HALF HOURS WITH THE SAINTS.

Saint Balbina.

Saint Balbina.

Accordance of Works with Faith.—
While the supreme pontiff St. Alexander was in prison, a Roman knight named Quirinus went to visit him, and spoke to him of his young daughter, who was of marriageable age, but whose neck was disfigured by an unsightly scrofula, to the great distress of her family. "If these chains I am now wearing round my neck," said the holy martyr, "were placed upon hers, she would be cured." "Were this to come to pass," replied Quirinus, "I should become a Christian with my whole family." "Bring her then to me," said Alexander. She came ascordingly, and, on being touched with the chains, was cured. Quirinus thereupon received baptism with all his family. His conversion was sincere, as was shown by his acts; for, on being denounced to Aurelian, he incurred the penalty of death. Balbina continued her father's good works, visiting the sick and prisoners and feeding the poor. On being denounced in turn, she laid open to Aurelian the grounds of her bellief, and even tried to convince him. "You have caused my father to suffer death," she at length urged; "let me suffer in like manner if you will." She was spared, however, and continued the course of her good works as through the past. This occurred about the year 167.

Moral Reflection.—"Faith sufficeth not." says St. James: "by works a man is

MORAL REPLECTION.—"Faith sufficieth not," says St. James; "by works a man is justified: faith without works is dead."—(James ii. 24.)

Saint Hugh.

DUTY BEFORE EVERYTHING.—Hugh, Canon of Valence, had a natural inclination towards a life of retirement and contemplation. He was so devout, mortified, and truly holy, that his example had already exercised a great influence over his colleagues, when he was chosen by the Council of Avignon as bishop of Grenoble, and obliged by the Legate to accept this arduous position. He effected therein all the good that was expected of him; but, at the expiration of a few years, deeming that he had toiled enough, he withdrew and assumed the religious habit at Chaise Dieu. The Pope, Gregory VII., soon obliged him, in the name of duty, to return to his church. In this conjuncture of circumstances, St. Bruno and his companions came to establish the Carthusian order in the diocese of Grenoble. The bishop tion towards a life of retirement and con ions came to establish the Carthusian order in the diocese of Grenoble. The bishop piously envied the happiness of these solitaries; he occasionally spent with them what he was wont to call the happiest days of his life; but however short his stay there, Bruno was sure to raise a warning voice, saying: "Depart, your duty lies sleavhers." lies elsewhere, your flock is asking for its pastor." St. Hugh died in 1132. God honored him with the gift of miracles both

Moral Reflection.—Well-doing consists in accomplishing the will of God, and not one's own. "Behold, in the day of your fasting," said Isaiah to the Jewish people, "ye have found your own will."—(Is. lviii. 3.)

Saint Francis of Paul.

HUMILITY, THE GUARDIAN OF GOO Works.—Francis of Paul, born in Calabria towards 1416, was the founder of the order of "Minims." He desired that his continued Lent, go bare-foot, and wear coarse garments. He afforded them an coarse garments. He afforded them as example of the greatest austerities, eating but once a day, after sunset, and satisfy-ing the cravings of hunger merely with raw herbs. He slept on the bare ground with a stone for a pillow, wore a hair shirt, and proscribed the use of all gold and silver vessels. But that their virtues and silver vessels. But that there withches might be more solid and real, he put them under the holy guardianship of humility, enjoining them to regard themselves ever as the lowest of men and the least among the religious; and hence imposed upon hem the name of "Minims them the name of "Minims," meaning thereby that they were the least of all. The reputation of his sanctity, and the fame of his miracles, induced King Louis XI., when dangerously ill, to send for him to France. The saint, instead of curing him, preferred preparing him to die a Christian's death. St. Francis of Paul himself died at Plessis-les-Tours in 1488.

MORAL REFLECTION.—Learned ascetics teach that humility is the foundation of the Christian life; and the Holy Scripture adds, that "The prayer of the humble pierceth the Heavens."—(Eccles. xxxv. 21.)

Story of a "Personal" Correspondent.

