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THE CATHOLIG RECORD.

Grace. As sunshine warms the chilly earth, So grace shines o'er life's drearlest hour, How many virtues spring to birth,

As survey of the source of the source shows the source of the source of

Like initset thorny track we tread. And shows us there the flowers hid; Its blessed light, upon us shed. Reveals what saints before us did. Unshrinkingly it bids us dare What hitherto to us seemed hard; And yet, each precious grace and rare How oft we slightingly regard.

Life's cup, how bitter would it taste, If sweetened not by grace divine, And earth would seem a dreary waste, Did not its beams upon us shine. It bids the anxious heart be still When with a thousand cares oppressed, And when its restiess pulses thrill Its influence gently soothes to rest,

How oft when nature would rebel, And spurn the cross divinely sent, Some strengthening grace upon us fell, And to our weakness courage lent. It shows us how our Master bore The weight our coward hearts would shu The pathway which He trod before Us—till his work of love was done.

Each precious grace, how dearly bought, Since purchased by His blood and death; Its worth the dying Saviour taught On Calvary with His latest breath. Then, shall I deem a little thing That inward voice which oft recalls My wayward steps from wandering, Which aids my progress, checks my falls?

Which solaces my every pain, Which tempers, too, my every joy, Whate'er the conflicts I sustain, It is the weapon I employ. A star upon life's dreary way, When oft 'mid darkness trying to grope, With thee to light, how can I stray? Sweet heavenly grace, my Guide, my Hopel Moimeme. Moimeme.

FATHER BURKE 0. P. JN GLASGOW.

Sermon and Lecture by the Great Dominican.

