### "DIVORCE."

#### LECTURE BY ARCHBISHOP LYNCH.

HIS GRACE EXPLAINS THE REASOM WHY ROMAN CATHOLIC MEMBERS CANNOT VOTE FOR DIVORCE.

From the Toronto Tribune.

On Sunday evening last, in compliance with a generally expressed desire, his Grace, Archbishop Lynch, lectured on divorce, which had been the subject of the discourse on the previous Sunday. There was a very large audience assembled in St. Michael's Cathedral, Between Vespers and Benediction his Grace ascended the pulpit and spoke substantially

As divorce is occupying, or soon will be occupying, the attention of Parliament, he considered it would not be out of place were he to take that as the subject of the evening's lecture. He proposed to treat the subject in the light of the difference between the Protestant and Catholic Churches. On this point particularly the difference between the Churches is very great. The Catholic Church does not permit divorce, whil the Protestant Church does. He would indicate what are the reosons why our Catholic members of Parliament should refuse to vote for the law of divorce, which breaks the marriage tie and allows parties to go free and marry whomsoever they please. The Catholic Church grants divorce from bed and board as it is called, when married people cannot live together, but it does not permit them to marry again. It has no authority whatever over a legitimate marriage-a marriage contracted according to the laws of God and duly consummated. Persons may contract marriage who cannot do so lawfully-as, for instance, a man or woman who has a wife or husband living or where the parties are within certain degrees of consanguinity. In such cases the marriage is invalid Marriage is the root of society, the keystone of the harmono of families. A truly Christian commonwealth or society is composed of persons born of legitimate wedlock educated in the Christian law, and in after life following its precepts and some even its counsels. Legitimate wedlock is a marriage between a man and woman free to contract its obligations. me are not free-the insane, persons within cer tain degrees of kindred, persons already bound by tain degrees of kindred, persons aready bound by the marriage tie or by solemn vows of religion, and some others. Marriage is the root of society. A child comes utterly helpless into this world, not like the animals, already clothed, and almost prepared to do for themselves after a little care from the mother. The child, on the contrary, requires the aid of both parents, the mother in its infancy, and the father to provide for its mother and itself for many years. Marriage could be considered under three aspects:— (1st.) As a natural contract between man and woman. (2nd.) As a contract service man and working man. (2nd.) As a contract so by the religion of Christ. (3nd.) As a contract to which the State as a guardian of the well being and peace of society, guarantees certain rights of proper-ty and personal safety of the married couple and their legitimate children. This evening he would would view it under one aspect only, as a Christian marriage, or a marriage between two Christians; and this murriage under one aspect, its indissolubility, or that the marriage bond cannot be severed ex-

either husband or wife, and consequently divorce cannot be attempted or enacted by any power on earth. Marriage was first instituted by God Himself earth. Marriage was first instituted by God Himself in Paradise whilst Adam and Eve were still in a state of innocence, and the Lord said, "It is not good for man to be alone; let us make him a help like unto himself."—Ge i. ii., 18. Then the Lord God cast a deep sleep unto Adam, and when he was fast asleep He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman and brought her to Adam. it. And the Lord God built the rib which He took from Adam into a woman and brought her to Adam And Adam said, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." "Wherefore a man shall leave father and mother and shall eling to his wife, and they shall be two of one flesh."—Gen. ii., 21, 22, 23, 24. We have here, first the formation 21, 22, 23, 24. We have here, first the formation of woman; second, a name given to her by Adam himself; and third the prophecy of Adam quoted afterwards by Christ Himself and His apostles, "that a man shall leave father and mother and shall cling to his wife, and they shall be two of one flesh," significient the property of the pro nifying the unity of one man and one woman as two Now, if divorce was contemplated, Adam in one. Now, if divorce was concentration in should have added that a man may repudiate his should have added that a man may repudiate his first wife on account of adultery, and cling to another. The marriage of Paradise is, therefore, of one man with one woman. Your particular attention is directed to this point, lnasmuch as our Lord quoted these words when He recalled marriage which He instituted for His followers to its original state, as it was in Paradise. Christ, our Divine Lord, came on earth to make all things new, to repair the state of society, falling into shocking depths of iniquity, and to establish a Society or Church without spot or blemish, at least in its constitution and laws—a holy and unspotted spouse; that He might sanctify it, cleansing it by the layer of water in the World of Life; that He might present it to Hinself a glorious Church, not having spot or wrinkle, nor any such thing; but that it should be holy and without blemish. St. Paul to Ephesians, v. 26-27. "Who gave The marriage of Paradise is, therefore, of one man ish. St. Paul to Ephesians, v. 26-27. "Who gave Himself for us, that He might redeem us from all Himself for us, that He might retent as a finite iniquity, and purify unto Himself a people acceptable, pursuing good works." St. Paul to Titus, ii., able, pursuing good works." St. Paul to Titus, ii.,