A funny story is told of a lady who was foolish enough to answer a "personal" in a daily paper, which stated that a young man was desirous of making the acquaintance of a young woman, with a view to matrimony. She carried on a long cormatrimony. She carried on a long cor-respondence with the advertiser, taking, however, the precaution to have her letters copied by a confidential friend. She always sent the copies and retained the originals. Her answers came regularly, but her correspondent was quite as cautious as she was herself, for he always employed a type-writer, and she had no means of becoming familiar with his handwriting. Finally after a good deal of gush, a meeting was agreed upon between the pair, and the lady was somewhat surprised when she arrived at the place appointed to see her brother, wearing in his buttonhole the flower which was decided upon as the means of identification. They both acknowledged their folly by indulging in a hearty laugh, and went home together, fully resolved to have nothing further to do with these traps to catch the unwary, which are called "personals." ters copied by a confidential friend. She

A. D. Noyes, Newark, Michigan, writes A.D. Noyes, Newark, Michigan, writes:
"I have enquired at the drug stores for Dr. Thomas' Eelectric Oil, but I have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?" Can you send us some?'

P. J. Puppy, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. Is sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

SOME "CATHOLICS."

"Conflicts between Roman Catholic priests and the members of their parishes are seldom known in Europe, where the aggrieved parishioner is cowed down by his superstitious fear of his confessor, but in this country he does not have the same fear of the priest before his eyes and is inclined to defend himself when this sacerdotal individual steps out of his legitimate ecclesiastical jurisdiction to meddle with the private affairs of his people. Respect for adequate authority, whether political, ecclesiastical or social, is to be everywhere maintained, but the American idea is to rebuke encroachment upon individual rights, and in no respect are these rights to be more jealously guarded than in the domain of religion. The Irishman begins to understand the rights that goes with his position as a citizen when he breathes the air of American freedom."

We clip this paragraph from the Boston Herald. It does not contain the truth, but that was not to have been expected where the Boston Herald and the priesthood of the Catholic Church are concerned. There are some points in it, however, of a suggestive character, and which so approximate the truth that it is worth while to notice them.

We may premise here that conflicts between priests and the members of their parishes are, properly speaking, unknown, except in so far as the parishioners resist the advice of their priests in matters of conduct. The priest has the care of the souls of his people in a manner never to be understood by the Boston Herald. In consequence of that charge the priest is in daily conflict with evil dispositions every hour of his life. There is absolutely no cessation from this sort of conflict, and never shall there be cessation. The priest, and the conflict is described to the conflict and never shall there be cessation. The priest, and the conflict is described to the conflict and never shall there be cessation. The priest, and the conflict and never shall there be cessation. The priest, and the conflict and never shall there be cessation.

hour of his life. There is absolutely no cessation from this sort of conflict, and never shall there be cessation. The priest, and he alone, is divinely appointed for the cure of souls, and so long as there are souls to be guided and saved, and so long as there are priests to guide and to direct people who go astray, so long shall this conflict last, and that will be as long as the world last.

conflict last, and that will be as long as the world lasts.

We did not know until now that the Catholic parishioner in Europe was "aggrieved," and "cowed down by his superstitious fear of his confessor." But the Herald knew, at least it says it knew. Of course the Herald knows better but dare not says all it knows.

course the Herald knows better but dare not says all it knows.

The American Catholic is inclined to defend himself against "this sacerdotal individual," the priest, when the latter "steps out of his legitimate ecclesiastical jurisdiction to meddle with the private affairs of his people." This thrust is intended to catch the eye of a certain class of Catholics, who, being dissatisfied with themselves, and feeling the promptings of their restless consciences consequent upon themselves, and feeling the promptings of their restless consciences consequent upon neglect of duty, are glad to find some one, even the devil, to pat them on the back and whisper to them something about breathing the free air of American freedom. There is nothing wrong nor bad about the free air of American freedom. It agrees beautifully with the ever glorious youth of the Catholic Church, and adds to her lustre and her greatness, because, within her fold is true liberty, the only true liberty to be found in this world.

world.

