of divine and seems to have no more limits in its pertinacity. Its sectaries bound by an inreligion, the more hated by Masons as it is the more feared, chiefly consists the best and most solid of efficient remedy, we think that against the common enemy one must have We, by our authority, ratify and confirm all things which the Roman Pontifis, our predecessore, have ordered to check the purposes and stop the efforts of the Masonic sect, and all those which they established to keep off or withdraw the faithful from such societies. of the sects; on the other, that, raising their hands with many sight to God, they implore them, as they love their own salvation, to make it a duty of conscience not to depart that wanderse may come again to salvation; from what has been on this point to depart that wanderse may come again to salvation; from what has been on this point prescribed ( that errors give place to truth and vice to

ception.

Let us pray also St. Michael, the prince of the angelic army, conqueror of the internal enemy; St. Joseph, sponso of the Most Saintly Virgin, heaveniy and wholesome patron of the Catholic Oburch; the great spostles Poter and Paul, propagators and defenders of the Christian faith. Through their patronage and the perseverance of commen prayers let us hope that God will condescend to plously help human society tbreatened by so many dangers.

As a pledge of heavenly graves and of our benevolence, we impart with great affection to you, vonerable brethren, to the clergy and peoplas trusted to your care, the Apostolic benediction.

Given at Rome, near St. Peter, the 20th of April, 1884, the seventh year of our pontificate.

LEO, P. P. XIII.

HOLLOWAY'S OINTMENT AND PILLS. -- Old It is also necessary with assiduous sermons Sores, Wounds, and Ulcers.-The readi-ness with which Hollowsy's unguent and exhortations to arouse in the people love and zeal for religious instruction. We recomremoves all obstructions in the circulamend, therefore, that by appropriate declaretion of the vessels and lymphatics extions, orally and in writing, the fundamental plains their irresistible influence in healing principles of those truths may be explained old sores, bad wounds and indolent ulcers in which Christian wisdom is contained. It is To incure the desired effect the skin surrounding the diseased part should be fotion, and warned against the various forms of monted, dried, and immediately well rubbed errors and vice, and the various enticements with the Olntment. This will give purity to especially in this great freedom of writing the foul blood, and strength to the weakened nerves, the only conditions necessary for the It is a laborious work, indeed, in which you cure of all those ulcerations which render life will have associated and companioned your almost intolerable. No sooner is this Oint. mont's protective powers exerted than the

tive business begins-new, healthy growth

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of Moldevia, is dead.

PARIS, May 9.-Michael Stourdss, ex-Prince

Backache is almost immediately relieved

by wearing one of Carter's Smart Weed and

LORD BANDOLPH OHUBOHILL.

ill has written a letter in which he assorts

that statements published yesterday in the

London, May 8 .- Lord Bandolph Church-

be free from pain. Price 25 cents.

of immigrants arriving in Canada u	D to the
30th April this and last year was as	Ioliowe.
1883.	1884.
Halifax 3,396	1,799
St. John 2	-:-00
Montreal via U.S. Ports 1.343	14
Suspension Bridge 6,273	
Emerson from U.S 2872	-1200
Grants from U.S	1,103
Agencies	634
Customs 2.374	155
-104	2,513
Total in april	
Beported to 31st the rch20,646	14,078
meperieu ao 519: an 100	22,842
Total	
The number of passer sets to the	36,920
States to 30th April, was :	United
-	
1883 Helffex	. 1884.
	99
Agencies	68
Suspension Bridge	6,353
Montraal 449	397
Makel In Andl	
Total in April 6,921	6,917
Previously reported 8,956	9 4 5 2
Total to 30th & pri 15,877	16,370
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May 14, 1884

IMMIGRATION RETURNS.

Settled in the Dominica, 30th

pertinacity. Its sectaries bound by an in-fquitous alliance and secret unity of purpose; they go on hand in hand and encourage each other to dare more and more for egil. Such a strong assault requires a strong defence. Wo mean that all the good must unite in a great society of action and prayers. We ask, therefore, from them two things: On one hand, that, unanimous and in thick ranks, they realet immovably the growing impetus of the sects; on the other, that, raising their hands with many sighe to God, they implore that Christianity may grow vigorous; that the Ohurch may recover her necessary liberty; that wanderars may come again to salvation; that chrong dive for this purpose the media-tion of Mary, the Virgin Mother of God, that egainat the implona sects in which one sees of Stata ; she may thow her power, she who triumphed over him since the first con-ception.

PORTEVIN EXPLAINS.

PARIS, May 9 -Portovin, Secretary of the French Consulate as New York, publishes a statement retracting the remarks he made during his voyage to Havre expressive of sympathy with the German people. He Liva he was under the influence of liquor.