14. "But you are a chosen generation, a royal
priesthood, a holy nation, a purchased people, that
may declare His virtue who hathcalled you out of
darkness into His admirable light." Ist Epistle of St. Peter, ii., 9, But a church permitting divorce would have spot and wrinkle, would not be holy bewould have spot and wrinkle, would not be holy because having in its constitution a law that would let a poison filter through to corrupt eventually the whole society, and break into fragments a united family, given a premium to the crime of adultry, and use the abandonment and dishonor of the But Christ recalled marriage to that holiness and unity which it enjoys in Paradise, and re-pudiated the law of divorce, granted under the imvery serious one, and we find the greatest profine ence given to it by three or four evangelists. Let us hear what Christ himself says. In the nineteenth chapter of St Matthew we read:—"And there came to Him Pharisees tempting Him, and saying, is it lawful for a man to dismiss his wife for every cause! Who answering said to them:—Have you

not read, that He who had made man in the begin-ning, made them male and female? And he said:— For this cause a man shall leave a father and mother, and cleave to his wife and they two shall be of one flesh. Therefore, now they are not two but one flesh. That, therefore, which God hath joined together, That, therefore, which God hath joined together, let no man separate. They say to him:—Why,then, did Moses command to give a bill of divorce, and to dismiss her? He saith to them:—Because Moses for the hardness of your hearts permitted you to dismiss your wives; but from the beginning it was not so. And I say to you that whosoever shall dismiss his wife but for fornication, and shall marry that they detheound the distribution and shall marry that they detheound the shall marry that they have the computed by the shall marry. another, doth commit adultery; and he that shall marry her that is dismissed committeh adultery. His Dis-ciples say unto Him:—If the case of a man with his wife be so, it is not expedient to marry. Who said to them:—"Not all take this word, but they to whom it is given."—Matt., xix., 2-11.

The Jews asked a very important question: Was it lawful for a man to put away his wife for any cause; for instance, incompatibility of temper, extravagant habits, coldness of manner, dislike to her person and the like? Christ answered the question person and the like! Clast answered the question that was given to Him: if it were lawful to put away a wife for any cause. The question did not involve the breaking of the marriage tie; but simply the putting away of the wife for any cause, no matter how light. The Pharisees did not ask Christ is it lawful to put away a wife for adultery and to marry another? They all knew it was lawful under the Mosaic dispensation, but the Jews were in the habit of putting away their wives, as many of our modern so-called Christians do, for very little cause. Christ answered them as He answers us at the present day, for he is Master and Lawgiver. He an-"Have you not read that He who made man from the beginning made them male and female?
For this cause a man shall leave father and mother For this cause a man shall leave father and mother and cling to his wife, and they shall be two in one flesh. Whomsoever, threfore, that God has joined, let no man separate." No power on earth—King, Pope, or Legislature—has power to dissolve the marriage tie that God has bound. This was a startling doctrine to those accustomed to divorce, and they resented and said, "Why, then, did Moses compared to give a bill of divorce and to put away? mand to give a bill of divorce and to put away But Christ further insisted on His doctrine, and said, "Moses, on account of the hardness of your hearts, permitted you to put away your wives, but from the beginning it was not so." Christ then reminds them of the law of marriage from the begin-ning, to which condition he recalls matrimony. Christ continues and says, "I say to you whoever puts away his wife except for fornication, commit-teth adultery." His word then settles the cause of sending away a wife. It is not lawful for every cause, as the question was, but for the cause of fornication, and then lest the Pharisees might conclude that the marriage tie was broken by fornication, and the innocent party might marry another, our Divine Redeemer immediately adds that "if the husband marry another he committeth adultery" because his wife is still living, and the man who puts his wife away, even for fornication, should he marry an-other, commits adultery. The tie is not broken, because if it were the man would not commit adultery. "And he that shall marry her that is dismissed con "And he that shall marry her that is dismissed committed adultery." Now he would not commit adultery if the woman were free. There is no arguing upon such a subject as this. St. Mark and St. Luke in recording this conversation with the Pharisees, do not record the sentence "except for fornication" they simply say, Mark x., 2. And the Pharasees coming to him ask him, Is it lawful for a press to put away his wife, temuting him, (to the man to put away his wife, tempting him, (to the 12th) Luke xvi., 5 to 18.

