

Grace.

As sunshine warms the chilly earth, So grace shines over life's dreariest hour. How many virtues spring to birth. Beneath its vivifying power. Come down to brighten and to bless. Scarce do we feel its kindly ray. Than grief and pain and sorrows cease. Like mist, have quickly passed away.

It glids the thorny track we tread, And shows us where the flowers hid. Its blessed light, upon us shed, Reveals what saints before us did. Unshrinking it bids us dare What hitherto we deemed hard. And yet, each precious grace and rare How oft we slightlying 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 restless pulses thrill, Its influence gently soothes to rest.

How oft when nature would rebel, Goodness the cross and thorn sent. And upon the strengthening grace upon us fell, And to our weakness courage lent.

It shows us how our hearts would shun, The weight our coward hearts would shun, The path which He had trod before. 'Till His love's grace 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 bloody sweat. Then, shall I deem a little thing, That inward voice which recalls My wayward steps from erring?

Which aids my progress, checks my fall? Which soothes my every pain, Which tempers, too, my every joy. What'er the conflicts I sustain, 'Tis the weapon I employ.

A star upon life's dreary way, When oft 'mid darkness I am groping, With thee to light, how can I stray? Sweet heavenly grace, my Guide, my Help, My Morning.

FATHER BURKE O. P. IN 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. The Gospel of that day, he said, our Divine Lord was found correcting a great mistake into which the doctors of the law had fallen, namely, that it was not lawful to do good works on the Sabbath day. In hearing, 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 day than by doing works of mercy and kindness to the poor. And it was to appeal to the poor. And that he had for such a work of mercy that he had been brought to the hands of those consecrated spouses of the Son of God, whose 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—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 preach, and he said that he would impress upon them its necessity. Mercy was a combination of two splendid attributes 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 the power of God in the world. All the power that was in the people, for what purpose? The world was covered with the dead who were told that 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. He commended to us the Saviour who founded our holy Mother the Catholic Church, He clothed her with His own Divine virtue. One of the signs by which we knew that the Catholic Church was the true Church of God, was that in her we found charity and mercy organized, established, fixed in such form, that there were Orders of men and women in the Catholic Church, bound to God by the three vows of poverty, chastity, and obedience, 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 gate of heaven, that mercy should appear to be the only quality that God seemed to demand in order to admit souls into heaven. But when we consider what mercy is, we at once see its necessity. The Son of God, knowing that the poor would always have with us, condescended 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, veneration, 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 a crowded congregation listened to a lecture by Father Burke delivered at a lecture to the Catholic Church, Great Hamilton Street, Glasgow, taking for his subject "Catholic faith, the true perfection 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 than in any preceding epoch of the world's history. They saw the triumph of human intellect—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 elements that were supposed to be most hostile to each other—fire and water—joined them together, and from their union there was the offspring of steam, the greatest power in the physical world to-day. Men had taken the most terrible and the most un-uly of all the elements—lightning—and

had made it the humble messenger of their thoughts, carrying them from end to end of the earth in a moment of time. No doubt, naturally enough, man 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 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 nothing—when such a man as he comes out, and says to those wonderful scientists—to those successful engineers 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 your manly facts and wealth, I tell you that you never will attain to the true perfection 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 alone is the perfection of man." Here was a daring assertion that he had the courage to fling out before the men of the nineteenth century. He would, then, make these two propositions: that man was capable of attaining to the perfection of his being, but he could not attain that perfection without 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, prescribing 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 fulfill the Commandments God had given us to observe. The Catholic faith was knowledge. God, who is light and who has finite knowledge Himself, had vouchsafed 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 knowledge was one of the greatest curses that God could lay upon a people. That knowledge must be certain, it must be of 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 knowledge to be found except in the Catholic Church? Every other system calling itself religion simply asked 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 certain text, 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 am able to prove that I am the messenger of God, and that God is with me; but, 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 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—what are the credentials of the Catholic Church? Our Divine Lord said, "As the Father hath sent me, so I send you; I have, therefore, in my name, and teach all nations, teach them all the things that I have taught you; and behold I am with you all days, even to the end of the world. I will send my spirit upon you, and He shall dwell with you and lead you into all truth, and remain with you for ever. And, therefore, I say, I have built my Church upon a rock, and the gates of hell shall not prevail against it. And he that will not hear the Church, let him be as the heathen and the publican." Could human language be clearer, could human words be more emphatic than these, in which the Son of God set upon the Church the seal of His own authority and of His own Divine, infallible teaching? Let them suppose, for a moment, as so many have believed, that for the first 200 years or so the Church taught the truth, and, after that, lies; he would simply ask any man, who believed that Christ our Lord was 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 of the Son of God made to Peter, Chapter V, and verse 8, in the words: "The devil he goeth about he may devour you. Now, my friends, with your leave, we will divide the subject of our text to-day in two parts. Firstly, we shall endeavor to ascertain 'Who the devil he was.' Secondly, we shall inquire into his geographical position, 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 solved yet—'What the devil he was roaring about.'"