Mr. J. R. Cuthbertson, Toronto, writes: "My wife had a very sovere altack of P.eurisy and Inflammation of the Lungs about three years ago, and ever since has been subject to severe colds on the slightest exposure; in fact they were so frequent that her system was quite reduced. She tried several remedies, but withcut any permanent effect, until she was induced to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphiles of Lime and Soda, and I am happy to say it has exceeded our anticipations. I have no! hesitation in recommending it as a ROYAL REMEDY for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions."

## ISISE EMIGEANTS.

WESTPORT, Irelaud, May 9-300 emigrants started for Boston to-day.

Many ladies admire gray hair - on some other person. But few care to try its effect on their own charms. Nor need they, since Ayer's Hair Vigor prevents the hair from turning gray, and restores gray hair to its original color. It cleanses the scalp, prevents the formation of dandruff, and wonderfully stimulates the growth of the hair.

prise. For domestic society almost all the doctrine of naturalists is that marriage is only a civil contract, and may be lawfully broken by the will of the contracting parties; the laws and government are wrested from the State has power over the matrimonial bond. wholesome and divine virtue of the Catholic In the education of the children no religion

Now, Free Masons accept these principles wishout any restriction; and not only do they accept them, but they endeavor to act so as to bring them into moral and practical life. In many countries which are professedly Oatholic, marriages not celebrated in the civil form are considered null ; elsewhere laws allow divorce. In other places everything is notion is restricted as much as possible; and done in order to have it permitted. So the nature of marriage will be soon changed violent, but substantially made on purpose and reduced to temporary union, which can be done and undone at pleasure

The sect of Masons aims unanimously and steadily also at the possession of the education of children. They understand that a more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children they do not leave to the ministers of the Church this, that the sectorians say openly what they hands of laymen ; and from moral teaching great duties which bind together man and

> The principles of social science follow. Here naturalists teach that men have all the same rights, and are periodily equal in condition ; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no subjority but by the commission and concession of the people; so that they can

be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought

clergy, if properly trained and taught by zosl. But such a beautiful and important destructive process ocases, and the construcoause requires the co-operating industry of those laymen who unite doctrine and probity appears to fill up the lately painful ezcavated with the love of religion and of their country. plt. With the united strength of these two orders endeavor, dear brethren, that men may know and love the Church; because the more their love and knowledge of the Church grows the more they will abhor and fly from secret BOCIETIES. Therefore, availing ourselves of this pre-

recourse to this wholesome strength.

We entreat and pray you, venerable

brothren, who cooperate with us, to outcost

this poleon, which spreads widely among the

nations. It is your duty to defend the glory

of Go ; and the salvation of sonis. Keeping

before your eyes these two ends, you shall

lack neither in courage nor in fortlinde. To

judge which may be the more efficacious

means to overcome difficulties and obstacled

belongs to your pruisnce. Yet as we find

it agreeable to our ministry to point out

some of the most useful means, the best

thing to do is in citip from the Masonio sects

Its mach and show it as it is, teaching orally

and by pastoral letters the people about

the fraude used by these coclettes to fister

and entice, the perversity of its doctrines,

and the honesty of its works. As our pre-

decessors have many times declared, these

who love the Catholic falth and their own

salvation must be sure that they cannot give

their names for any reason to the Masonic

sect without sin. Let no one bollove a simu-

lated dishonesty. It may seem to come that

Masons never impose anything openly con-

trary to faith or to morals, but as the scope

and nature is essentially bad in these sects, it

is not allowed to give one's name to them on

to help them in any way.

by the Apostolio Ses.

sent occasion, we remind you of the necessity of promoting and protecting the Third Order of St. Francis, whose rules, with prudent indulgence, we lately mitigated. According to the spirit of its institution it intends but to draw men to imitate Jesus Christ, to love the Church, and to practise all Christian virtues, and therefore it will prove useful to ex-

Standard and elsewhere, to the effect that he tinguish the contegion of sects. had withdrawn from the conservative party, are utterly untrue and the work of some evil May it grow more and more, this holy congregation, from which, among others, can be expected also this precious fruit of bringing minds back to liberty, fraternity and equality; not those which are the dream of the Masonic sect, but which Jesus Ohrist brought into this world and Francis revived. The liberty, we say, of the children of God which frees from the servitude of Satan and from the passions the worst tyrants, the fra-

ternity which emanates from God the Father and Orestor of all, the equality established on justice and charity, which does not destroy among men every difference, but which, from variety of life, offices and inclinations, makes that accord and harmony which is exacted by nature for the utility and dignity of civil so-

ciety. Thirdly, there is an institution wisely created by our foreistners, and by lapse of time abandoned, which in our days can be used as a model and form for something like it. We mean the colleges or corporations of arts and trades associated under the guid. ance of religion to defend interests and marnere, which colleges, in long use and ex-

perience were of great advantage to our fathers, and will be more and more useful to our age, because they are suited to break the power of the sects. Poor workingmen, for, besides their condition, de larly exposed to the seductions of the fraudulent and deceivers. They must, therefore, be helped with the greatest generosity and invited to good societies that they may not be dragged into bad ones. For this reason we would like very much to see everywhere arise, fit for the new times, under the auspices and patronage of the Bishops, these associations, for the benefit of the people. It gives us a great pleasure to see them already established in many places, together with

the Oatholic patronages ; two institutions which aim to help the honest class of workingmen, and to help and protect their ismilies, their children, and keep in them with the integrity of manners, love of plety and knowledge of religion.