The exception, "on account of fornication," falls on the words "marries another." He cannot send away except for fornication, and he cannot marry another, and the woman so sent away cannot marry another. This answer completely confounded the Pharisees. The disciples themselves were astonished Pharisees. The disciples themselves we seeme. They said in amazement, "If the case of a man with his wife be so, it is not good to marry, if he have not the power of sending her away and marrying again." Christ answered. The Protestant translation has it, ty, or that the marriage bond cannot be severed except by the death of one of the parties. This subject was a most important one, and frequently engaged the attention of the Parliament of Canada, Catholic members were constantly voting against dissolving matrimony, as they could not in conscience as Christions and Catholics do otherwise. We will now, said his Grace, open the Sacred Book, the Bible, and show from it that a Christian marriage cannot be dissolved except by the death of either husband or wife, and consequently divorce be two in one flesh. This is a great Sacrament; but I speak in Christ and His Church."—Eph. v. 31-32 And in his Epistle to the Romans, "For the that hath a husband, whilst her husband liveth, i bound to the law; but if the husband be dead, she loosed from the law of her husband."—Rom. vii. 2. And to the Corinthians, "But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And if she depart,

depart not from her husband. And if she depart, that she remain unmarried or be reconciled to her husband; and let not the husband put away his wife."—I. Cor vii. 10-11.

In St. Paul's Epistle to the Romans, 17th chapter, he lays down the rule that the wife is bound to her husband, and the husband to the wife, so long as cither is. husband, and the husband to the WK, settler lives. He does not say as long as either is kind, or good, or patient, or if one should be absent seven years, as the law is in some of the States, but as long as either lives. There is no exception to this as long as either lives. There is no exception to this rule; search the New Testament through, and you will find none. The Church of Christ from the beginning held this doctrine; none will dispute this. Every Catholic must hold it, not putting his own interpretation on the sacred words, but accepting the interpretation given to them by the authority and practice of the Church. We know that divorce of legitimate and consummated marriage has never been allowed in the Church. If the Church could been allowed in the Chatch.

yield or interpret the doctrine of Jesus Christ in the
sense of the Protestants, the Pope would have
stretched a point to please royalty. The case of sense of the Trotesians, the person stretched a point to please royalty. The case of Henry VIII. of England is often misunderstood He wanted the Pope to declare his marriage with Catharine of Arragon to have been invalid from the case of the person of th beginning, because she had been the wife of his debeginning, because she had been the while of his de-ceased brother, though married by dispensation. The whole Catholic world knows well enough that the Pope could not dispense with a marriage lawfully contracted and consummated. The Pope pre-ferred to see England lost to the Church rather than do evil, for evil cannot be done that good may arise from it. The Pope, as he had no authority to break lawful marriage, did not grant the divorce, and we all know the consequences. According, therefore, to the words of our Divine Lord, those whom God hath joined no man can put assunder, whether he be husband, father, king, or parliament. The prohi-bition comes from a God-Man, our Redeemer and

Lawgiver and Judge.