On Sunday, at the High Mass, the Very Rev. Father Burke preached a charity sermon in St. Francis' Church, South Cumberland Street, Glasgow, on behalf of the Catholic Hospital at Lanark. In the Gospel of that day, he said, our Divine Lord was found correcting a great mistake into which the doctors of the law had fal-len, namely, that it was not lawful to do good works on the Sabbath day. In healing, on that day, the poor wretched good works on the sabbah day. In healing, on that day, the poor wretched man afflicted with that terrible disease, the dropsy, he taught us that in no way could we more fully honour the Sabbath could we more ruly noted the Saboah day than by doing works of mercy and kind-ness to the poor. And it was to appeal for such a work of mercy that he had for such a work of mercy that he had been brought there that day: to ask them to strengthen the hands of those consecra-ted spouses of the Son of God, whose lives were devoted to the service of the lives were devoted to the service of the poor. And in order to stir up in their hearts that sentiment of divine mercy, he could not find a gospel more appropriate than that which he had just read to them. For it told them most emphatically what was the action of the Son of God on this earth towards man. That action was exwas the action of the ball of action was ex-earth towards man. That action was ex-pressed in one word—mercy. The blind, the lame, the paralysed, the lepers—all were to our Divine Lord objects of mercy. Let them consider the God-like beauty of that virtue of mercy before he began to impress upon them its necessity. Mercy was a combination of two splendid attri-butes of Almighty God—His omnipotent power, and His infinite mercy, love and tenderness. Power alone was not mercy. How many there were in this world who had great power, but that power was not guided by kindness or by love. Let them behold the nations armed as they were to-day millions of men trained to put forth all the power that was in the people: for all the power that was in the people: for what purpose? The battlefield covered with the dead would tell them what power with the dead would tell them what power was when it was not guided by love. Love, on the other hand, no matter how tender, was not mercy. When, however, there was the power that could perform the act, and when behind that power there was love and benevolence and goodness directing the power in the proper channel, then we could behold mercy. That beautiful mercy which was in the Saviour He communicated to His Church, for when Christ founded our holy mother the Ca-tholic Church, He clothed her with His words be more emphatic than these, in which the Son of God set upon the Church, is the salt does the son of God set upon the Church ing their English, such as it is of interject. which the Son of God set upon the Church the seal of His own authority and of His own Divine virtue. One of the signs by which we knew that the Catholic Church own Divine, infallible teaching? Let them suppose, for a moment, as so many believed, that for the first 200 years or so was the true Church of God, was that in her we found charity and mercy organi-zed, established, fixed in such form, that the Church taught the truth, and, after that, lies; he would simply ask any man, who believed that Christ our Lord was there were Orders of men and women in there were Orders of men and women in the Catholic Church, bound to God by the three vows of poverty, chastity, and obe-dience, and devoted every day of their lives to the work of mercy. It might seem strange, at first sight, that mercy should be made the very key that opens the Son of God, if the Church taught the truth for 200 years, and then in the third hundred began to teach lies, what became of those promises the Son of God made? the gate of heaven, that mercy should ap-pear to be the only quality that God seemed to demand in order to admit souls What became of those promises if ever she admitted one iota of falsehood into her teaching! They must either conclude that the Catholic Church to-day teaches with the authority of God, or that God had misled them and told a lie Himself, But when we consider what into heaven. mercy is, we at once see its necessity. The Son of God, knowing that the poor had missed there and told a he filmself, when He said that He would be with His Church until the end of time. It was easier for any man to accept the Catholic Church, with the historical evidence to bear her out, than to say that He who we would always have with us, condescen-ded to associate Himself with them, to ded to associate Himself with them, to declare that He was one of them, and that what was done to them was done to Him. Therefore, whoever has the spirit of Christ must be merciful; he must be ready to recognize the Son of God in the poor, and have a feeling of love, venera-tion, almost adoration, for those upon died on Calvary to redeem man had made a false promise. Consequently, the Cath-olic believed with a certain knowledge. But the Catholic faith was more than knowledge: it was a law, and that simply because the teaching of the Catholic Church rested upon authority. The Catholic Church did not ask them to believe her unless they believed that she was the messenger of God; but if they believed that, then she asked them not only to accept her teaching. died on Calvary to redeem man had made tion, almost adoration, for those upon whom God has laid the heavy burden of poverty and disease. Let them, then, all, rich and poor, seek to secure to themselves that crown which shall not be set upon any brows except those who were merciful. THE LECTURE. On Sunday evening Father Burke de-livered a lecture to a crowded congrega-tion in St. Alphonsus' Church, Great Hamilton Street, Glasgow, taking for his subject "Catholic faith, the true perfec-tion of man." In this grand nineteenth century, of which they were all so proud --and no man, he said, admired it more than he did-they saw more development any brows except those who were merciful. them not only to accept her teaching, but to conform to the moral law which she laid down for them. She would pre-scribe for the inward thoughts of their minds, she would tell them what was sin-ful even in thought, she would tell them ful even in thought, she would tell them what to do and what to avoid. She pre-scribed for every detail of their daily actions. She actually told them, upon occasions, what they were to eat and what not to eat. All that seemed strange to one outside the Church, but it was the most matural thing in the world to these than he did-they saw more development than in any preceding epoch of the world's than in any precenting epoch of the world's history. They saw the triumph of hu-man intellect—the triumph of human genius—the magnificent achievements of human science. Why, the men of the genius—the magnificent achievements of human science. Why, the men of the nineteenth century had done things that their grandfathers believed to be utterly impossible. They had annihilated space; they had taken the two cleanests they have most natural thing in the world to those who knew and believed that the Church was the messenger of God-that she had His authority-and who were, therefore, bound to do what she commanded them they had taken the two elements that were supposed to be most hostile to each other —fire and water—joined them together, and from their union there was the off-There was no faith outside the Catholic Church that rose to the dignity of law. Outside the Catholic Church, faith, because it was only human, took a lower place than human science. Scientists spring of steam, the greatest power in the physical world to-day. Men had taken the most terrible and the most unenew to a moment when a certain change would come over the heavenly bodies. ruly of all the elements-lightening-and

