

THE MORNING STAR.

Vol. 52.

Jaffna, Thursday the 28th of April 1892.

No. 9

RIGHTEOUSNESS EXALTETH A NATION; BUT SIN IS A REPROACH TO ANY PEOPLE.

The Morning Star next to the "Ceylon Observer," is the oldest paper in Ceylon and has a wide circulation.
Published on alternate Thursdays.

RECEIPTS FOR THE MORNING STAR.

Vambodi	Bov J. G. Trimmer	1	50
Colombo	Rev J. D. Thomas	2	00

JAFFNA CHRISTIAN PROVIDENT ASSOCIATION.

A public meeting of Christian will be held D. V. on Thursday the 5th of May next, commencing at 5 P. M. at St Paul's School Room. Vempadi Jaffna. The revised rules of the proposed J. C. P. Association as amended by the Business Committee are to be read and adopted and the Association organized. All are invited to be present.

Jaffna 25th April 1892 } G. J. Trimmer.
J. I. Pickford.
S. Abraham.

ASHU'S POWDER.

PERFECTLY cures the habit of drinking spirits and wines, indigestion, dyspepsia, by use as per instructions on label. Rs. 3. As 8 per phial.

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One phial is sufficient for 5 or 7 patients. It should be kept in every household. Thousands of lives have been saved by the use of the remedy. It is more effective than Chloroform and spirit of Camphor. A liberal discount allowed by the dozen or gross to city Missionaries, Sisters of Mercy and Ministers. Price As. 8 per phial. Packing As. 2.

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ORDER NISI.

In the District Court of Jaffna.

In the matter of the Goods and Chattels, Estate and Property of Kanthapper Katirintamy of Ploly West.

Testamentary Jurisdiction. No. 492. Sevakampillai widow of Katirintamy of Ploly West. 18. Petitioner.

1. Katirintamy Ponniah.
2. Param Arumugam and wife'
3. Parupathipillai.
4. Nagapper Sithamparapillai and wife.
5. Sinnappillai alias Teywanappillai and
6. Parupathipillai widow of Paramu all of Ploly west.

This matter coming on for disposal before Patrick J. Conolly Esq. District Judge of Jaffna, on the 5th day of April 1892 in the presence of Mr. T. M. Tampoo, Proctor, on the part of the Petitioner Sivakampillai widow of Katirintamy of Ploly West and the affidavit of Kanapattar Kairigamar of Ploly West dated the 1st day of April 1892 having been read, it is ordered that the said Sivakampillai widow of Katirintamy be, and he is hereby declared entitled as one of the heirs and the lawful widow of the said intestate to have Letters of Administration to the estate of the said late Kanthapper Katirintamy be issued to her unless the above-named Respondents or any other person shall, on or before the 4th day of May 1892 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna 5th day of April 1892. P. W. CONOLLY, District Judge.

Fiscal and General.

—RIOTS. Riot for a few days, at Navaly, was reported. Police force had been taken to suppress it. Inquiries were held, and the matter is *sub judice*. There is a bad report of an affray at Tannaly resulting in the death of one and fatal wounds to another. A week after the Navaly riot the babies of Anakkittai had one much greater. It could not be suppressed for about a week. Proper inquiries have been held, and it transpired that the use of drums by one class of fishers, for a special occasion enraged the other class which resulted in a big and continued fight.

—TEA SHEDS. Here and there we have the pleasure to see tea and other refreshment stalls. They are a good undertaking. The tea stall at the northern end of the line of boutiques at the G and Bazaar has been largely patronized. In the District Court premises a new shed is being put up and we believe that it will be largely patronized.

—JAFFNA COLLEGE. We have to congratulate this institution on the results which its students appear to have achieved in the last Calcutta Entrance Examination. Thirteen out of sixteen have passed, four in the first class and nine in the second. The new term opens to-day.

The latest advice from the straits state that affairs are quieting down in Pahang and the panic has subsided.

—PEAK FISHERY. Captain Jomarr has done his inspection at the Pearl Bank. It is of opinion that there is no chance of a fishery there. He says, we have seen all the banks he says, we have seen.