They had knowledge, and the faith that was only an opinion was always secondary and below knowledge, even of the human mind.

And so it was that, outside the Church, no faith assumed the dignity 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 Commandments, what power was there, then, that pretends to enforce this law? That power was the professional. 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 Catholic faith brought with it those sanctions that gave men the grace to observe those commands. Nowhere beyond the Catholic Church were there any such restraints as the professional to quench every passion and to subdue every inclination. He would repeat what the Catholic faith meant. It meant knowledge, 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 strength to observe that law, and to live up to its highest and holiest requirement. That was absolutely necessary to the full perfection of man. Now, let them consider what man was, and in what his perfections 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 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 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 hair 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 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 certain text, 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 am able to prove that I am the messenger of God, and that God is with me; but, 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 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—what are the credentials of the Catholic Church? Our Divine Lord said, "As the Father hath sent me, so I send you; I have, therefore, in my name, and teach all nations, teach them all the things that I have taught you; and behold I am with you all days, even to the end of the world. I will send my spirit upon you, and He shall dwell with you and lead you into all truth, and remain with you for ever. And, therefore, I say, I have built my Church upon a rock, and the gates of hell shall not prevail against it. And he that will not hear the Church, let him be as the heathen and the publican." Could human language be clearer, could human words be more emphatic than these, in which the Son of God set upon the Church the seal of His own authority and of His own Divine, infallible teaching? Let them suppose, for a moment, as so many have believed, that for the first 200 years or so the Church taught the truth, and, after that, lies; he would simply ask any man, who believed that Christ our Lord was 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 of the Son of God made to Peter, Chapter V, and verse 8, in the words: "The devil he goeth about he may devour you. Now, my friends, with your leave, we will divide the subject of our text to-day in two parts. Firstly, we shall endeavor to ascertain 'Who the devil he was.' Secondly, we shall inquire into his geographical position, 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 solved yet—'What the devil he was roaring about.'"

A Ludicrous Result of a Habit.

Highlanders have the habit, when talking their English, such as it is of interjecting 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 expression 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 of General of the Apostle Peter, Chapter V, and verse 8, in the words: 'The devil he goeth about he may devour you.' Now, my friends, with your leave, we will divide the subject of our text to-day in two parts. Firstly, we shall endeavor to ascertain 'Who the devil he was.' Secondly, we shall inquire into his geographical position, 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 solved yet—'What the devil he was roaring about.'"

"Skill and patience succeeded where force fails." The quiet skill and patient research which brought forth Kidney-Wort illustrates the truth of the fable. Its success never 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. Kidney-Wort enables them to overcome all obstructions and preserves perfect health. Try a box or bottle at once. Henry Clement, Almonite, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Eucletic Oil, told me about it. I began using it both 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.

REFLECTIONS ON MIXED MARRIAGES.

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 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 Therists. In the sixth chapter of Genesis we read that the sons of Seth and Enos, who were 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 wife. Unmindful of their traditions, reckless of spiritual considerations, inflamed with sensual passions, they bared their faith for the gratification of the will. Then 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 marriages. Let us listen: "Neither shalt thou make marriages with them (the seven nations which are each subdivided into three choirs). The first and highest hierarchy includes the Seraphim, or those angels who excel in holy charity, who burn, as it were, with Divine Love, their name being derived from the Hebrew word, Saraph, meaning 'to burn.' The Cherubim, angels of light and wisdom, rank next to the Seraphim and they, the Thrones, whose transcendent glory serves as a throne for the majesty of God. The second celestial hierarchy comprises the Dominions, the Virtues and the Powers. To the first of these is specially confided the direction of earthly affairs through the ministrations of the inferior angels. To the Virtues God gives the power to work miraculous deeds, while the Powers are charged to maintain, among creatures, the order of Providence, and to prevent and combat the efforts of the demons. Lastly, in the third and lowest hierarchy, are found the Principalities, who have a special power over states and provinces to protect and guard them from all harm. And the Arch-angels and Angels, the latter acting as the guardians of individuals and as celestial messengers, while the former are the agents of God in matters of the greatest importance, as for instance the announcement by the Arch-angel, Gabriel, to Mary that she was to be 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 invisible, whether thrones, or dominions, or principalities, or powers, all things were created by Him and for Him.' David speaks of the Cherubim and 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 mentions allusion to the Arch-angels and Angels, God, in His infinite wisdom, and sole motive of annoying them, rendering them uneasy and troubled, if they can accomplish no more." Though 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 examples in the sacred scriptures, where, as every earthly blessing, even to the removing of their children by death. To aid us in overcoming these attacks of hell, God has sent to our aid His holy angels whose continuous duty it is to watch over our temporal and spiritual welfare. There are, as we have already seen, angelic appointments 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 sleeping we have, thanks to God, the benefit of this special protection of His holy servants. It is in recognition of this ever-continued 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 hosts? The sodality of the Holy Angels is a society particularly instituted to encourage this devotion, and all who can should become members of it. An excellent book for us to read during this month is the "Memoirs of guardian

THE HOLY ANGELS.