Neither Church nor priest ever encroaches on individual rights. That is outside their mission, and so the Irishman has not to begin to understand his rights in this country.

But apart from the vaporing of the Boston Herald on this and such like subjects, it cannot be denied that there is among us a class of "Catholics" whose general conduct would seem to give color to the remarks of the Herald. This class is composed of those renerades of God. and composed of those renegades of God, and His Church, who think that by speaking all manner of evil things concerning priests that they thereby exhibit to their neighbors a spirit of independence in keeping with the free air of American freedom. They see and hear others around them who belong to the differ-ent sects act in this foolishly independent manner, and consider themselves manly by acting in a like themselves manly by acting in a like manner. Poor fools! They but publish their own shame and preach their own disgrace. It is remarked of this class that they are unable to open their mouths without blaspbeming the Sacred Name of Jesus. If not engaged in this their mouths open but to pour forth torrents of vile impurities sufficient to stifle the atmosphere that surrounds them and render their presence odious even in the atmosphere that surrounds them and render their presence odious even in the sight of dogs. These "Catholics" certainly speak ill of priests, in fact they hate the priesthood of the Church, but this is the infallible sign of their own reprobation! Such people may for the moment lead lives such as to induce the Boston Herald to speak as it does, but if they are watched it will be found that they drop suddenly away from sight. they drop suddenly away from sight. God's patience sometimes seems strained in their regard, and the graces they dessed are given unto others.

in their regard, and the graces they despised are given unto others.

It is not good for ourselves to be at enmity with the priests of God's Church. Those priests are divinely called, they are not elected by men, they are not the choice of congregations, they belong a bound of the service of His Church to which we belong. We participate in all the good they do, if worthy of such participation, not otherwise. But the scoffer of the priesthood, the impure of mouth and the hot blasphemer, those who hold the priest up to ridicule and try to make others agree with them in their unholy crusade against the servals of God, they at least should beware!

Even if the priest were all that their evil imaginations would paint him, the reserved curse shall fall and strike when no power on earth shall be there to prevent it.—Catholic Herald.

Dr. Fowler's Extract of Wild Straw berry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief s almost instantaneous; a few doses cure when other remedies fail.

The political contest being over, the popular vote of the people is now cast in favor of Dr. Fowler's Extract of Wild Strawberry—the matchless remedy for Cholera Morbus and all Summer Com-

The most miserable mortal in existence is probably the confirmed dyspeptic. Burdock Blood Bitters cure Dyspepsia and all diseases of the Stomach, Blood, Liver and Kidneys. Do not trust our word simply, but address the proprietors for proof.

THE HOLY EUCHARIST.

From a thoughtful and well-written address read before the convention of Catholic young men in this city by Mr. M. J. Harson, of Providence, we take the

M. J. Harson, of Providence, we take the following:

All persons are born and educated under the influence of many prejudices. Hence many things can be apparent to all without being comprehended. This something, which we all require, is grace, and in the ratio in which we persevere in using and deserving the grace which God gives us, do we succeed in overcoming our prejudices, until that Christian perfection is reached which is exhibited to us by the saints of the Church—the highest, most heroic, noblest ideals of humanity. A learned writer says, "God does not act in the sanctification of our souls in the same manner that he did in the creation of the world. Here he required no succor, no co-operthat he did in the creation of the world. Here he required no succor, no co-operation from others; but in the sanctification of our souls He does not proceed thus, by an omnipotent and absolute act of His will, to produce the wished-for effect. He begins our sanctification by His grace; but we must co-operate with His grace to be sanctified. He furnishes us most abundantly with all the necessary and usual means, but we must make use of these means by putting them in practice."

Cardinal Newman asserts that "it is no light, no ordinary succor by which man is taken out of his own hands and defended against himself. He requires an extraor-

against himself. He requires an extraor-dinary remedy."

against himself. He requires an extraordinary remedy."

Of the many available remedies, the
Holy Eucharist is the most efficacious. It
is the Sacrament that unites us most
closely and incorporates us entirely with
Jesus Christ. In it God has generously
poured innumerable graces, and has shown
the supremacy of this Sacrament by the
favors he has showered on all those who
frequently partake of it.