—PALMYRA FIBRE. We have been told that a large quantity of the fibre which had been sold to England was not fit for such use as it had stood for some time. The quantity was found to be inferior, and a few days ago, our local agents were telegraphed to make purchases of only the very best quality. The sellers of the fibre in small quantities were in consequence obliged to part with their stock for trifling prices, and the dealers in wholesale were subject to the onerous task of picking up the best fibre of their purchases.

If such state of things had stood for some time, there would have been a failure of the fibre industry. But, we understand that the company in London, has instructed the local agents to make purchases as they had been hitherto doing, but cautioned them to be careful to purchase clean, strong and good fibre.

—MR. COOMARIAH. A rumour is out that Mr Coomariah our land registrar has been well recommended for a medalship. And from the day when Her Majesty's birth day will be commemorated for this year, we shall be glad to address him Coomariah Mudalair.

—MISSIONARY ITEMS. Rev. A. E. Restarick proceeded to Batticaloa leaving Rev. J. G. Trimmer to take charge of the Pt. Pedro Station in addition to his own duties in Jaffna Town and its connected stations. Rev. Appallai, from Batticaloa has come to Jaffna for the benefit of his health.

—MATRIMONIAL. Marriage has been arranged between Adv. Homer Vanniasingam and Miss Sandrasaram daughter, of the minor roads' superintendent. The celebration is expected to take place in the early part of May.

—TRINITY COLLEGE KANDY. It appears that nine students of this College passed in the Calcutta University Entrance Examination held in February last.

One passed in the first division, five in the second, and three in the third.

—OUR RAILWAY. The Junior Editor of the Ceylon Observer, now in England writing to the Observer from London says that a Syndicate is likely to be formed in Kandy for the purpose of constructing the railway from Kurugalle to Jaffna. It is said that if Government consents, the Syndicate will accept land grants along the line of the railway, for half the value at construction. This we think, is good news to all and we trust that the syndicate will soon be formed and will succeed in their attempt. The local Government must, we think, be first persuaded to consent to such a proposal.

—THE JAFFNA MARKET ORDINANCE. The Gazette announces that this ordinance will come into operation from the 1st day of July 1892. This puts a stop to the agitation raised against the market rates levied in the district.

—THE PADDY TAX. We note the publication in the Gazette of the draft of an ordinance for abolishing this tax from and after the passing thereof.

There are also two other draft ordinances published. One to regulate and re-adjust the Customs import duties leviable on Tobacco, Spirits, Kerosine oil etc. and the other for imposing succession and legacy duties, and for increasing the duties on Deeds of Gift reserving life-interest.

These last two ordinances are intended for purposes of raising the amount which shall be lost to the Revenue by the abolition of the Paddy tax.

—THE TRUSTEES COMMITTEE. We understand that a printed draft of the proposed Matrimonial rights and Inheritance Ordinance for Jaffna as prepared by the above Committee has been forwarded to the Colonial Secretary by the District Judge, Mr. Conolly, as chairman of the above committee, on the 18th Instant.

—THE DISTRICT COURT. Mr. A. Alvis will act as District Judge in addition to his duties as Police Magistrate. Mr. L. Lee is expected shortly as the District Judge.

—We hear that the Hon'ble T. B. Panabake M.L.C., has addressed letters to some of the legal gentlemen in the Jaffna Town, inviting them to hold public meetings in Jaffna, and to elect one or more gentlemen to represent this Province at a meeting intended to be held in Colombo for the purpose of considering in what way the native communities of Ceylon could best commemorate the great event of the day, viz. the abolition of the Paddy tax and at the same time show their high appreciation of and their sincere gratitude for, the great benefit conferred on them by His Excellency Sir Arthur Havelock and others concerned by the abolition of this tax.

If a meeting should be called for we trust that our readers and others will readily respond to the call, and after due consideration, upon sending to Colombo, at least three gentlemen chosen from amongst the leading inhabitants of this Province. The delegates chosen ought to be well able to represent our Province and our views at the great meeting to be held in the metropolis.