Let us look now at divorce in its injurious effect pudiated the law of divorce, granted under the imperfect Mosaic dispensation, on account of the hardness of the hearts of the Hebrew people, Christ wished to raise up a people of holiness above the level of that of the Jews. The subject was then a very serioas one, and we find the greatest prominence given to it by three or four evangelists. Let us hear what Christ himself says. In the nineteenth chapter of St Matthew we read:—And there came where the property of the desired property is it. for better for worse, for richer or for poorer, in sickness or in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance,

and thereto I give thee my troth." Then shall the minister join their right hands together and say, "Those whom God hath joined together let no man put asunder." Till death do us part, according to God's ordinances, does not suppose divorce except that which death effects. What woman would give herself to a man with the implied condition of remaining with him till he should wish to break the marriage tie by adultery, or what parent would marriage tie by adultery, or what parent would give away the daughter of his heart conditionally? There is no other passion so strong or so fickle as There is no other passion so strong or so fickle as unrestrained carnal love. Mothers will abandon a unrestrained carnal love. Mothers will abandon a loving husband and doating children through this blind and wicked passion. Had she before her mind that her marriage was indissoluble, she would have repelled the first advances of forbidden love and have remained a faithful wife and a good mother. But the idea of diyorce encouraged her, and hence the dreadful fall. It will also encourage cruelty, desertion, even adultery. The woman is ennobled by chaste matrimony. Her children rise up and call her blessed; but let her be diyorced, she is deby chaste matrimony. Her children rise up and call her blessed; but let her be divorced, she is degraded. The children of divorced parents are dis honoured and miserable. How can they love, honour and obey such parents? How can the mother introduce her daughters to her second man and teach them to follow her example, and to desert and despise their own father; and the high-spirited sons—what are their feelings, on looking at, or thinking of their father and mother? The offspring

have their rights, and parents cannot despise them.

Granting divorce opens the door to innumerable evils. We are glad to see that the Bishops and many clergymen of England have set their faces against the abuse, and have decreed not to marry divorced persons as long as their husbands or wives lives. Why this now? Is it not to late? Not too late to mend; but they must abandon the long tolerated doctrine and practices of their church. They agree in this case, however, that the Reformation went too far? The number of cases in the divorce courts in England and the United States are constantly on the increase, and the cases upon which the claims for rest are becoming more trifling. How will ? Society will be reduced to the state it was this end?

in when Christ came to reform it.

Let us examine a few of the objections against the indissolubility of marriage. If divorce be not granted then the innocent party will be intolerable. Divorce quod torum habitationem, or from bed and board is allowed by the Christian law so that the innocent party is not obliged to live with the guilty. But it will be said that it is too hard to expect that the innocent party will remain unmarried. Well the law is Christ's, not ours. We must sometimes put up with private inconveniences for the public good, and every day we must make some sacrifices in lieu of the many advantages which we receive from the general law of society tending to the public good, death of parents, friends, children, the burden of war and the like. Better for a few to suffer inconvenience than enact a law by which the public good should be impaired. Husband and wife must be ciled to one another, and not part as St. Paul We hear of parties becoming divorced, and says. We near of parties becoming divorces, and after some time repudiate their second so-called marriages and return to their first-love. Were not marriages annulled by Popes? No, but marriages were declared invalid from the beginning on account of some canonical impediment. We have count of some canonical impediment. W said Christian marriages cannot be dissolved. riages of Pagans can, according to St. Paul, 1st Corinth., viii., 12-13:—"For the rest I speak not the Lord. If any brother have a wife and she believ-Lord. If any brother have a wife and she believeth not, and she consent to dwell with him, let him not put her away. And if any woman have a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband atherwise your shillers. the believing husband, otherwise your children should be unclean, but now they are holy. But if the unbliever depart, let him depart; for a brother or sister is not under bondage in such cases, but God hath called us in peace." When one becomes a Christian and the other will not live peacefully, then the Christian can depart. We come, then, to the conclusion, that no man or power on earth can dissolve alegitimate marriage between two Christians. The words of our Lord are, "Whom God hath joint the conclusion of the conclusion of the control of ed together let no man put asunder." Not one calling himself Christian would dare to contradict those words of our Livine Lord. Marriage, his Trace said could be dissolved only by death; and the unhappiness of a couple living together must be endured in order that society may be preserved. Let no man seperate those whom God has joined to