Thomas a'Kempis, in "The imitation
of Christ," declares that "if this most holy
sacrament were only celebrated in one

of Christ," declares that "if this most holy sacrament were only celebrated in one place, and consecrated by only one priest in the world, how great a desire would men have to go to that place, and to such a priest of God, that they might see the divine mysteries celebrated?" All the saints and holy men who have figured in history have approached the Holy Eucharist at the fountain of all grace, and we learn from their writings that they were animated with the most lively conviction that in it were obtained many special that in it were obtained many special graces which increased their love of God, and facilitated the practice of every vir-

St. Lawrence Justinian taught that "if any one languished in the road of virtue, if he begin to be fatigued in the pursuit of perfection and desire to be strengthened, let him receive Holy Communion with faith and confidence and he will re-

cover all his former vigor."

In the early ages of the Church Christians received Communion daily. As late tians received Communion daily. As late as the thirteenth century it was required that all the faithful communicate at least three times a year. Owing to the frequent neglect of this rule, the Fourth Council of Lateran in the thirteenth century required all Catholics to approach Holy Communion at least once a year, and that it be received during the paschal season. But, in commanding the faithful to communicate at least once a year, the Church fully conveys to us by these words her desire that we communicate much Church fully conveys to us by these words her desire that we communicate much more frequently. The Council of Trent on this all-important question expresses itself thus: "It is sincerely to be wished that Christians of the present times, like primitive Christians, would participate of the divine mystery every day they assist at mass, not only spiritually, but also sacramentally, because the frequent use of this divine sacrament is the most efficacious means they can have here below to preserve in them the life of grace and to insure to them the life of grace and to consult the charty box, as he gazed upon the ence every day confirms this important.

ence every day confirms this important truth, for we certainly know that those parishes where frequent communion is established are undoubtedly the most regular, the most fervent, the most irreensible and the most faithful to God Cardinal Fisher expresses his conviction in these words: "If any one should attentively consider the progress and the de-cline and the reformation of life which has often occurred in the Church, he will find that the neglect or abuse of this sac-rament has been the cause of decline; and rament has been the cause of decline; and on the other hand, the faithful worship and devout frequentation of this sacrament has wonderfully contributed to progress and reform." He further adds: "I am thoroughly convinced that in those communities where, in addition to holy reading and devout prayer, they are accustomed purely and sincerely to celebrate the divine mysteries, there great fruits of piety and religion grow; but, whenever the divine mysteries are neglected or undevoutly performed, no

whenever the divine mysteries are neg-lected or undevoutly performed, no hope of any good need be entertained." The Rev. Dr. Lanigan in his "Confer-ences on the Holy Eucharist," says: The Eucharist does not produce its effects in any but those who receive it often. Hence it is that we see worldlings, who receive it but once a year, are scarcely changed at all for the better in their morals, and they continue to live on still in the same habits, vices and irregularities; whereas, on the other hand, those who frequent it often how clearly an amendment in their conduct, a progress in perfection, a fervor in the practice of the virtues, and a fidelity in the observance of the commandments.

* * * * * * * The divine Eucharist is possessed with an efficacy and power infinite in itself; yet this efficacy is not communicated to us at once, but by certain degrees, and though one communion alone might suffice to cure all our infirmities, to vanquish all our enemies and to resist all their attacks, yet Providence attached all these effects to

frequent communion only."

L'Abbe Favre, in recommending communion as frequent as possible, exclaims:
"Jesus Christ wishes it and invites you; the Church, your mother, advises you, and the holy fathers solicit you to do so; the saints recommend it and have given you the example; the ancient and mod-

The three-year-old daughter of Mrs. Robert Elliot was brought to Morehead City, N. C., a month ago to recover from an attack of fever. Recently a strolling Italian made his appearance with a large cluster of those red, bladder, toy balloons. Major Hawkins, of Alabama, to amuse the child Birdie, tied the cord around her waist, and then, as is so often done to amuse children, gave her a toss of five or six feet in the air, and held out his hands for her return. "She is gone!" cried the Major, as he saw her going rapidly up, up, up, until she had passed the house-tops. Floating in the clouds with outstretched hands, the little angel could be heard distinctly calling: "Mamma! Mamma!" until her voice became drowned in the whistling winds. "All to your boats!" shouted old Captain Dixon, "and never a son of a man turn back until that child is brought to its mammy."