of the earth in a moment of time. No doubt, raturally enough, met were very proud of those achievements, and of the wonderful advance and progress in all sciences; of which this nineteenth century had been the witness; and, consequently, they thought it a strange thing when an old for a black in comen out, with a babit old friar like him comes out with a habit worn for 700 years, belonging to an Order of men living in cloisters, separated from the world, and engaged in studies of which the world cared little or nothingwhen such a man as he comes out, and says to those wonderful scientists-to those successful engineers and electricians-to those philosophers and electricians-to those philosophers who had sounded the very depths of the ocean, and who had explained every law of nature, even the most hidden, "My friends, with all your knowledge, with all your science, with all your progress and many your knowledge, with all your science, with all your progress and manu-factures and wealth, I tell you that you never will attain to the true per-fection of your being, a man in this world or the next, unless you embrace the holy Catholic faith, the Church of Jesus Christ That faith along its the merities holy Catholic faith, the Church of Jesus Christ. That faith alone is the perfection of man." Here was a daring asser-tion that he had the courage to fling out before the men of the nineteenth cenout before the men of the nineteenth cen-tury. He would, then, make these two propositions: that man was capable of at-taining to the perfection of his being, but he could not attain that perfection with-out the holy Catholic faith. Let them first consider what was the Catholic faith. That faith meant three things-first, knowledge, not opinion, no matter how deep the opinion might be, not human conviction but absolute knowledge; second, the Catholic faith was a law, pre-scribing to us not only what we were to second, the Catholic faith was a law, pre-scribing to us not only what we were to believe, but what we were to do, and what to avoid; third, the Catholic faith was a power that enabled us to accept what it proposed to our belief, and to fulfil the Commandments God had given us to observe. The Catholic faith was knowledge. God, who was light and in-finite knowledge Himself, had vouchsafed to reveal certain truths to man, certain great truths that man could never attain to reveal certain truths to man, certain great truths that man could never attain to by his own mere study, or by the mere human intellect. God demanded of all those who were His, and whom he had created, that they should have knowledge of Him; and the absence of that know-ledge was one of the greatest curses that God could let fall upon the people. That knowledge must be certain, it must be unshaken: it must be an acceptation by unshaken; it must be an acceptation by the intellect of what God has revealed; and that knowledge must come from an authority, from the authority of a teacher, because it could never be attained by the mere human intellect. Where was this mere human intellect. Where was this knowledge to be found except in the Catholic Church? Every other system calling itself religion simply asked a man to read his Bible, and to draw his own conclusions, to form his own opinions; but, although that man might believe what appeared to him to be the meaning of a certigitator talthough he might feal what appeared to him to be the mean of a certainstext, although he might feel thoroughly convinced of it, still he had no knowledge. The Catholic Church said, "I do not ask you to believe me unless I an able to prove that I am the messenger of God, and that God is with me; but, if I can unduce to you my credentials, if I can produce to you my credentials, if I can show you my diploma, if I can hold up my title deeds to show that God has up my utile-deeds to snow that God has sent me, and if He declares that He is with me always, then I ask you to bow down your intellects, and accept my teaching as it comes from God." The whole question, then, comes to this: Has the Catholic Church those credentials or title-deeds ? Our Divine Lord said. the Father hath sent me, so do I send you; go ye, therefore, in my name, and teach all nations, teach them all the things that