Here we cannot keep silence concerning the Society of St. Vincent de Paul, celebrated for the spectacle and example offered and so well deserving of the poor. The works and intentions of that coclety are well known, It is all for the succor and help of the suffering and poor, encouraging them with wondertu tact and that modesty which the

minded person anxious to gratily private malles. His Lordship concludes his letter by saving that neither the writer of these articles nor anyone else has the slightest power to censure him for his work in conducting the conservative cause in the House of Commons or to drive him from the conservative ranks.



HEAB this, all ye people, and give car all ye invalids of the world, Hop Bitters will make you well and to rejoice.

2. It shall ours all the people and put sickness and suffering under foot.

3. Be theu not afraid when your family is sick, or you have Bright's disease or Liver Complaint, for Hop Blitters will cure you.

4. Both low and high, rich and poor, know the value of Hop Bitters for billious, nervous and Rheumatic complaints.

5. Oleanse me with Hop Bitters and I shall have robust and blooming health.

6. Add disease upon disease and let the worst come, I am safe if I use Hop Bitters. 7. For all my life have I been plagued with sickness and sores, and not until a year ago was I cured, by Hop Bitters.

8. He that keepeth his bones from aching from Bheumstism and Neuralgis, with Hop

Bitters, doeth wisely. 9. Though thou hast sores, pimples, freckles, salt rheum, erysipelas, blood poisoning, yet Hop Bitters will remove them all.

10. What woman is there, feeble and sick from female complaints, who desireth not health and useth Hop Bitters and is made well.

11, Let not neglect to use Hop Bitters bring on serious Kidney and Liver complaints.

12. Keep thy tongue from being furred thy blood pure, and thy stomach from indigestion by using Hop Bitters.

13. All my pains and aches and diseases go like chaff before the wind when I use Hop Bitters.

14. Mark the man who was nearly dead and given up by the doctors after using Hop Bitters and becometh well.

15. Cease from worrying about nervousness, general debility, and urinary troubles,

The Duke of Bacelouzh, who has just died. had for sixty-five years been in possession of no fewer than 460,000 acres of land situated in soven Scoice and five English countles, the ront rolls of which amounted to \$1,200,-000 a year.

For Bronchitis and Asthma try ALLAN'S LUNG BALSAN; the best cough prescription known. Sec adr.

Lady Stradbrozo was paid three dollars and twelve conto for the paragraph which brought Edmund Yates to grief. Belladonna Backsche Plasters. Try one and

Holloway's Corn Care is the medicine to remove all kinds of corns and warts.

Reports from Luxor state that the cleaning of the temple in slready far advanced. Twenty-seven houses have been pulled down, and a columned hall laid nearly free. Everything is well preserved.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms \*.\*

A boxing match in a private room wasgotten up by filteen prominent Boston men, including several members of the Legislature, to be tought in six knock-out rounds of three minutes each for \$150.

THE VERDICT OF HALF THE WORLD .-- The entire Western Hemisphere prononnce MUR-RAY & LANMAN'S FLOBIDA WATER the most delicious Perfume for the boudoir, the ballroom and the bath, that chemistry has yet succeeded in extracting from living flowers.

A dipsomaniac boy of eight years was recently attacked, in Dublio, with delirium tremons. The child, so says the Medical Press, had had a passion for alcoholic liquors ever since is was able to drink as all.

A lady from Syracuse writes : " For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint vory prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say I can walk two miles without feeling the least inconvenience. For Female Complaints it has no equal."

Jay Ocoke, whose fortune was swapt away by the crash of 1873, is to-day one of the wealthfest men of Pennsylvania. He has investments in iron, coal, gold and silver mines and railroads reaching far into the millions.

DON'T DESPAIR OF RELIEF, if troubled with Chronic Dyspepsia and Constipation. These ailments, as well as Biliousness, Kidney infrmities, and feminine troubles, are eradicated by Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, an alterative of long tried and clearly proven efficacy. It is a fine blood depurent as well as corrective, and contains no ingredients which are not of the highest standard of purity.

The Lancet tells why the Patent Medicines bill did not pass. Its fourth clause declared that any patent medicine shall be deemed to be a poison until an analysis by the Pharmacentical Society shall show it to be otherwise. The Government opposed it because the revenue would suffer severely if the drugs should be subjected to so severe a test.

f George Dodge, Sr., a well-known citizen of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely sprained his ankle that he could scarcely get home, but affer one or two applications of Dr. Thomas' Eclectric Oll, he was able to go to work next day.