His Grace concluded with a short exhortation to married people to love and cherish one another, and to bear one another's burdens, both for their own sakes and for the sake of their dear children. THE FOX AS A REASONER.—For some good

instances of reasoning in animals I am also indebted to Dr. Rae. Desiring to obtain some Arctic foxes, he set various kinds of traps; as the foxes knew their traps from previous experience, he was unsuccessful. Accordingly, e set a kind of a trap with which the foxes in that part of the country are not acquainted. This consisted of a loaded gun set upon a stand pointing at the bait, so that when the fox seized the bait he discharged the gun and hus committed suicide. In this arrangement he gun was separated from the bait by a distance of about twenty yards, and the string which connected the trigger with the bait was concealed through out nearly its whole distance in the snow. The gun trap thus set was successful in killing one fox, but not in killing a second, for the toxes afterward adopted either of two devices whereby to secur the bait without injury to themselves. One of these devices was to bite through the string at the exposed part near the trigger, and the other device was to burrow up to the bait through the snow at right angles to the line of fire, so that, although in this way they dis charged the gun, they escaped with out injury the bait being pulled below the line of fire before the string was drawn sufficiently tight to discharge the gun. Now both of these deices exhibited a wonderful degree of what I think must fairly be called power of reasoning. I have carefully interrogated Dr. Rae on all the circumstances of the case, and he tells me that in that part of the world traps are never set with strings, so that there can have been no special association in the foxes minds between strings and traps. Moreover, after the death of fox number one, the track on the snow showed that fox number two, notwith standing the temptation offered by the bait, had expanded a great deal of scientific obser ation on the gun before he undertook to sever the cord. Lastly, with regard to burrowing at right angles to the line of fire, Dr. Rae and friend in whom he has confidence observed the fact a sufficinet number of times to satisfy themselves that the direction of the burrowing was really to be attributed to thought and not to chance.—Nineteenth Century.

The Holy Father has sent his Apostolical Benediction to Dr. Ward, late editor of the

#### RIPPLES OF LAUGHTER.

The head-centre-Pomade.

A table of interest-A dinner table.

The fastest thing out a conductor's baton; it beats When is love like a battle?—When it comes to an

engagement. A magazine where light matter should not be inerted-A powder magazine.

It is strange but true, that a railway brake often prevents a railway smash. The man who eats his dinner with the fork of river, has been trying to spin a mountain top.

It is said that the well-known American pede trian developed his great walking powers by trying to collect debts in Chicago.

Con.—If a man bumped his head against the top

of a room, what article of stationery would he be supplied with? Ceiling whacks. What would a pig do who wished to build him-self a habitation?—Tie a knot on his tail, and call it

A schoolboy has written a composition on the horse, in which he says it is an animal having four

legs—one at each corner. There iz nothing that we hav got so little ov, and nothing we think we hav got so much ov, as origin-

It is the little bits ov things that fret and worry we kan dodge an elephant, but we can't a fly. The hardest man to convince iz the one who agrees to everything you say.

It ain't so much the amount a man knows, as the ability to use what he duz kno at the right time and place, that makes him a power

I have been trieing to find out for the last forty years at what time ov life a man iz the most phoolish, and just az soon az I find out, I will let yu kno.--Josh Billings.

A pedant being taken to task for saying that Cæsar founded Rome, retorted, "I tell you he did he found it in Italy."

A courteous old gentleman being told a very tough story, said, "Since you were an eye witness, I sup-pose I must believe you, but I don't think I'd beieve it if I seen it myself."

What is the difference between a watch-case and detective on the track of a counterfeiter?—One keeps the movements in a watch, and the other keeps a watching the movements.

Jenkins, an old whiskey bloat, had a son the other day. The nurse put his first-born in his arms, and Jenkins, regarding it lovingly, while a tear trickled down his grog-blossomed nose, said, "Twenty years hence he will keep me in whisky." A Parisian, condoling with another who had just

A ransian, condoming with another who had just returned, after many years' absence in America, to see what ravages the Commune had really made, says, dolefully, "So, so, and what do you do in America on Sunday?"—Solemnly, "My friend, I Dr. Brown courted alady unsuccessfully for many

years, during which time he every day drank her health; but being observed at last to omit the custom, a gentleman said, "Come, doctor, your old toast."—"Excuse me," said he, "as I cannot make her Brown, I'll toast her no longer." "Boys," said a school teacher, the other day,"what

"Boys," said a school teacher, the other day, "what is the meaning of all that noise in school?"—"It is Bill Smith, sir, who is imitating a locomotive."—"Come here, William," said the teacher. "If you are turned into a locomotive, it is high time you were switched off."