had made it the humble messenger of their was only an opinion was always second-ary and below knowledge, even of the human mind. And so it was that, outside the Church, no faith assumed the dignity thoughts, carrying them from end to end of the earth in a moment of time. No of law. But what use would it be to make law unless there were some way of enforcing its observance? Outside the Catholic Church men professed to accept the Ten Commandments; but, supposing they did not observe those Command-ments, who was to take them to task? What power was there, then, that pretends to enforce this law? That power was the confessional. What greater power could there be for the enforcement of the law? And what heavier punishment for its transgression than such a humiliation? It was easy enough to lay down this law; it was a hard thing to observe it. But the was a hard thing to observe it. But the Catholic faith brought with it those sacra-ments that gave them the graces to ob-serve those commands. Nowhere beyond the Catholic Church were there any such restraints as the confessional to quench every passion and to subdue every evil inclination. He would repeat what the Catholic faith meent. It meant know-ledge, and knowledge of the grandest kind—the knowledge of God. It meant law, the highest, the strictest, the most minute; and it meant, finally, grace and minute; and it meant, finally, grace and strength to observe that law, and to live strength to observe that law, and to live up to its highest and holiest requirements. That was absolutely necessary to the full perfection of man. Now, let them con-sider what man was, and in what his per-fections consisted. Man was made up of a soul and a body; he was a being of a twofold nature. What was the perfection of the human body? He held that the perfection of the human body consisted in the command that a man had over his passions, over his appetite, and over his passions, over his appetite, and over his sinful inclinations, so as to enable him to avoid those vices that corrupt, break up, and destroy before its time the body of man. Let a man lose command over his body, and he falls at once into the sin of body, and he fails at once into the sin of impurity—a sin that brings disease and corruption into him, a sin that cripples him before his time—that brings furrows of age upon the young brow—that makes the young ha^{**} to whiten before the winter of age comes upon it—a sin that destroys the vital functions of man. Passing from the body to the soul, we found in man an intellect created to know, a heart created to love, a free-will know, a heart created to love, a free-will which Almighty God preserves in man. The perfection of man's intellect was knowledge. Human knowledge could bring that iutelligence to very great per-fection. There were men living stored with knowledge, to whom the history of the human race from its earliest days was as an one hook, who could explain the as an open book, who could explain the laws of nature, who could describe orbs in the heavens that we cannot see, who could measure the sunbeam or the power of the ocean wave. To the world, what a loss when such a man died! But no question would be asked him at the throne of judgment as to whether he was versed i judgment as to whether he was versed in human philosophy and learning. That knowledge of human things would never gain him the kingdom of heaven. The heart of man was created to love, and no amount of human love, no matter how tender and true it might be—no amount of human priormet, no matter how in tender and true it might be—no amount of human enjoyment, no matter how in-tense it might be, had ever yet satisfied the cravings of the heart of man. The Catholic Church alone can satisfy him on biometry might be provided to him the this earth whilst proposing to him the highest object of his love—God upon the altar. Finally, the human soul had free will. Freedom of will was the distinctive feature of man, but that freedom could be very easily lost. Any one passion in-dulged in enslaves a man, and robs him of his freedom. The Catholic Church and "As his freedom. The Catholic Church and the Catholic faith alone could preserve it by the holy sacramental graces which she dealt out to her children. The lecturer

They had knowledge, and the faith that REFLECTIONS ON MIXED MARRI-AGES.

Though the general law of the Church prohibiting mixed marriages may seem unkind and stern in view of mere human feelings, it is nevertheless a law founded on the earliest traditions in mercy and in love. Imbeciles may deride, but even in the

imbecies may dende, but even in the sphere of human science, where experts make the law, is this their part? In more sacred planes, where God or Holy Church is the law maker, they are still Thersites. In the sixth chapter of Genesis we read that the sons of Seth and Enos, who were alled the same of God by reason of their

called the sons of God by reason of their piety, seeing that the daughters of those whose traditions were of unbelief were fair to view, took them to wive. Unmindful of their traditions, reckwith sensual passions, they bart ered faith for the gratification of the wi¹¹. Then was the Almighty angered, and He opened the flood gates of heaven, that none of the fruits of these evil alliances should be preserved