—ESTATE CHANGES. The Navately Estate, the property of Mr. T. Coomaraswamy of Colombotore, has been sold and purchased by Mr. B. Swampillai of Jaffna Town for Rs. 14,000. The Estate is in extent about 160 acres.

It is also reported that Messrs. Estete, the property of the late Mr. J. G. Geddes at Parupathipillai, is about to be sold to the Catholic Missionary, Rs. 35,000.

—THE MEDICAL COLLEGE. It is very pleasing to know, that Messrs Keyt and Davidson have creditably passed their preliminary examination for admission as Medical Students in the College, and that they have won two scholarships. They having been bracketed equal in their examination and are each entitled to 50 per cent of the two scholarships worth Rs. 600 and 400 respectively.

—The Jaffna and Pt. Pedro Wesleyan Girls' Boarding School. Fifteen girls from these two schools completed this year for the two scholarships established by Mr. T. M. Tampoo in memory of his two deceased daughters, Miss Ellen Muttamnah and Miss Katharine Annammah, and we understand that the first scholarship was won by Miss E. G. Paul of the Jaffna Boarding school, a daughter of Dr. M. Paul of the P.N.S. Hospital, and the second scholarship was won by Miss E. Rasammah of the Pt. Pedro Boarding school.

—The Rev. C. LaBrooy the Episcopal Missionary of Jaffna, resigns the incumbency of Christ Church in August.

—FIVE SCHOLARSHIPS. Two such scholarships are now vacant in the Ceylon Medical College. They are open to those who possess a degree in Arts of a University and are tenable for five years.

—MR. J. HARWARD M.A. of Brighton has been appointed as Principal of the Royal College, Colombo.

—It is a matter worthy of remark that one-half of the successful students in the last Cambridge Local Examinations at colonial centres were furnished by our island.

—Steamer Movement. Lady Gordon leaves Colombo North about April 27th and May 11th and 26th. Lady Havelock leaves Colombo South about May 4th and 18th.

—Medical College. The oral examination commenced on the 21st inst. Surgeon Captain P. de S. de S. The examiners are Drs. Keyt, Attygalle and Silva.

—Acknowledgment. The Honorable Colonial Secretary has forwarded copies of the statement and account of the Widow's or Orphan's Pension Fund for 1891, and the Despatch from Knutsford as follows.

Sir—I have the honour to acknowledge the receipt of your despatch No. 30 of the 28th ultimo, forwarding a resolution passed by the Legislative Council of Ceylon expressing its deep feeling of sympathy with Her Majesty the Queen and their Royal Highnesses the Prince and Princess of Wales at the death of His Royal Highness the Duke of Clarence and Avondale, and of your despatch No. 38 of 22nd January, forwarding a report of the proceedings of the Council when the resolution was passed.

As I informed you in my despatch No. 18 of the 25th ult. I duly laid before the Queen and before the Prince of Wales, this resolution of the Legislative Council which was conveyed in your telegram of the 20th ultimo, and I was desirous by Her Majesty and Their Royal Highnesses to return their sincere thanks to the Council for its kind expression of condolence.

I have now laid these further despatches before the Queen and the Prince of Wales, who desire me to say that they have been deeply touched by the sympathetic speeches of those who proposed and supported the resolution.—I have, &c. KNUTSFORD.

THE BASIS OF MORALITY.