Minutes appeared as hours and the babe was flying southeast like a kite, and would be out over the Atlantic in less than no time. Away went twenty or more well-manned boats amid the shouts of men and screams of women and children. These boats were joined by a like

more well-manned boats amid the shouts of men and screams of women and children. These boats were joined by a like number from Beaufort, all of which kept as nearly under the little angel in the cloud as possible. Mr. Charles J. Voorhees, of the Southern Express Company, with a party of gentlemen, was out taking a sail. Mr. Voorhees is one of the most expert rifearen in the country and most expert rificinen in the country, and had on board his Smith & Wesson rifle.

had on board his Smith & Wesson rifle.

Bang! went the rifle—but no change in the position. Again, and again—at the fifth shot one balloon disappeared amid the shouts of the boatmen. At the eighth shot it became evident that the balloons could not longer carry the weight of the little flooting angel, as she was gradually descending, not in a straight line, but in a southwest direction towards Harker's Island—but whether dead or alive no one could tell. Down, down, down she comes, as gently as if handled by human hands, and to fall in a cradle of sand.

To land, to land! and all put to shore as fast as the sails would propel the boats.
Then began the race for the baby, which
had come down on a sand-bank only a
few hundred yards distant. With fear
and trembling all ran up, Ben Pilver in

and tremoning an arrival front.

"Gentlemen," says he, "she's alive and kicking." There sat little Birdie, playing with a lot of shells, and as she was picked up she clung to a handful, saying: "Dese sells for mamma."

At the wharf, after everything seemed safe, then little Birdie came the nearest of losing her life. Colonel Whitford, a man losing her life. Colonel Whitford, a man of generous impulses, seized the little angel in his arms, and with lightning speed started for its mother, who was then lying in an unconscious state under the skilful care of Drs. Hayward, Archdall and Kelly, of Louisiana. But before the kind-hearted colonel had gone far, amid the dense crowd and confusion, he ran off the wharf into the water eight feet deep. Several jumped overboard and aided him in landing his prize. The child was none the worse for the ducking.—Philadelphia Press.

THE STORY OF A NOBLE REVENGE.

The coffin was a plain one—a poor miserable pine coffin. No flowers on the top; no lining of white satin for the pale brow; no smooth ribbons about the coarse shroud. The brown hair was laid decently back,

cheeks on which no childish bloom ever

cheeks on which no childish bloom ever lingered. Oh! it was painful to hear him cry the word; "Only once; let me see mother, only once!"

Quickly and brutually the heartless Quickly and brutually the heartless monster struck the boy away, so that he reeled with the blow. For a moment the boy stood panting with fear and rage—his blue eyes distended, his lips sprang apart; fire glistened through his eyes as he raised his little arm with a most unchildish laugh, and screamed:

"When I'm a man I'll be revenged for that !"

There was a coffin and a heap of earth

between the mother and the poor, forsaken child—a monument much stronger than granite built in the boy's heart, the memory of the heartless deed. The court house was crowded to suffoca-

"Does any one appear as this man's ounsel?" asked the judge. There was a silence when he had fin-

ished until, with lips tightly pressed to-gether, a look of strange intelligence, blended with a haughty reserve on his handsome features, a young man stepped forward with a firm tread and a kindly eye to plead for the friendless one. He was a stranger, but at the first sentence there was a silence. The splendor of his genius entranced—convinced The man who could not find a friend

"May God bless you, sir; I cannot! he "I want no thanks," replied the strang-

was acquitted.

"I-I-I believe you are known to

"Sir, I will refresh your memory. Twenty years ago this day you struck a broken hearted little boy away from his dead mother's coffin. I was that boy." The man turned pale.
"Have you rescued me then to take my

life ?"