The church, desirous that all our thoughts should be directed to God and holy things, has dedicated each month, and even each day of the week and of the year, to the honor of some Saint or to the commemoration 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 inhabitants, 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 susceptible 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 to adore the God-man, which many of them in their pride refused to do—a refusal which was punished with instant damnation. Although the number of the bad angels was undoubtedly very large, yet they formed only a small minority of the celestial choirs, and God, who rewards the good as certainly and as speedily as He punishes the bad, immediately confirmed in grace the faithful angels, removing from them at the same instant that He punished their rebellious companions, all power of sinning and consequently all possibility of losing heaven. Although all the angels are superior to man they are not all equal among themselves, but are divided into three grand hierarchies, which are each subdivided into three choirs. The first and highest hierarchy includes the Seraphim, or those angels who excel in holy charity, who burn, as it were, with Divine Love, their name being derived from the Hebrew word, Saraph, meaning 'to burn.' The Cherubim, angels of light and wisdom, rank next to the Seraphim and they, the Thrones, whose transcendent glory serves as a throne for the majesty of God. The second celestial hierarchy comprises the Dominions, the Virtues and the Powers. To the first of these is specially confided the direction of earthly affairs through the ministrations of the inferior angels. To the Virtues God gives the power to work miraculous deeds, while the Powers are charged to maintain, among creatures, the order of Providence, and to prevent and combat the efforts of the demons. Lastly, in the third and lowest hierarchy, are found the Principalities, who have a special power over states and provinces to protect and guard them from all harm. 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What great Protestant Men think of Them.

All organizations which compel their members to swear obedience to undefined obligations should be seriously opposed as un-American. Wm. H. Seward once said: "Secret societies, sir! Before I could place my hand between the hands of other men, and bending on my knee before them, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men." "Secret societies, sir! I, an American citizen, 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 my own judgment, and my liability to fall; my life has been spent in breaking the bonds of the slavery of men. I therefore know too well the danger of confiding power to irresponsible hands, and make myself a willing slave." This is what Daniel Webster wrote in a letter dated Boston, November 20, 1831. "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally and especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and 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 obligations, and the formation of all such obligations, should be prohibited by law." The late Lord Beaconsfield 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." 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 community 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."

MAN-HUNTING IN IRELAND.

Sickening Work for Soldiers—Butcher-ing Defenceless People. [From the New York World.] At the time of the unveiling of O'Connell'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 officers 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 I have to take my men out and ride after the constabulary under the leadership of some magistrate hunting for men with arms. Now, in the first place, we make noise enough to let any man within a mile know we are coming, and the magistrates are never satisfied unless we come out with all the jungle it is possible to make. We ride around for two or three, or may 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 exterminated. 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 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 necessary in the way of discipline to fire upon those people I would order my men to do so and they would obey. But the fact of the matter is that many and in fact most of the rows which take place are brought about by the constabulary or the magistrates or the landlords and their agents. They treat the people as though they had no rights at all. If I were in the place of those people I would fight just as they do, only I would fight a great deal sooner. We soldiers see all this and we see how the people are treated. I know lots of fellows who have resigned rather than to stay in Ireland, and if I could do the same I would. The work of 'suppressing' the people, as the magistrates call it, is the most distasteful you can imagine. It's not soldiering; it's only doing police duty, and I 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 people 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 do were I in their places. I'll fight, of course, that's my profession, but I do not like butchering in the name of a more 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 apprehension that if a person seized with a fainting or other fit, fall into the recumbent position, death is more imminent. I must have driven a mile to-day while I lay motionless, white and apparently dying and I believe if I had delayed ten minutes longer she would have died. I laid her head down on a lower level than her body, and color immediately rushed to her lips and cheeks and she became conscious. To the excited friends I said: "Always remember this fact—namely: faint is caused by a want of blood in the brain; the heart ceases to act with sufficient force to send the usual amount of blood in the brain; and hence the person loses consciousness because the function of the brain ceases. Restore the blood to the brain and instantly the person recovers. Now, though the blood is propelled to all parts of the body by the action of the heart, yet in gravitation, in the erect position the blood ascends to the head against gravity, and the supply of the brain is diminished, 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 fall 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 sufficient quantity to restore the consciousness. 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 your "Favorite Prescription" and never see it fail to do more than you advertise. Yours truly, Mrs. A. M. RANKIN, 141 Bates Street, Indianapolis, Ind.

A DEBILITATED PHYSIQUE may be built up and fortified against disease by that incomparable promoter of digestion and fertilizer of the blood, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It counteracts Bismuth and Kidney complaints, overcomes hoarse ailments, soothes the feeble sex, causes the bowels to act like clockwork, and is a safeguard against malaria and rheumatism. Sold by Harkness & Co., Druggists, Dundas Street.

Mr. C. P. Brown, Crown Land Agent, Sault Ste. Marie, writes: "Two or three of my friends and myself were recommended to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, in preference to Compound Syrup of Hypophosphites. We prefer your Emulsion, and think it better for the system than the Syrup." &c.