Fault is found with certain communicated articles in the "Star" as if we said that there is no morality except among Christians; and then the counter assertion is made that there is as much morality among others as among Christians. It will not be difficult to disprove this last statement but we wish to say a word as to the basis of true morality. Morality in general may be said to be an acting in accordance with the law written in man's nature, as revealed by conscience, or rather by the common conscience of mankind. In other words it is doing what a man ought to do, or what is worthy of him. It is often applied only to external acts, because we cannot well judge of motives and internal choices. But very little consideration is required to make a person see that true morality lies chiefly in the desire or choice of the worthy action. "As a man thinketh in his heart so is he." It is a notorious fact that all men in a state of nature are not moral. In order that they may be moral, the heart, that is the choice and desires, must be changed, and it can only be changed by a powerful motive. The essence of love is self-sacrifice, which is the opposite of selfishness and sin, which are almost synonymous. Love begets love. The love of God when fully revealed tends to beget love in us. The Christian religion is the only one which clearly reveals the love, i.e. the self-sacrifice, of God. Therefore it is the only one which provides a sufficient motive to secure true morality. We do not deny that there are in other religions, adumbrations, or reflections or dim revelations of this great fact, and just so far they may be effective in securing morality. But much of the active morality in the world outside of church members is due to Christianity, and is derived by imitation, education or inheritance. Moreover it should be remembered that in England and America the proportion of people that would call themselves non-Christian is very small. In America for example, one in five is a member of a Protestant church. If we include their families we should more than double this, and if we include the Roman Catholic Christians, and all who attend Christian services and would resent being called non-Christians we might double it again, leaving less than one fifth not in that one fifth nearly all the most immoral persons would be found.

CREATIVE WORK CONTINUED.

As we said before we may not be able to point out a specific great disturbance after plants grew which was the darkness ushering in the fourth day of creation, but we know that there were great catastrophes, which destroyed a great part of the vegetable life on the globe. After the ball of gas which became the earth separated from the central mass that central part went on contracting and formed Venus and Mercury and even then was not dense enough to give much light. But by the time the earth had formed a crust, and condensed the vapor as ocean so as to become what clear the air, the central mass had become the sun giving a good degree of light which penetrated the thinner clouds on the second period or day. But even after plants began to grow the air was not properly clear. The vast store of coal now in the earth was at one time in the air in the form of carbonic acid gas, and this carbon had to be taken out of the air by the vegetation, before it was fit for animals to breathe. Thus it was not until the fourth period that the sunlight and starlight could reach the earth brilliantly and beautifully as today. Therefore although the sun moon and stars were in existence before, and to some extent shining, they could not properly be mentioned before, because it was not until this time that they regularly marked the seasons. From that time on they have not varied appreciably in being signs for days months and years. Before that time they were not used to this office. It is well to notice the words said, God "made," i.e. ordained, or established, or appointed, two great lights.

On the fifth day animals appeared, first the creeping creatures of the sea, and after that birds. Some geologists object to the great sea-monsters being spoken of after birds, and say that they appeared before the birds. But it should be noted that verse 21 is a repetition with more detail of verse 20, and that these monsters are put with other products of the sea, and the birds follow. The word *create* is brought in to designate the introduction of animal life, even though the waters are said to bring them forth, and this is evidently because animal life something entirely distinct from vegetable life I might have been a new creation. These

animals are said in verse 20 to have souls, (see margin).

The work of the sixth day has two parts the formation of land animals and of man. It is worthy of note that the word *create* is not used of these land animals, but God *made* them, and the earth brought them forth. This looks as if it described their development from the creatures of the preceding period.

Man was both *made and created*. If the theistic form of development is true, this probably means that his body and soul were developed from the animals, and his spirit was a new creation, though the origin of the spirit is in other places spoken of as an inbreathing, or a begetting or a gift. These words are all figures to express the fact that man's spirit, although not a part of God, is like God, only limited, and has its origin direct from him, and is more closely related to him than any other of his creations.

It is worthy of note that most scientists admit that no new species of plant or animal has appeared on the earth since man's advent, also that the Bible speaks of none of those wonderful periods of gloom, called evenings, since man was created, but that the seventh day began with the cessation of creation and continues to the present and on up to the judgment, when the glorious Lord's Day, (not any more a heavenly Sabbath) will begin.

IS NOT CHRISTIANITY THE ONLY BASIS OF MORALITY.

Continued from No 8.

(L) For pure morality there must not be even the shadow of sin. No one is sinless except God. Therefore, God alone can show us what pure morality is. This is an idea entertained by the wise and prudent. The root of the word "Sanmarka" (morality) is 'sati', the meaning of which is "truth". There is no morality if nothing but truthfulness. To be moral is to be true. The foundation of morality is truth. That religion which teaches the truth (morality) is the true religion. The word 'truth' denotes morality and all the duties it inculcates. Without understanding the greatness and sublimity of this great truth, the unbelievers and the spiritually ignorant have it shut in a sinful cage. What an object of pity, and how dreadful the consequence.