Again, when Moses inspired by God explains the commandments to the chosen people, stern, positive and uncompromising are his warnings against mixed memising people, stern, positive and uncompromising are his warnings against mixed marriages. Let us listen: "Neither shalt thou make marriages with them (the seven nations more numerous and more powerful than the chosen ones). Thou shalt not give thy daughter to his son, nor take his daughter for thy son, for she will turn away thy son from following Me, and the wrath of the Lord shall be quickly kindled, and will quickly destroy thee." And he afterwards adds the reason of this law so stern. "because I have loved you." This, then, is the same reason of why the Church carries out this law and bishops insist on its observance—because she loves the children she has engendered. It is impossible to read the Old Testa-ment thoughtfully without perceiving that the prohibition of marriages between the believing and unbelieving, between the children of God and the children of

men, was a most benign and merciful dis-pensation, the violation of which was folpensation, the violation of which was fol-lowed by calamities of the gravest des-cription. To this very day so well is the law kept, that a Jew who, in defiance of this law, marries outside of the fold of Israel, is held rs an outcast and an apostate. When such cases do come, they are to be settled as in the case of Booz and Ruth; they must be first received into the synagogue: "thy people shall be my peo-ple; thy God my God !"

It is a fact pointed out long since by writers of eminence, that Protestantism, so far as it can be regarded in the light of so far as it is the regarded in the light of a positive religious system, is tending to Judaize Christianity. Let those who are thus inclined, meditate on the above. Neither do we find in the New Testa-ment that the great teacher of nations is a

whit less severe. Speaking of him who holds heretical doctrines, St. Paul says: 'Receive him not into your house, nor say "Receive him not into your house, nor say to him, God speed you. For he that sayeth God speed you, communicateth with his wicked works." Again: "A man that is a heretic, after the first and second admonition avoid." If the Apostle thus forbids all communication, of whatsoever character, with the heretic, what would he say concerning marriages between the Christian and the heretic, or the heathen? To the Corinthian he says of one whose Christian and the heretic, or the heatthen ' To the Corinthian' he says of one whose husband is dead: "She is at liberty, let her marry whom she will, only in the Lord." Aye, here's the rub! St. Paul is not suggesting, or advising, but laying down the law: "Only in the Lord." And this is the meaning of our Bishop's late pastoral: Marry only in the Lord, with the blessings of the Church; otherwise there

is no God speed, and you cannot be re-ceived into the house of the Lord till you have done penance as public as the scandal you gave.—Detroit Home Jour-

nal.

SECRET SOCIETIES.

THE HOLY ANGELS.

The church, desirous that all our thoughts should be directed to God and holy things, has dedicated each month, and even eau day of the week and of the year, to the honor of some Saint or to the commem honor of some Saint or to the commen-oration of some important event in the great work of our redemption. Thus, May is especially dedicated to honor the Blessed Virgin, June is the month of the Sacred Heart, and October has been set apart for devotion to the Holy Angels. The Church teaches that at the same time that God created the world and its inha-bitants. He peopled the heavens with a bitants, He peopled the heavens with a multitude of beautiful and blessed spirits -Angels-far superior to us in intellect and power, but yet like ourselves suscep-tible of sinning and obliged for a time to pass through a state of probation before they were finally confirmed in grace and became infallible. The special temptation to which they were subjected is generally supposed by theologians to have been this: God revealed to them the future incarnation of His Divine Son and ordered them to adore the God-man, which many of

Although the number of the bad angels Attough the humber of the bad angels was undoubtedly very large, yet they formed only a small minority of the cel-estial choirs, and God, who rewards the good as certainly and as speedily as He punishes the bad, immediately confirmed punishes the bad, inimicately contribution in grace the faithful angels, removing from them at the same instant that He pun-ished their rebellious companions, all power of sinning and consequently all possibility of losing heaven. Although all the angels are superior to man they possibility of losing heaven. Attributes all the angels are superior to man they are not all equal among themselves, but are divided into three grand hierarchies, which are each sub-divided into three choirs. The first and highest hierarchy which all checks and highest hierarchy includes the Scraphim, or those angels t who excel in holy charity, who burn, as it were, with Divine Love, their name d being derived from the Hebrew word, Scraph, meaning "to burn." The Cheru-bim, angels of light and wisdom, rank t next to the Scraphim and then the Thrones, whose transcendent glory serves as a throne for the majesty of God. The second celesical hierarchy comprises the Dominations, the Virtues and the Powers. To the first of these is specially confided the direction of earthly affairs through the ministration of the inferior angels. To the