A chronic growler, who lived in a boarding-house, kept the landlady in a state of torment all through the holidays by always remarking at meal time, "Things are getting tuff, I tell you."

The reason why the Irish like the French better than the Prussians is because when Napoleon come to the river Rhine he at once made propositions to

A sailor fell off a scaffold with a pot of paint in each hand. He was picked up insensible, but as soon as he was restored to consciousness he whispered:— "I went down with flying colors, whyhow."

A school boy being asked by his teacher how he should flog him replied:—"If you please, sir, I should

like to have it on the Italian system of penmanship the heavy strokes upward and the downward one "Shakespere haunts me night and day," said a

"Snakespere haunts me night and day," said a segregatrutting hero. "That he is to be eternally haunted," said a bystander "is not to be wondered at, for he has most cruelly murdered him in eyerything he has undertaken."

"It is a settled principle, your honor," said a law yer, "that causes always produce effects." "They always do for the attorney." blandly responded the judge; "but I've sometimes known a single cause deprive a client of all his effects."

The champion long nosed man resides at Towson own. Its owner was at breakfast, when a friend seated on the opposite side of the table, knowing thim to be a little near sighted remarked, "There's fly on the end of your nose." "Is there replied the owner of the horn of plenty. "I didn't know it. Just please scare him off; you're nearer to him than

A patient complained to his physician that he was pursued by a ghost the night before, as he was going home from the tavern.—"What shape was it?" asked the doctor—"In the shape of an ass," replied the man.—"Go home," said the doctor, "and keep sober. You were tipsy last night, and frightened by your own shadow."

A farmer has told his story. He was going out to his corn crib the other day, he says, when he saw a large rat, with head erect, carrying a full-sized car of corn in his mouth, while at the same time his tail

of corn in his mouth, while at the same time his tail was wrapped around another large car, which he was dragging behind him.

A good definition of the difference between the "old school" and "new school" was given by the Hor. J. B. Grinnell, of lowa. "As near as I can understand," said he, "the children of old school Procleytorians sin as soon as they are born, and the Presbyterians sin as soon as they are born, and the hildren of new school Presbyterians as soon as they know how.

If we would only profit bi our own experiences or the experiences ov others, it would be almost impossible for even lightning to strike us; but rather than do this we prefer to knok out what fu branes we have got against somebody's stun wall, and then howl about the weakness ov reason or the

# SULPHUR FOR DIPHTHERIA.

Mr. John S. Wiles, a surgeon of Thornecombe, Dorset, writes to the London Times that after two cases of malignant diphtheria out of nine or ten he had been called to attend had proved fatal, the mother of a sick child showed him an extract from an American paper concerning a practitioner who used sulphur to cure the disease. Accordingly he Accordingly he used milk of sulphur for infants and flow sulphur for older children and adults, brought to a creamy consistence with glycerine; dose—a teaspoonful or more, according to age, three or four times a day, swallowed slowly, and application of the same to the nostrils with a sponge. Result: he did not lose a case there or elsewhere, and he succeeded in saving life when the affection had almost blocked the throat. -Scientific American.

## PUZZLER'S CORNER.



'Aye! be as merry as you can.'

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

problems.
Solutions must reach us by the "Monday" previous to publication.

" PUZZLER " "Catholic Record" Office, 388 Richmond Street.

PRIZES TO PUZZLERS,

PRIZES TO PUZZLERS,

To be awarded on St. Patrick's Day, 1879,
1st. Prize, a handsome Bible; value \$10,
2nd. The Lafe of the Blessed Virgin; value, \$5.
3rd. The CATHOLIC RECORD for one year, and any
book from Sadlier's list of value \$2. Total value \$4.
4th. The CATHOLIC RECORD for one year, value \$2.
If preferred, any book of the same value from Sadlier'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."

THE CHRISTMAS PUZZLER'S CORNER

will be open for solutions till 1st March, 1879. Take otice of the special prizes offered for it

102. TRANSPOSED MAXIMS. O, keep your fool, Beal.

(b.) Now your dad leap once.(c.) I never pays, as Pete and I piled Puffer. 103. ENIGMA. am composed of two words comprising 17 letters.