We have to consider that when Jesus Christ the son of God became man he had in himself all the attributes of the Deity in their full perfection. He was the image of the invisible God, for in him dwelleth all the fulness of the Godhead bodily. If we are to understand his life on earth, we ought to read the Gospels and the Epistles not for curiosity, nor with a motive to find out mistakes but with humble prayerful hearts anxious to know the truth. There we may see what his life on earth was. He did no sin neither was guile found in his mouth." 1 Peter i. 23. 23, "Holy, harmless, undefiled, separate from sinners." Heb. vii. 26 By the words of Pilate and Judas Iscariot, it is clearly proved that he was sinless. After Judas betrayed Christ, he was struck to the heart by his ingratitude and repented and confessed "I have sinned in that I have betrayed a precious blood." Matt. xxviii. 4. Pilate remarked "I find no fault in this man."

He saw that the accusations delivered him into the hands of Pilate to be tried and condemned, was because they hated the light which was the truth, and loved darkness which was sin. But Pilate saw that Christ was guiltless—Christ said "Thine own children have slain thee and crucified thee." John viii. 46 and from their silence it may be concluded that he was sinless. Many learned and wise men from early times till now have confessed the fact that Christ was the greatest and purest moralist that ever lived. These though they did not embrace Christianity were not able to deny their convictions about the superiority of Christ to all other men. Amongst the Divines, Jambhadr Shiva Math, Satri Dhananath Saraswati, Ramshun Roy, Babu Kesab Chandra Sen Protah Chander Ghose &c. also admitted the same fact. Of the above mentioned Dyananath Saraswati was the greatest Hindu Divine of his day. He is the last commentator on the Vedas. The late Maharaja of Jeypore, the late Maharajah of Gwalior, the late Maharajah Holkar &c. were all his disciples. Therefore the opinion about Christ is of the utmost importance in the Hindu society. The late Maharajah of Travancore who was also a very great learned man bore witness to the excellency of Christ.

Sir,

Matara, April 1892.

Thanking you heartily for the lucid and masterly dissertation on the correlation of forces and several replies given to several queries put by our Agnostic friend, he begs leave to put you the following few queries for your explanation and elucidation, namely, Who were the pre-historic or pre-Adamite races who inhabited our globe? How long ago did they flourish on our planet? How early did man appear? How can Adam be the first man that God created on this earth? Geologists say that fossil human skull exists in the lower strata of the earth, which is upwards of 100,000 years old? If this is correct, how can you reconcile it, with the Bible account of the creation and world's age? Sir William Thomson, says that 400 millions of years were required for the cooling of the earth pre-Adamite race. Then, the Bible account of the creation conflicts with this account? And how can you reconcile it? There are many venomous snakes; dangerous animals to the human race and what is the object of their creation? There are many monster births even amongst us human creatures such as children with two heads: What is the use or object of their creation? The Catholic religion is the primitive form of original Christianity that was taught and propagated by the Apostles and disciples of our Saviour; and the Holy Fathers. What Higher power or Authority or inspiration had the Protestants to Reform and Amend this pure and primitive Christianity? And why are some books of the Holy Bible thrown away

as apocrypha or spurious? Our Agnostic friend begs that you will be pleased to reply to a few of the above queries at your leisure in your valuable and interesting journal and oblige

Y. Y. Z.

(There is no good evidence of pre-Adamite races. No fossil human skulls have been found which can be claimed to be much older than 10,000 years, and probably they are not more than 6000 or 2000 years old. The best chronology deduced from the Bible makes man to have been first created 8000 years ago. But the Bible does not give a definite chronology, and its record is quite consistent with a much older history for man, while it plainly teaches that the world has existed for a much longer time than man.

We believe that serpents and the like were created for moral object lessons, to typify sin and wicked men.

Abnormal births cannot be called a direct creation, but a result of the abuse of the laws of nature.