Lastly, in the third and lowest hier-rchy, are found the Principalities, who rchy, have a special power over states and pro-vinces to protect and guard them from all harm. And the Arch-angels and Angels, harm. And the Arch-angels and Angels, the latter acting as the guardians of indi-viduals and as celestial messengers, while the former are the agents of God in mat-ters of the greatest importance, as for in-stance the announcement by the Arch-angel, Gabriel, to Mary that she was to be the Mother of God. Of the Arch-angels the Mother of God. Of the Arch-angels the Mother of God. Of the Arch-angels three have received names commemorative of the special missions to which they act as God's messengers to man. Thus Michael signifies "who is like unto God?" Gabriel, "the force and power of God," and Raphael, "the divine remedy." The Holy scriptures make frequent mention of all these angelic orders, thus St. Paul in writing to the Colossians says : "For Him (Christ) were all things created in heaven and on earth, visible and invisi-

in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers, all things were created by Him and in Him."

created by Him and in Him." David speaks of the Cherubim and Isaias of the Seraphim, who he declares were constantly in front of the Divine throne saying: "Holy, Holy, Holy is the Lord, the God of armies." St. Paul men-

Angel" which sets forth in beautiful and touching language the deep solicitude our guardian angels feel for our spiritual wel-fare.—North Western Chronicle.

3

MAN-HUNTING IN IRELAND.

Sickening Work for Soldiers-Butcher ing Defenceless People.

[From the New York World.]

[From the New York World.] At the time of the unveiling of O'Con-nell's statue I had a talk with a young officer in one of the regiments stationed in Ireland, who had come to Dublin for the celebration. He gave me a better idea than ever I had before of the kind of work demanded of the regiments here and of the feelings of the officers about that work. "I am stationed in county---," he said, "and I have command of a troop down there. Four nights in the week have to take my men out and ride after the constabulary under the leadership of some magistrate hunting for men with Goar revealed to them the future intainand tion of His Divine Son and ordered them to adore the God-man, which many of them in their pride refused to do—a re-fusal which was punished with instant Although the number of the bad angels Although the number of the bad angels be four hours, and then we go back to barracks, not having seen, much less caught, any man with arms or anything like them. The man who would allow himself to be caught under such circumstances would be little less than a fool. It is a fact, though, that nearly all the men there are armed, or at least have guns, because the game is almost exter-minated. But we never catch any of them and never will. To tell you the truth, I am sick and tired of the work

"How do the people look upon these

"How do ine people look upon these man-hunts?" "How do you suppose they look upon them? They hate us with a bitterness of hatred that cannot be described. And I do not wonder. Of course, if it became to not wonder. Of each of the second fact of the matter is that many and in fact most of the rows which take place To the first of these is specially confights the direction of the inferior angels. To the Virtues God gives the power to work minaculous deeds, while the Powers are charged to maintain, among creatures, the orders of Providence, and to prevent and combat the efforts of the demons. Lastly, in the third and lowest hier are brought about by the constabulary or the magistrates or the landlords and their pressing" the people, as the magistrates call it, is the most distasteful you can imagine. It's not so'diering; its only doing police duty, and I for one would welcome It's not soldiering; its only doing police duty, and 1 for one would welcome a transfer anywhere to get away from it. Half the time the magistrates want us to fire when there is no more cause for it than there would be for me to fire at you now. It's a horrible thing, firing at peo-ple who can only throw stones at you in return, and I do not enjoy shooting down a crowd when I believe that the people in that crowd have only done what I would that crowd have only done what I would do were I in their places. I'll fight, of course, that's my profession; but I do not like butchering people because some frightened landlord or magistrate sees fit to read the riot act.