"No; I have a sweeter revenge. I have saved the life of a man whose brutal conduct has rankled in my breast for the last twenty years. Go, then, and remember the tears of a friendless child."

The man bowed his head in shame, and went from the presence of magnanimity—as grand to him as it was incomprehensible.

Whatever your ends, make your means to suit. It is a waste of time to try to stem a torrent with a feather—the pastime of fools.

NIAGABA FALIS.

Fatalities and Wonderful Escapes Niagara.

A correspondent of the New York Times at Niagara Falls has grouped a number of stories of fatal accidents and of marvellous escapes at that place in connection with the falls and rapids. Of accidents some very strange ones are recorded. One lady stooped for a cup of water, lost her balance, and was out of reach and over the falls almost before her amazed husband knew what happened. Another lady stopped to pluck a flower on the brink of Table rock. She was taken up dead from the rocks below. In 1875 an accident equally sad and foolish occurred. An engaged couple went behind the falls, into the cave of the winds, without the guide. She actually sought to bathe in a pool which even the guides rever visited. HER LOVER LOST HIS LAFE

in trying to save hers. Perhaps the most dramatic accident was the following: A playful young mnn caught up a charming child who waz watching the tumbling waves. "Now, Lizzie, I am going to throw you into the water," he said, and swung her back and forth. She screamed, struggled, and slipped from his hands. He gazed after her, realized what he had done, and leaped. Rescue was hopeless. Perhaps he did not deserve death, and at least censure may die with him.

Of escapes there are one or two narrow almost beyond belief, and which involve stories of skill and bravery well worth telling. Not many years ago a painter was at

ing. Not many years ago a painter was at work on Second Sister's Island, when he fell into the water. He was old and weak, and while his position was not very dangerous at first, he soon floated down and toward mid-stream when, just as he seemed HOVERING ON THE BRINK,

HOVERING ON THE BRINK,
and exactly 40 feet from it, if contemporary
records are to be believed, he caught on a
rock. How long would his muscles endure
the strain? And who would rescue him, and
how? The crowd was helpless until a gaide
appeared with a coil of rope. One end he
left in trusty hands, and with the other he
plunged into the boiling tide. When he
reached the poor painter the old man still
held in his hand the putty knife with which
he had been working. He shifted the knife
to his pocket; tied the painter to the rope,
and they reached the shore safely. In an
other case a boatman was crossing the river
above the falls, when a fog suddenly came
up. He lost his bearings and knew he was
drifting to death. His cries alarmed the
village, and bells were rung for him to row
toward them,

THEN AN OAE BROKE.
His only hope then lay in a paltry little

knots at each end. Time and space were precious, but he could not afford to make a mistake. Then he threw it over. It bumped along the stones, and his heart beat each time it failed to catch a grip. At length it caught and brought the boat up standing, while the tense string throbbed like the bass gut of a harp. For the moment it held. How soon would it part. He shrank from feeling along the strands. He was more afraid not to, lest he should read his fate in the twine tense and twanging under the current. Inch by inch his fingers travelled to his arm's length. So long as it held there he was safe. Time and time again through the long night he did this, but never, he said, without a heart like lead and hands quivering like a leaf. When morning dawned, as at last it did, he was easily saved. In another case the danger to life, though considerable, was not imminent. A tug was towing three soows, when one went adrift. Withadmirable promptness and address the captain of the tug cut loose the rest of his tow and steamed for the drifting barge. There he held it by steam power, and when the others came along a line was passed, the throttle was thrown dead open, and it was sought to make way up stream. But they had drifted fairly within the grasp of the spirit of the waters, and for a time it seemed he would notletgo his own. Finally

and it was soight to make way up sectam.

But they had drifted fairly within the grasp of the spirit of the waters, and for a time it seemed he would not letgo his own. Finally a foot was gained, in a few minutes another, and then the tug-of-war was virtually over. An "escape" of another sort was that of a murderer. The sheriff was behind him, the river in front, and only the wires of the old bridge at Newiston to help him across. Hand over hand he began the passage. His hands quickly blistered, and then they bled. Again and again he rested his arms by hanging by his legs. At last he reached the opposite bank and lay panting full an hour before he continued his flight. The feat was certainly a remarkable one for an amateur.

