

he Men Who Were Not Hanged.

"I got famously taken in on that occasion," said the Duke. "The troops had taken to plundering a good deal. It was necessary to stop it, and I issued an order announcing that the first man taken in the act should be hanged upon the spot. One day, just as we were sitting down to dinner, three men were brought to the door of the tent by the prevot. The case against them was clear, and I had nothing for it but to desire that they should be taken away and hanged in some place where they might be seen by the whole column on its march next day. I had a good many guests with me on that occasion, and among the rest, I think, Lord Nugent. They seemed dreadfully shocked and could not eat their dinner. I did not like it much myself, but, as I told them, I had no time to indulge my feelings; I must do my duty. Well, the dinner went off rather gravely, and next morning, sure enough, three men in uniform were seen hanging from the branches of a tree close to the high road. It was a terrible example, and produced the desired effect; there was no more plundering; when, some months afterward, I learned that one of my staff took counsel with Dr. Hume, and as three men had just died in hospital they hung them up and let the three culprits return to their regiments." "Weren't you very angry, Duke?" "Well, I suppose I was at first, but as I had no wish to take the poor fellows' lives, and only wanted the example, and as the example had the desired effect, my anger soon died out, and I confess to you that I am very glad now that the three lives were spared."—*Life of Wellington—Waive.*

Advice to a Young Man.

And then, my son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there is a heap of shallowness in it. Did you never notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men, my son, who turn with horror and utter disbelief from the Bible and joyfully embrace the teachings of Buddha. It is quite the thing just now, son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived 200 years before Moses. Another will tell you that he brought letters from Phoenicia and introduced them in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is) or a *felo de se*, he can't be positive which. Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation. Before you criticize, condemn and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in years and experienced than yourself, don't let me implore you, don't turn this world upside down and sit down on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.—*Burlington Hawkeye.*

Proud of His Work.

There is a natural satisfaction experienced in the contemplation of the results of diligent and well

directed toil. The workman's grandest monument is the work which he has completed. He looks at it, points to it and rejoices in it. Even "the Lord shall rejoice in his works;" and in similar rejoicing all true workers have some right to participate.

But as our good works may be an occasion of rejoicing, so the evil which men do, not only lives after them, in dark and terrible permanence, but it often confronts them; haunts them with its shadow, and shows to them the dire and terrible results of wrong doing even in this life.

During a recent discussion of the temperance question in the Canadian parliament, Mr. Ford of Queen's County, referred to a member of one of the families in the province, who had not long before been laid in a pauper's grave in consequence of being addicted to the use of intoxicating drink, and remarked that such a circumstance was "a temperance lecture in a nutshell."

Mr. Pugh, member from Halifax, immediately arose, and in opposition to Mr. Ford stated that he was a liquor-seller, and that the business was just as honorable and legitimate as a carriage-builder's.

This remark called up Mr. Ford again, and he said: "I build carriages; and when I turn out a fine wagon, and put it to rolling along the street, I say, 'That is my work.' I would ask the honorable member from Halifax if he is proud of his work as he sees it rolling along the street?"

There was no answer to this question; it was a question that answered itself.

A Chicago man told a lie and then said: "I hope to be struck dead if I have not told the truth!" He had scarcely ceased speaking when he fell to the floor—a man having knocked him down.

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 4. That Catarrhal virus follows the mucous membrane and causes Deafness, Dyspepsia, Chronic Diarrhoea, Bronchitis, Leucorrhoea, and Consumption.
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