I thought this, as told to me, was worth the telling again. ALFRED BALCH.

LAY A FAINTING PERSON DOWN.

It is surprising how everybody rushes to a fainting person and strives to raise him up, and especially to keep his head erect. There must be an instinctive ap-David speaks of the Cherubim and Isaias of the Seraphim, who he declares were constantly in front of the Divine throne saying: "Holy, Holy, ich in the Divine throne saying: "Holy, Holy, Holy is the Lord, the God of armies." St. Paul men-tions the Virtues in his epistle to the Ephe-isans, and nearly every page of the Eible has some allusion to the Arch-angels and Angels. God, in His infinite wisdom, per-mitted the bad Angels, when they were cast out of heaven, to retain a portion of their former power and knowledge—fac-ulties, which in their jealous hatred of the human race, they have devoted to our ruin and destruction.

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Highlanders have the habit, when talk-ing their English, such as it is of interject-ing the personal pronoun "he" where not required, such as, "The king he has come." instead of "The king has come." Often, in consequence, a sentence or an expres-sion is rendered sufficiently ludicrous, as the sequel will show. A gentleman says he has had the pleasure of listening to a clever man, the Rev. Mr. —— (let his locality be a secret) and recently he began his discourse thus : "My friends, you will find the subject of discourse this morning in the First Epistle General of the Apostle Peter, chapter v, and verse 8, in the words; The devil he goeth about like a roaring lion seeking whom he may devour.' Now, my friends, with your leave, we will divide the subject of our text to-day in our Firstly, we shall endeavor to ascerheads. tain 'Who the devil he was.' Secondly, we tain . W no the devil he was.' Secondly, we shall inquire into his geographical posi-tion, namely, 'Where the devil he was.' and 'Where the devil he was going.' Thirdly (as this is of a personal character), 'Who the devil he was seeking.' And fourthly, and lastly, we shall endeavor to solve the question which has never been olve the e question which has never been yet,-What the devil he was solved yet, roaring about.' '

***"Skill and patience succeed where force fails." The quiet skill and patient research which brought forth Kidney-Wort illustrates the truth of the fab'e. Its grand success everywhere is admitted. Disease never comes to us without a cause. Disease herer comes to us without a cause. Ask any good physician the reason and he will tell you something interferes with the working of the great organs. Kid-ney-Wort enables them to overcome all obstructions and preserves perfect health. Try a box or bottle at once.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recom-mended, but failed to get any benefit, until a gentleman who was cured of rheu-matism by Dr. Thomas' Eclectric Oil, told me about it. I began using it both intermelly and externally and before two internally and externally, and before two bottles were used I was radically cured We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.

What great Protestant Men Them. All organizations which compel their

members to swear obedience to undefined obligations should be seduously opposed as un-American. Wm. H. Seward once said:

"Secret societies, sir? Before I could Asceret societies, sin before i comm place my hand between the hands of other men, in a secret lodge, order, class or coun-cil, and bending on my knee before them, enter into combination with them for any enter into combination with them for any object, personal or political, good or bad, I would pray to God that hand and that knee

would pray to God that hand and that knee might be paralyzed, and that I might be-come an object of pity and even the mockery of my fellow men. "Strear, sir! I, a man, an American citi-zen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment, and my conscience to their keeping? No, no, sir. I know quite well the fallibility of men own indowent, and my liability to sir. I know quite well the failoffly of my own judgment, and my liability to fall; my life has been spent in breaking the bonds of the slavery of men; I there-fore know too well the danger of confiding power to irresponsible hands, and make model willing alwa? myself a willing slave."