My first is in France but not in Spain, My second in Goth but not in Dane; My third is in Italy but not in Rome, fourth in honey but not in comb My sixth is in Ireland, my fifth in Kinsale,
My seventh in Illinois, my eighth in Maine;
My ninth is in England, my tenth in Gothland,
My eleventh in Germany, my twelfth in Scotland;
My thirteenth is in Isle of Man, my fourteenth in

Spike, My fifteenth is in Kentucky but not in Pike; sixteenth is in Stonewall but not in Jackson, seventeenth in Celtic but not in Saxon. My whole was the scene of a cruel and unjust execution in the sixteenth century.

104. GEOGRAPHICAL ANAGRAM. - Places in Canada.

Gay Bear go in A. K. ask our ma. Sing. I came mute.

A farmer bought two flocks of sheep; the first at \$4 each, and the second, which contained 20 more than the first, at \$6 each. If he sold them all at \$5½ each, and gained \$30 on the whole transaction, how many sheep were in each flock. By Arithmetic, 106.

Two engines start from the same station at the same time; one goes north-west at the rate of 35 miles an hour, and the other east at the rate of 20 miles an hour. How far will they be apart at the

end of six hours?

The price of a ball at one cent the cubic inch is as great as the gilding of it at 3 cents the square inch, Find the diameter in inches.

SOLUTIONS.

90. Penitentiary.

91. 1, Bracebridge; 2, Chaudiere; 3, Saguenay;

92. The angles of a hexagon are together equal to 8 right angles= $720^{\circ}$ , hence each angle= $120^{\circ}$ , Let p=apothem, s=side, i=angle; then by trigonometry p- $\frac{1}{2}$  s.  $\tan \frac{1}{2}$  i = 60.  $\tan 60^{\circ}$  =  $60 \times 1$ . 7320508=103.923048.

93. Gold watch=1 chain+\$13; chain+1 chain+ \$13=130, \(\frac{2}{3}\) of chain=\$130 -13=\$117, \(\frac{1}{3}\) \(\frac{1}{3}\) of Gold Watch=\(\frac{1}{2}\) of 78+13=\$52.

94. Let x= breadth of river in yds., then x+13= dist, shot by A, and  $x+22 \equiv$  dist, shot by B,  $\therefore$  8  $(x+13)+7(x+22 \equiv)=1760$  yds, or 8 x+104+7 x+156=1760, 15 x=1500, x=100 yds, breadth of river.

Correct Solutions received as follows:-

"Ella"-83, 85, a little too late for last issue;

"Ella"—83, 85, a little too late for last listle; also 90, 91, 93.
"Cora"—90, 91, 92, 93.
"Amica"—90, 91, 92, 93.
"Cora" and "Amica"—Your "original" problems received, but we have a large number of Mathematical problems on hand; please send us some original puzzles not mathematical.
"Kate O."—90, 93.
"Mescric O."—90, 93. " Maggie O."—90, 93.

GETTING EVEN" WITH AN IRISH-

MAN.

When I was at school there was one boy with whom I was always quarreling. He was an Irish youth named Barney, and like many of his country-men he had a fair share of mother wit. I believe I men he had a fair share of mother wit. I believe the disliked him mainly because of his wit, which sooner or later made every boy in the school the butt of some joke. Never shall I forget how I tried to "get even" with him, and woefully he beat me with my even's with him, and woefully he beat me with my own weapons. Laying my own plans carefully beforehand, I drew Barney into a controversy, in the presence of most of the boys, upon the comparative bravery of the Anglo-Saxon and Celtic races. After a warm discussion, in which history was largely drawn up, and much bantering exchanged, I said: "Look here, Barney—we can test the thing right here. You are an Irishman and I am a Yankee Now I will engage to do something right here, this moment that you will not dare to do."

"Go ahead!" returned he, defiantly; and the boys crowded around to see the fun. I took a large pin

crowded around to see the fun. I took a large pm from my coat, and deliberately thrust it through the lobe of my ear, pulled it through to the head, and then drew it out. It hurt dreadfully, but I

never winced.

"There, Mr. Celt," said I, handing the pin to Barney, "dare you do that?"

"Yes," he replied slowly, "I dare do it—but I'm not such a blasted fool!" What a shout the boys did raise! I slunk away, looking and feeling silly enough. I had a sore ear for many days, and firmly resolved never again to outbrag an Irishman.