Thrilling Scene in a Church.

At the Madeleine in Paris, on Christmas Eve, the well known Abbe Bantain preached in the evening, and as he is one of the most eloquent pulpit orators, a well as one of the mort learned theologian of France, a very large congregation assembled to hear him. Ascending the pulpit, he gave forth no text, but after a pause cried in a sonorous voice, "A Saviour is born unto us!" He then repeated the cry, and then said: "My brethpeated the cry, and then said: "My breth-ren, why do you not receive the glad tid-ings with an Hallelujah?" Thereupon the whole congregation stood up and cried "Hallelujah!" after which he proceeded to deliver his sermon.

Protestant Sisterhoods,

A case of Anglican sisterhoods has been brought before the new Archbishop Benson, of Canterbury. A young girl of fifteen was admitted by the chaplain of the sisterhood, to which she had devoted herself to perpetual vows, and the poor child now desires to be released from the obligation. In these circumstances the Archbishop had been asked to grant her a dispensation. This, however, Dr. Benson declines to do. For, as he observes, if he took upon himself to cancel the obligation, he would thereby be recognizing its force. Here the sixulia. recognizing its force. Here the ritualistic sisterhood imposes an obligation which no Roman Catholic sisterhood would think of imposing on so young a girl.— Independent.

The general verdict of the smokers of Canada is that "Myrtle Navy" is the finest tobacco they have ever used. There can be no mistake upon this point for it is proved by this tangible evidence. The large demand for this tobacco shows it to be true, and the character of the demand gives further proof. It has never been of the spasmodic kind, up one month and down the next. It has had a sustained and constantly increasing demand. The unsurpassed quality of the tobacco ac-counts for this.

Most Children Die from Want of Water.

Most Children Die from Want of Water.

A CHY PHYSICIAN, says the Scientific American attributes a large part of the excessive mortality of children in hot weather to the failure of nurses and mothers to give them water; indeed, more children are said to die (directly and indirectly) from deprivation of water than from any other cause.

Infants, he says, are always too much wrapped up, and in any case would perspire very freely. The water lost by perspiration must be supplied. As Dr. Murdoch stated in his paper on cholera infantum: "The child is thirsty, not hungry; but not getting the water, which it does want, it drinks the milk, which it does not want." The consequence is the stomach is over-loaded with food which it cannot digest; and which soon ferments and becomes a source of severe irritation. Then follows vomiting, purging and cholera infantum. To prevent this, the principal scourge of infancy, the doctor says: "Have water—without ice—accessible to the child, who will then refuse sour milk and will eat only when hungry. Water is the great indispensable article for the preventive treatment of children in hot weather. It is important enough to nursing children, but is life itself to those reared on the bottle."

Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas Eclectric Oil cured a badly swelled neck and sore throat on my son; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

was entirely circu.

The Bad and Worthless
are never imparted or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imparted is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostroms put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. The Bad and Worthless and they reached the shore safely. In another case a boatman was crossing the river above the falls, when a fog suddenly came up. He lost his bearings and knew he was drifting to death. His cries alarmed the village, and bells were rung for him to row toward them,

THEN AN OAR BROKE.

His only hope then lay in a paltry little anchor, and a common rope which was, moreover, much worn. He examined every foot, nay, every inch of it; he tugged at the knots at each end. Time and space were precious, but he could not afford to make a mistake. Then he threw it over lt bumped along the stones, and his bear. It is and the stones, and his bear it is bumped along the stones, and his bear it.