This is what Daniel Webster wrote in a letter dated Boston, November 20, 1831: "All secret associations, the members which take upon themselves extraordinary obligations to one another, and are bound obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to har-mony and mutual confidence among men living transform under together institution. living together under popular institutions and are dangerous to the general cause of civil liberty and good government. Under the influence of the conviction it is my opinion that the administration of all such

oaths, and the formation of all such obli-gation, should be prohibited by law." The late Lord Benconsfield had this to say shortly before his death:

"Secret societies are hurrying the civil governments of this world to the brink of a precipice over which law and order will ultimately fall and perish together."

ultimately fail and perish together." In a letter to a friend, January 23, 1874, Wendell Phillips opened his mind in this way: "I wish you success most heartily in your efforts to rouse the commeaning in your energy to rouse the com-munity to the danger of "secret societies." They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them.

ruin and destruction. Thus, it is the continued occupation of

the demons to tempt us by every means in their power, and it is only by unceas-ing watchfulness on our part and by the ing watchfulness on our part and by the grace of God, that we are able to escape their machinations. Nor do they confine their attacks to those whom they have hope of vanquishing: the just suffer even more than the unjust, and even our Saviour Himself was subject to their temptation during His forty days fast in the desert. "They attack," says Saint Chrysostom, "those even whom they have no hope of vanquishing, animated by the sole motive of annoying them, rendering them uneasy and troubled, if they can accomplish no more." accomplish no more." Though the principal intention of the

Inough the principal intention of the demons is to make us lose our souls by sinning, their hatred excites them to do us all the temporal injury in their power, as is evident from the numerous ex-amples in the sacred scriptures, where, as amples in the sacred scriptures, where, as in the case of Job, they deprived him of every earthly blessing, even to the remov-ing of his children by death. To aid us in overcoming these attacks of hell, God has sent to our aid His holy

of hell, God has sent to out and interaction angels whose continuous duty it is to watch over our temporal and spiritual welfare. There are, as we have already seen, angels appointed to guard each state and country; nay, each individual, has his special, ever-watchful guardian, to aid him in the combat for salvation Each church is under the care of a particular angel, each house is under their guardianship, whether walking or sleep-ing we have, thanks to God, the benefit of this special probition of His holy ser-

of this special problem of this holy set vants. It is in recognition of this ever-con-tinued care of the angels for us, that the Church has instituted festivals in their honor, and has set aside the month of October to their special devotion. Should we not enter fully into the spirit of the Church? Should we not show by every means in our power, how much and how truly we desire to honor the angelic truly we desire to honor the angelic hosts ?

hosts? The sodality of the Holy Angels is a society particularly instituted to encour-age this devotion, and all who can should become members of it. An excellent book for us to read dur-

ing this month is the "Memoirs of a guardian

member this fact-namely; faint is caused by a want of blood in the brain; the heart enses to act with sufficient force the usual amount of blood in the brain ; and hence the person looses consciousness because the function of the brain ceases. Restore the blood to the brain and in-Restore the blood to the blan and me stantly the person recovers. Now, though the blood is propelled to all parts of the body by the action of the heart, yet it is still under the influence of the laws of gravitation. In the erect position the blood accends to the head against gravita blood ascends to the head against gravita-tion and the supply of the brain is dimin-ished, as compared with the recumbent position, the heart's pulsation being equal. If, then, you place a person sitting, whose heart has nearly ceased to beat, his brain will fail to receive blood, while if you lay him down with the head lower than the heart, blood will run into the brain by mere force of gravity, and in fainting, in heart, blood will run into the oran by mere force of gravity; and in fainting, in sufficient quantity to restore the conscious-ness. Indeed, nature teaches us how to manage the fainting persons, and they always fall, and frequently are at once restored by the recumbent position into which they are thrown.-Medical Journal.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I have advised many ladies to try our "Favorite Prescription" and never vour e it fail to do more than you advertis Vourstruly, Mrs. A. M.RANKIN, Yours truly, Mrs. A. M.RANKIN, 141 Bates Street, Indianapolis. Ind.

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