If the Roman form of Christianity could be shown to be that taught by the Apostles, there would be no reason for the existence of Protestants. But certain persons studying the Bible became convinced that the Roman form was corrupt and so they protested against the corruptions and attempted to revive the original form. The apocrypha was rejected because it was thought not to be sanctioned by Christ and the Apostles. This subject we discussed somewhat fully some months ago. Ed. M. S.)

SAVED FROM MISERY.

Mrs. Fanny Dent, wife of a gentleman employed in the Lambton collieries, kindly allows us to publish the following facts of her interesting case and wonderful recovery, which we gather from her correspondence, and which we shall be glad to allow any one to peruse who wishes to do so.

Mrs. Dent has been in a state of extreme debility for twelve years, frequently quite unable to do any work, the slightest kind causing great fatigue, with severe twinges in the limbs, back, and left side. No severe was the pain that she would have to sit or lie down frequently. Walking exercise was very trying, and she could only walk very slowly. She had long seen CLEMENTS TONIC advertised, but like many more people, her husband was prejudiced against "patent medicines," but (now we use her own words) "I knew someone who had tried CLEMENTS TONIC, and I decided to get a bottle on the quiet at first, not saying about it. It did me no good. The effect, I thought, something wonderful.

I felt better after the first dose, and by the time I had taken half a bottle I was a different woman. My husband, friends and neighbours soon noticed the change in me, and they could not make it out. I had to tell the truth that it was CLEMENTS TONIC that was making me strong. I could not keep the secret, I was only too glad to give the credit to CLEMENTS TONIC. After finishing the bottle, I was no trouble to me, but rather a pleasure, and after doing a heavy day's washing I could go for a walk instead of having to go to bed, as always happened before taking CLEMENTS TONIC. One of my neighbours said to me last week—

"Why, Mrs. Dent, you are doing wonders this week, how is it you are so strong now? She knew I had done more that week than I had been able to do in 12 years before (she had known me this time, for I am a old resident of this locality, having lived here for 15 years &c. etc. etc. etc. etc. I feel a wonder to myself, so I'll tell you the secret; I have been taking CLEMENTS TONIC, and I cannot tell you the benefit I have derived from it. You know what my sufferings have been, and now I have a genuine taste of good health." Mrs. Dent wrote us those particulars of her remarkable cure in March. She wisely however, decided to continue the medicine to "clear the cure" as it were. Some time afterwards she wrote as follows:—(Waratah Column N. S. W.)—It is with great pleasure that I pen these few lines. I have been so long knowing a great sufferer from weakness and debility for years. I was under seven doctors, but they never did any good. I despaired of ever being better, but, as I stated in my last letter, I saw CLEMENTS TONIC advertised. I tried a bottle, and its effect was something wonderful. I followed it almost immediately, and was a new woman after finishing the first bottle. Before taking CLEMENTS TONIC it was a great trouble even to do a little house-work, but afterwards my works was a pleasure, and my friends and neighbours were surprised at the change in me. I cannot say too much in praise of it, and can only gratefully describe my case, and strongly advise all who suffer from weakness, backache, pain in the side, ringing noises in the ears, and shortness of breath, to take CLEMENTS TONIC. I feel sure it will do them as much good as it has done me.—Yours gratefully, Fanny Dent."

We have great pleasure in thanking this lady for allowing us to publish this case. We constantly hear of similar ones which people object to have published through a false delicacy. We only want to publish them in the interests of suffering humanity. Surely it is not wrong for people to acknowledge the genuineness and reliability of an article, when they have proved it to possess the properties we claim for it.

"WINE IS A MOCKER."

Ah! flowing Wine, men praise thee,

With voice and song they praise;

I bring no words of tribute,

No drunken poet's lays.

I bring the pains of thousands

Who groan beneath thy rod;

I bring the woes of millions,

I bring the curse of God!

Give back the widow's comfort,

Give back the orphan's bread,

Bring back the mad man's reason,

Bring life back to the dead.

Give back the empires sunken

In seas of foaming wine,

Bring back the souls immortal

From ruin's yawning mine,

Till then—thou fiend of darkness,

Of Satan's minions first—

Till then, by men and angels,

Be thou for ever cursed!

—Ernest A. Bell.