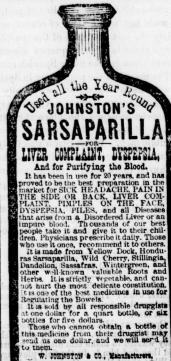


(IDNEYS, LIVER & URINARY ORGANS

THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical anthorities of the day declare that nearly every disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured. Here is where WARNER'S SAFE CURE has Here is where WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distressing disorders of women; for Malaria, and physical troubles generally, this great rendy has no equal. Beware of impostors, imitations and concoctions said to be just as

good.
For Diabetes ask for WARNER'S SAFE DIABETES CURE.
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The Great

Church Llast 1. FRINK'S Patent Reflectors give the Most Powerful, the Soffest, Cheapes Ind. the Heat Light known Cheapes Ind. the Heat Light known Parlors, Bants, Onice, Pieture Galler-ies, Theatres, Depos, etc. New and ele-gant designs. Send size of room. Get Circular and estimate. A liberal discound to Churches assimate. A liberal discound to Churches assimate. A liberal discound AUG. 17, 1883.

HOUSEH

The Best Place of Safe Thunder-Storn

As this is the season for th electricity, and as the human conductor for the fluid, it bed in a heavy thundershower to satety. A thunderbolt, thou "the sport of circumstance really in obedience to most lescending from a surcharge the nearest and best conducting movement through this element is a bad conducting the state of t t can to resist the intruder.

THE FIRE OF THE itself is but the consequence the air through which it Sometimes a tolt passes franother, and then the thun long-continued reverberations. strikes the earth, the solid, sometimes deafening.
As sound travels at the per second, and light with s we need not here consider it tween the observer and th the bolt may be readily esti the bolt may be readily esti by counting the seconds inte the flash and the report. T clapse, the distance is 11,200 or a half a minute, 33,600. In case of near and hea electricity, it is always UNSAFE TO STAND BENI

UNSAFE TO STAND BENI because it is a good cond large rock, or mass of iron, for the same reason. It is stand in an open field at a tance from any promine might serve as a protector a place, it were well in an draw near, but not too ne or tree, or body of water likely in your stead to tak in a barn, especially whe and grain and cattle, sl

ayoided.

If in a house in a heavy doors and windows shou lightning tends to follow current, and hence so m killed while standing in a sitting at an open window WHEN LIGHTNING STRIK HOUSE,

it usually goes down the coner of the building, runs taking bell-wires, looking and other metallic artic storm is near, to remain om, or to rest against th stove, or lamp, or looking any good conductor of el A tall tree standing c house serves as a kind of sometimes, the fluid leave a rod, and enters the bui thus exposed should be v ger ceases. Perhaps the terrific thunderstorm is bed in the centre of a rowithout a fireplace or m ture, in the lowest div But if the room be car similar situation affords The Greeks and Roman can forged the thunderbe hurled them against the hated; the Turk believes hated; the Turk believes be struck by the lightni lightning; but we believed grace"—that it is just as son to prevent being k bolt from heaven as to selves from the flood, such precaution as he served, the ilves of man

THE LIME-K

"I hold heah in my "I hold heat in my er Gardner as the sixte in Paradise Hall were blaze, "a letter from W to furnish de guv'men regardin' de cull'd race bin able to gather sinc of de Lime Kiln Club. prepar'd an' will for'd able slices of informas "1. Gin a darkey a

2. We can't see bleachin' out any.
"3 We doan' know has growed any wuss of ty y'ars, an' we can't growed any better.
"4. Truth, honesty three great jewels hic Looks like a heap of lazy to dig down an' "5 Our religun am our pollyticks all mix

sword an' de noise of lead him anywhar you

6. De inventive hasn't turned so muc work bring in a libin' "In case any of the any further facks be should like to h'ar fr Sir Isacc Walpole t a great improvement Colored brothers who

brick-bats at him no they passed, and wor barefoot in their sho ings costing six bits. Giveadam Jones h in his race in ten ve had chicken-pie thre year round there we genius and progress

kept down nor drow Waydown Bebee man was more indus He had kno work hard all day fo

to get money to pe and purchase lottery Several other choi tary was instructed and write his report 'To boil de matte added the pressdent got his liberty, but fo'-fifths of de time ot, but de white fol He has got civil right de cash for a seat in

de palace kyar. Le ness."—Detroit Fre In this world p wisdom; in la We chr assump